

**THEMATIC STRUCTURE AND UNITY  
OF ZECHARIAH 1-14:  
A SYNCHRONIC APPROACH**

by

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**The Faculty of Theology**

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## Declaration

I declare that the thesis, which I hereby submit for the degree of Doctor of Philosophy at the University of Pretoria, is my own work and has not previously submitted by me for a degree at this or any other tertiary institution.

Signature: \_\_\_\_\_

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## Summary

**Title: Thematic structure and unity of Zechariah 1-14: A synchronic approach**

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The issue of the structure of the book of Zechariah has been studied for a long time. The book of Zechariah has been approached from both a diachronic and a synchronic view point. Most of the diachronic readings of the book of Zechariah are concerned with literary sources, literary forms, redactional process, and with traditions in Zechariah. They approach the book of Zechariah therefore as two separate independent units. Basing their arguments on different styles, different languages, or historical background, scholars generally indicated that Zechariah can be divided into either two parts (Zech 1-8 and 9-14), or even three parts (Zech 1-8, 9-11 and 12-14). Diachronic approaches tend to focus on individual units of Zechariah rather than the whole structure or overall theme of the book of Zechariah.

Recently, some synchronic approaches appeared being interested in the structure of Zechariah. These focus on the literary aspects of the book of Zechariah and the literary unity of Zechariah 1-8 and 9-14. However, while they consider the book of Zechariah as a whole, they are not able to reach any consensus on the literary structure of Zechariah. Some of these scholars deal with the problem of the literary unity between

Zechariah 1-8 and 9-14, the structure of Zechariah in some individual units (by paying attention to formal linguistic features), or the rhetorical structure of Zechariah.

This study gives priority to a synchronic analysis, rather than a diachronic approach. Synchronic approaches, however, tend to focus only on the unity between Zechariah 1-8 and 9-14, for example, by investigating similarities between them.

My thesis is that a text-linguistic approach offers a new reading of the book of Zechariah by following its structure expressed as a sequential discourse. This field is broad and very diverse, but has, as central aim, an approach in studying a text as a whole and the purpose to construct the overall meaning of texts, rather than the composite meaning of its parts. This approach relates the parts to the whole and analyzes the sequences of the discourse. Using this approach, this study will focus on the overall structure and the theme of the book of Zechariah by demarcating the individual units (the smaller segments), relating them to, and incorporating them into larger segments, and thereby constructing the overall structure and theme of the book of Zechariah, rather than focusing merely on the unity between Zechariah 1-8 and 9-14.

The final details of scholarship of Zechariah will be dealt with more extensively and comprehensively in chapter 2 presenting a survey of existing scholarly research. The methodology of a text-linguistic approach used in the research will be dealt with in chapter 3. Chapters 4, 5, and 6 will present the results of the investigation applying the methodology indicated in chapter 3. In the analysis of the syntactic structure (chapter 4), this study will identify the main parts of the whole of the book of Zechariah. The boundaries of the larger segments (units) of Zechariah will be demarcated, the foreground and the background of these segments in Zechariah will be investigated, and the parts will be related to each other. In analysing the thematic structure (chapter 5), this study will focus on investigating and indicating the thematic flow or development

in the development of the discourse in Zechariah. Both aspects of the smaller segments (units), and the larger segments will be dealt with. This analysis will then be used to outline the holistic structure of Zechariah (chapter 6). As final conclusion chapter 7 will offer my thesis of a new reading of the book of Zechariah.

## Key words

- Textlinguistics
- Discourse analysis
- Sentence topic
- Discourse topic
- Syntactic structure
- Thematic structure
- Holistic structure
- Zechariah
- Synchronic approach
- Topic and focus
- Primary topic and secondary topic
- Sentence-focus structure
- Predicate-focus structure
- Argument-focus structure
- Information structure
- Thematic flow and development

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*Soli Deo Gloria.*

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## Chapter 1. Introduction

The issue of the structure of the book of Zechariah has been studied for a long time. Basing their arguments on different styles, different languages, or historical background, scholars generally indicated that Zechariah can be divided into either two parts (Zech 1-8 and 9-14), or even three parts (Zech 1-8, 9-11 and 12-14). In these arguments the author is considered as a collector of different materials found in the collections of Zechariah 1-8 and 9-14. Zechariah is therefore not read as a whole, but as a collection of materials with no overall unifying theme.

Most of the diachronic readings of the book of Zechariah are concerned with literary sources, literary forms, redactional process, and with traditions in Zechariah. They approach the book of Zechariah therefore as two separate independent units (Zech 1-8 and 9-14) (cf. Meyers and Meyers 1993; Redditt 1995; De Vries 1995). While Floyd (2000:305) mentions that “I have sought to avoid the by now apparent limitations of either a purely diachronic or a purely synchronic approach”, he approaches Zechariah 1-8 and 9-14 as separate units from the viewpoint of redaction criticism. Hanson (1975) deals with Zechariah 1-8 and 9-14 as separate sections using form criticism. Tollington (1993) investigates Zechariah 1-8 along with the book of Haggai from a tradition-historical viewpoint.

Recently, some synchronic approaches appeared being interested in the structure of Zechariah. These focus on the literary aspects of the book of Zechariah. However, while they consider the book of Zechariah as a whole, they are not able to reach any consensus on the literary structure of Zechariah. Some of these scholars deal with the problem of the unity between Zechariah 1-8 and 9-14 (cf. Baldwin 1972; Radday and Wickmann 1975; Radday and Pollatschek 1980; Pierce 1984a; 1984b; Kline 1991; Hartle 1992; Nurmela 1996; Conrad 1999; Moseman 2000, 2009; Sweeney 2000; Petterson 2009). Clark (1985; 1988; 1992; 1994) is concerned with the structure of Zechariah by paying attention to formal linguistic features. Though Butterworth (1992) does his research by finding the evidence of redactional activity, he pays attention to the structure and the phenomenon of chiasmus in order to examine the rhetorical structure of Zechariah. The final details of scholarship of Zechariah will be dealt with more

extensively and comprehensively in chapter 2 presenting a survey of existing scholarly research.

Likewise, the book of Zechariah has been approached from both a diachronic and a synchronic view point. However, the main concern of this study is with the synchronic approach. It gives priority to a synchronic analysis, rather than a diachronic approach. Diachronic approaches tend to focus on individual units of Zechariah rather than the whole structure or overall theme of the book of Zechariah. Synchronic approaches, on the other hand, tend to focus only on the unity between Zechariah 1-8 and 9-14, for example, by investigating similarities between them rather than its overall structure and main theme in the book of Zechariah as a whole. Although separate units are investigated here, they are all related to an overall developing discourse in the book of Zechariah. Clark attempts to analyze the book of Zechariah by using a text-linguistic approach (or discourse analysis), but he focuses only on the formal linguistic features, and not on any thematic development in the discourse of Zechariah. In this study attention is paid to the overall structure of the book of Zechariah as an unfolding discourse according to a text-linguistic approach. This field is broad and very diverse, but has, as central aim, an approach in studying a text as a whole and the purpose to construct the overall meaning of texts, rather than the composite meaning of its parts. This approach relates the parts to the whole and analyzes the sequences of the discourse. Using this approach, this study will focus on the overall structure and the theme of the book of Zechariah by demarcating the individual units (the smaller segments), relating them to, and incorporating them into larger segments, and thereby constructing the overall structure and theme of the book of Zechariah, rather than focusing merely on the unity between Zechariah 1-8 and 9-14. The methodology of a text-linguistic approach used in the research will be dealt with in chapter 3.

My thesis is that a text-linguistic approach offers a new reading of the book of Zechariah by following its structure expressed as a sequential discourse. This thesis will be defended by studying the structure and overall theme of Zechariah examining three aspects of the structure, namely the syntactic, thematic, and holistic aspects.

Chapters 4, 5, and 6 will present the results of the investigation applying the methodology indicated above. In the analysis of the syntactic structure, this study will identify the main parts of the whole of the book of Zechariah. The boundaries of the

larger segments (units) of Zechariah will be demarcated, the foreground and the background of these segments in Zechariah will be investigated, and the parts will be related to each other. In analysing the thematic structure this study will focus on investigating and indicating the thematic flow or development in the development of the discourse in Zechariah. Both aspects of the smaller segments (units), and the larger segments will be dealt with. This analysis will then be used to outline the holistic structure of Zechariah. This issue will be dealt with in chapter 6. As final conclusion chapter 7 will offer my thesis of a new reading of the book of Zechariah.

## Chapter 2. A Survey of previous Scholarly Research

### 2.1 Trends of readings

#### 2.1.1 *Diachronic readings*

There have been various trends in reading Zechariah 1-14 (cf. Floyd 2000:303-308; Boda 2003b; 2003c:33-68; Frolov 2005:13-17). The diachronic readings with historical concerns “investigate literary sources, forms and traditions in order to trace preliterary and more genuine historical material on the real events” behind prophetic discourse (Winther-Nielsen 1996:5). For example, while regarding Zechariah 9-14 Meyers and Meyers (1993:26) argue, “the materials that constitute Second Zechariah were probably composed, uttered, collected, and arranged over a much longer period,” they are concerned with the redaction process of Zechariah 1-14. Redditt (1995) is also concerned with the redaction history. Like Meyers and Meyers, he asserts that the redactor of Haggai is the same one who wrote Zechariah 1-8. As for Zechariah 9-14, he considers “despite some overlap in themes and very general similarity in style, Zechariah 9-14 reveals itself to be a later addition to the work of the sixth century prophet Zechariah [Zechariah 1-8]” (1995:93). Although his focus is on the rhetorical structures when he studies structure and chiasmus, Butterworth (1992) finds evidence for redactional structuring in Zechariah 1-8. Being concerned with the formation of the book of Zechariah, Schaefer (1993:368-398) discusses the relationship between Zechariah 14 and 1-13, and proposes, “[t]he composition of the eschatological oracle in chap. 14 and its linking with the Zecharian tradition was the redactor’s deliberate aim, and certain oracles of chaps 1-13 were adapted under its influence” (1993:368). Having investigated the similarities in thematic, stylistic and vocabulary traits between Zechariah 1-13 and 14, he argues that after Zechariah 14 was added to the collection, some parts of Zechariah 1-13 were modified and elaborated. According to him, the final redactor had an eschatological concern, and “by the imprint of eschatology, infused the original prophecy with a new message. The concluding chapter raised the prophecies to

an eschatological plane, and further additions to the other parts of Zechariah” (1993:391), so that “some of the interpretative oracles of the vision cycle were elaborated, chap. 8 was either composed or reworked, and additions were made to chaps 9-13” (Schaefer 1993:398). De Vries is concerned with the redactional activity in the OT prophetic books by focusing on the temporary transitions, and in regard to Zechariah, allows more space for Zechariah 9-14, but shortly deals with Zechariah 1-8 (1995:214-127). Being concerned with the redactional process of Haggai and Zechariah, Wöhrle (2006:1-14) investigates the formation of Zechariah. He (2006:6-8) proposes that the formation of the book of Zechariah had several stages: First, there are primary parts of the book of Zechariah, (for example in the first part of Zechariah, the seven night visions belonging to this stage); then narrative reports, words, and dating system. Tiemeyer (2008a:573-594) proposes to see Zechariah’s vision report “as the result of a two-stage development: an original account based on a visionary experience and secondary additions reflecting various attempts of rendering the experience meaningful.”

Some scholars have focused on form criticism in their research. Hanson focuses on a form of apocalyptic arguing about a religious and political background (1975:240-261). He argues, “Zechariah, like Haggai, was a forceful spokesman for the Zadokite temple program” (1975:250), and he therefore regards the visions in Zechariah 1-8 as “divine legitimation for the very group which is in power,” and “popular support for its pragmatic cultic and political program” (1975:252). Further, he argues that Zechariah 9-14 reflects the development of the apocalyptic eschatology of the dissidents, visionaries, and a form preserved among them (1975:280-286; cf. Boda, 2003c:42). In other words, he considers both sections of Zechariah as representing opposing positions. As a response to Hanson’s argument, Cook (1995:125) argues that, “Zechariah 1-8 and 9-14 represents phases within one tradition-history whose tridents were a millennial group of central priests.” Interested in the origin of apocalyptic, “some correspondences and differences between some so-called protoapocalyptic and apocalyptic text” (Tigchelaar 1996:13) in particular, Tigchelaar examines the “possible developments between Zechariah, Deutero-Zechariah, and the Enochic Book of Watchers” (1996:13). Niditch deals with visions throughout the book of the Prophets, concerned with the form and its historical development. She “trace[s] the development of the symbolic vision from its

simplest and earliest examples in Amos and Jeremiah to its more prosaized, yet more mythologized, relatives in Zechariah to an even more baroque and narrative stage in Daniel and some apocryphal works” (1980:12).

In addition, Tollington deals with Haggai and Zechariah 1-8 using tradition-historical criticism. He admits that there are “distinct forms of literature in them [Haggai and Zechariah 1-8] and there are signs in Zechariah 1-8 that an existent text has been added to or re-arranged” (1993:11). Investigating continuities and discontinuities in style and tradition in the pre-exilic prophetic styles and traditions, he studies continuations and divergences between Haggai and Zechariah 1-8 and pre-exilic prophets (1993). Some articles in *Tradition in Transition*, edited by Boda and Floyd (2008), deals with Zechariah in terms of tradition-historical criticism (cf. Boda 2007). Redditt (2008b:56-82) deals with Zechariah 1-8 in conjunction with Haggai and the book of the Twelve. Phinney (2008:83-103), Tiermeyer (2008b:104-127), and Schnocks (2008:252-270) investigate Zechariah 1-8 comparing it with Ezekiel, while Wolters (2008:128-143) compares it with Isaiah, Stead (2008:144-170) with Lamentations and Isaiah, Boda (2008:171-190) with Jeremiah, Ezekiel, Habakkuk, and Isaiah, Rudman (2008:191-219) with Job.

### **2.1.2 Synchronic readings**

On the other hand, a completely different trend is found in modern synchronic readings (cf. Floyd 1999:260). Rather than studying the historical development of the text, such as the redactional process, and making a historical reconstruction, they are concerned with the literary, rhetorical, structural, or pragmatic characteristics of the text.

Some scholars deal with the unity of Zechariah 1-8 and 9-14 using a literary approach that finds a literary unity between them.<sup>1</sup> Baldwin (1972) argues the unity of Zechariah 1-8 and 9-14 by investigating the stylistic device such as chiasmic pattern,

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<sup>1</sup> Klein (2008) in his commentary on Zechariah suggests that the Book of Zechariah features as compositional unity and needs to be read from literary considerations, saying that “[t]he past two hundred years of biblical scholarship has generally neglected literary considerations, viewing texts as heterogeneous while focusing on the historical settings that gave rise to the writings” (2008:44). He involves the arguments of scholarship concerning the structure of Zechariah, but he does not suggest his own structure of Zechariah. In his commentary (2008:48), he suggests “outline of Zechariah” but he does not explain why he structures the Book of Zechariah in such a way. For instance, he does not give us the reason he considers “Joshua’s Crown (6:9-15)” as one of large divisions such as “Introduction (1:1-6)”, “Eight Night Visions and Oracles (1:7-6:8)”, “Questions about Fasting and Future Blessings (7:1-8:23)”, and “Burdens from the Lord (9:1-14:21).”

which are common to both parts of Zechariah (Zech 1-8 and 9-14). She investigates the structure of Zechariah by way of chiasmic structures and contends that chiasmic structure is present in Zechariah 1-8, following Lamarche (1961)'s analysis of Zechariah 9-14. In addition to this common feature in both parts of Zechariah, she points out the reference of "earlier prophets", characteristic phrases, stylistic devices, and similarities of thought in Zechariah 1-8 and 9-14. Based on these common literary features she argues the unity of Zechariah 1-8 and 9-14. While Pierce (1984a:177-289; 1984b:401-411) attempts to find literary and thematic unity among Haggai, Zechariah, and Malachi, he asserts that there is a literary unity between Zechariah 1-8 and 9-14: "the mutual literary dependency on the pre-exilic prophets" (Zech 1:12 and 11:13), "the unifying theme of the books" as salvation, and "a sobering charge to covenant fidelity" (Zech 1:2-6; 3:7; 5:3-4; 7:5-7; 6:15; 11:1-17) (1984a:281-282).<sup>2</sup> Kline (1991:179-193) tries to discover literary unity between both parts by finding diptyches and hinge frames in the text. The book of Zechariah is structured as a diptych with Zechariah 6:9-15 as a hinge, and further two sections (Zech 1:-6:8 and 7:1-41:21) are structured by some other hinges, Zechariah 3:1-10 and 11:1-17. Radday and Wickmann (1975:30-55) investigate the unity between both parts by using a statistical method,<sup>3</sup> and Radday and Pollatschek (1980:333-346) divide the book of Zechariah into three parts by investigating the correlations between these parts (Zech 1-8, 9-11 and 12-14) using a statistical model. Hartle (1992:147-157) also investigates literary unity between Zechariah 1-8 and 9-14 through analyzing literary characteristics that are common to both parts of Zechariah such as "unusual and repeated expressions", similar genres (the use of oracles and symbolic actions in both parts), and "specialized words" (1992:146-147). In addition he examines three major themes to suggest the thematic development and literary unity in the book of Zechariah: 1) "Restoration of the covenant relationship", 2) "promises of God", and 3) "divine judgment". But in this study we will focus on the overall structure of Zechariah through a text-linguistic approach rather than involving literary unity between Zechariah 1-8 and 9-14.

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<sup>2</sup> Mason (1976; cf. Coggins 1987:68) studies five possible similarities between both part of Zechariah (chs. 1-8 and 9-14) in its main themes such as Zion tradition, cleansing of Israel and the nations, universalism (including the restoration of the nations), and mentions of the earlier prophetic traditions, and the leadership issue.

<sup>3</sup> Contra. Portnoy & Petersen (1984:13-16) point out statistical error and inaccuracies in their analysis.

Other scholars are not concerned with structural issues of Zechariah, but with synchronic reading of it. Sweeney (2000:566) in his commentary argues that “[a]lthough the authorship of the book of Zechariah is in question, it is clearly designed to be read as a single work that depicts both the visions and the oracles or pronouncements of the prophet Zechariah.” He therefore sees Zechariah as an integral composition and views it from a synchronic perspective. Concerning the overall structure and contents of the book, he pays attention to the chronological statements. “The overall structure of the book appears to be defined in relation to the chronological statements in Zechariah 1:1, 7; and 7:1, and the overall generic contents of the book” (2000:566). He sees Zechariah 1:1-6 as “the introduction to the book” that presents “a statement by YHWH so that the relationship between YHWH and the people might be restored”, and as balanced with Zechariah 1:7-6:15 that presents “the visions of the prophet,” and Zechariah 7:1-14:21 that presents “the oracles or pronouncements of the prophet” (2000:566). In the mean time, he sees Zechariah 9-11 and 12-14 as “the actual pronouncements” that “spell out the process” that is introduced in Zechariah 7-8 through question and answer concerning “the need for continued mourning for the loss of the Temple” (2000:566-567). This study is very similar to that of Sweeney’s in considering the overall structure of Zechariah, but this study considers the book of Zechariah as a discourse from a text-linguistic approach, and will focus on examining the overall discourse structure of Zechariah, which will be done through relating parts (the smaller segments and the larger segments within the whole book of Zechariah) to the overall whole of Zechariah by paying attention to the discourse markers such as date statements in Zechariah 1:1, 7, and 7:1, and phoric (or boundary) marker of מִשָּׁנָה in Zechariah 9:1 and 12:1.

Petterson’s (2009) argument deals with the hope for the revival of the House of David in the book of Zechariah and therefore his analytic concern is not focused on the structure of the book of Zechariah, but his analysis is related to the issue of the relationship between Zechariah 1-8 and 9-14. Concerning the future Davidic king, he investigates some significant words or phrases such as “Shoot” (צִמְצֵם) (Zech 3:8; 6:12), “two sons of oil” (שְׁנֵי בְנֵי תֵּיִצְהָר) (Zech 4:14), coming king (“your king is coming”) (מֶלֶךְ יָבוֹא) (Zech 9:9), the shepherd imagery in Zechariah 9-14, and the pierced one

(“me whom they pierced”) (אֵלֵי אֶת אֲשֶׁר-דָּקְרוּהוּ) (Zech 12:10). Especially, the words or phrases “(Shoot”, “two sons of oil”) in Zechariah 1-6 are discussed to consider the relationship between Zechariah 1-8 and 9-14.<sup>4</sup>

Some scholars are concerned with structural issues by paying attention to formal linguistic features, but not concerned with overall structure of Zechariah. Clark (1985; 1988; 1992; 1994) investigates the discourse structure and its unity by focusing on markers and “certain discourse features of the Hebrew Text” (1985:328). In his first article (1985), he clearly states that the goal of the article is “to show that Zechariah 7.1-8.23 has a structure and unity of its own, based on certain discourse features of the Hebrew text” (1985: 328). In the same way, he treats Zechariah 1-6 in his second article by investigating “a recognizable structural distinction between visionary and oracular genres (1994:558).” Clark focuses on the formal features of discourse in his analysis of discourse structure. We, however, will do research not only on formal features of the discourse structure but also on the thematic structure studying the thematic flow or development in order to investigate the discourse structure.

As mentioned above, though Butterworth (1992) does research by finding redactional evidence, he also does a synchronic reading in that he pays attention to structure and chiasmus in order to investigate the rhetorical structures in “the text as we have received it (1992:14).” Even though he speaks about syntax and meaning, his focus is on the form, repeated patterns of words: “Repeated words cannot simply be treated statistically or mathematically. The syntax and meaning have to be taken into consideration” (Butterworth 1992:99). In order to eliminate a subjective aspect in his structural study, he focuses on the structures of inclusio and chiasmus by examining pattern of repeated words. By focusing on the formal features such as pattern of repeated words, his study has strength in finding structural connections between units in Zechariah such as individual units, thematic connections between units, and compositional integrity in major sections. However, because of his redactional approach observing formal connections through repeated words, his concern is on the reconstructed text based on the rhetorical connections rather than the sequential flow of

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<sup>4</sup> His analysis of those words in Zech 1-8 in particular as future characteristics helps to find unity between Zech 1-8 and 9-14 in terms of similar concerns with future context, such as message about future day (“on that day”).

the text as a whole.<sup>5</sup> In analysis of syntactic structure of Zechariah (see chapter 4.3 Investigation of the correlation between the segments), this study pays attention to formal features such as repeated words or phrases. However, the main concern of this study is with structuring thematic flow and further holistic structure (discourse structure) of the whole book of Zechariah in the following chapters of this study. In addition, this study argues thematic development throughout Zechariah 1-14 by investigating thematic structure (semantic structure) and holistic structure (discourse structure of the whole book of Zechariah) as well as syntactic structure of Zechariah. Butterworth's (1992)'s study reveals the thematic connections between units mainly based on the formal findings of rhetorical features such as *inclusio* and *chiasmus* and by observing patterns of repeated words. However, this study not only observes these formal connections found in repeated words but also in other thematic and linguistic features, such as recurrence, paraphrase, and parallelism. Further, this study focuses on the thematic flow or development of these themes by observing the foreground and background understanding of the text, and by employing information structure theory. Butterworth is interested in structure, and studies connections within Zechariah 1-8, 9-14 and between these two sections, but he does not develop his structural concern in the overall thematic flow.

While Nurmela (1996) investigates the relationship between Zechariah and other books, especially Isaiah, Jeremiah, and Ezekiel from a redactional concern, he also analyzes verbal similarities between Zechariah 1-8 and 9-14 (1996:213-232). By investigating similar words and ideas, he sometimes tends to overemphasize the significance of verbal parallels. But in addition to observations of similar words, this study will investigate other syntactic and linguistic features indicating the relationship between the segments or units, whether the segments are smaller or larger, that is, the thematic flow or development in the discourse.

Some scholars are concerned with synchronic reading, but they focus on the specific issues, not on the overall structure issues of Zechariah. Love does not deal with Zechariah as a historical text. He asserts, “[r]egardless of the historical circumstances

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<sup>5</sup> He argues that there is no “unified editing of the book” in the relation between Zech 1-8 and 9-14, although there are “similarities of theme, theology and language” based on the “continuing tradition which was well versed in the prophet’s work and in the older traditions of Israel that he also knew” (Butterworth 1992:304).

which contributed to the book's present shape, all readings are modern readings. From a Modern perspective the text exists only in its physical final form; all other theories of the history of text are hypotheses" (1999:20). In this way, he focuses on the text using a reader-response critical method, being concerned with the intra- and intertextuality of the text (1999:47). Besides, he considers Zechariah 1-8 as "incoherent or unreadable" (1999:228), and for this reason, he calls it an 'evasive text.' By Zechariah 1-8's being incoherent, he means the difficulty of understanding Zechariah 1-8 such as identification of narrator and characters, problems of speakers, that is "who is the sender and who is the recipient of an utterance" (1999:58), and a confusing undertaking of reading Zechariah 1-8 for plot (1999:75). In this regard, he states, "The text is at odds with itself. It is formally tight and semantically loose. It is a collection of bizarre, enigmatic *vignettes* which are impossible to understand as self-contained narratives" (1999:152). In addition to reading Zechariah 1-8 from intratextual approach, intertextual approach to Zechariah 1-8 (1999:179-226) does not, also, give satisfactory solution to the incoherence of Zechariah 1-8. He states, "The symbols in Zechariah often recall uses in more than one intertext and thereby defy being intertextually explained.... Many possible readings are held in tension when reading the text and one definite reading cannot be chosen. The text has once again toyed with the reader" (1999:214-215). Facing this incoherence of Zechariah 1-8, he clearly states that his goal is "to examine the function of incoherence in Zechariah" (1999:15). To solve this problem, he suggests reader-response criticism as a way of reading Zechariah 1-8 which is incoherent or unreadable. He asserts that the "task left for the reader is to confront the incoherence and read it as such, not to force it into some mould of coherent meaning into which it will not fit (1999:229)." In this regard, as Boda points out, he "takes interpretation to a postmodern extreme" (Boda, 2003c:55).<sup>6</sup>

Frolov (2005) mainly focuses on a synchronic reading of Zechariah by paying attention to "the peculiarities of the book's form and content" (2005:17). While focusing on the formal layout, and some features within the narrative framework in Zechariah, he identifies two different voices, that of Zechariah and that of the narrator, although he accepts the possibility that the narrator could be Zechariah himself. Within

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<sup>6</sup> According to Conrad's view, it seems that Love's work (1999) is an extreme case of reader-response criticism. His work focuses on the role of the reader rather than on the role of the text (cf. Wiklander 1984: 82).

this framework of different voices, he explains the relationship between Zechariah 1-8 and 9-14.

Assis (2010) are not involved in dealing with the overall structure of Zechariah, but he suggests a new way of seeing the role of Zechariah 8 within Zechariah 1-8 in terms of the structure of Zechariah. He investigates the relationship between the ten oracles in Zechariah 8 and their parallels in Zechariah 1-7, and argues that Zechariah 8 is a “revision and digest” of Zechariah 1-7. However, we will pay attention to the discourse markers in Zechariah 7:1 (chronological expression) and 9:1 (שׁוֹמֵר as a phoric expression), and consider Zechariah 7-8 as the larger segments, not separately Zechariah 7 and 8 as in Assis (2010)’s analysis (see for details chapter 6.3.2 The function of Zechariah 7-8 within Zechariah).

In addition, Conrad investigates a text from a synchronic approach and suggests the overall structure of Zechariah. He argues that Zechariah can be divided into three parts such as 1:1-6, 1:7-6:15, and 7:1-14:21, based on the chronological expressions in 1:1, 7, and 7:1, and that Zechariah is structured mainly based on the framework of the questions and answers (1999:153). Three parts of Zechariah (1:1-6, 1:7-6:15, and 7:1-14:21) are structured by questions and answers. Zechariah 1:1-6 consists of the question by Yahweh and the answer of “what the former prophets proclaimed” (1999:153). Zechariah 1:7-6:15 is made up of the questions of Zechariah and the answers of the messenger of Yahweh. In Zechariah 7:1-14:21, Zechariah 7:23 is the question and the answers can be found in the following Zechariah 7:4-14, and two oracles in 9:1-11:17 and 8:1-14:21. But, we pay attention to linguistic features of Zechariah in structuring the book of Zechariah, and a thematic structure of Zechariah according to text-linguistic approach (see for details chapter 6.3.2).

In spite of his concern in such overall structure of Zechariah, he mainly deals with Zechariah as part of the book of the Twelve. Conrad asserts, “the text of Zechariah is interpreted as part of a larger literary whole – the scroll of the twelve ‘minor’ prophets” (1999:11). In other words, he approaches Zechariah being located within the book of the Twelve, by investigating the text “in its final form apart from reconstructions of its development” (1999:16). He also considers the intertextual character of the different sections, based on his understanding “the relationship between

the texts synchronically as a way of aiding the interpretative process” (1999:18; cf. House 1990).

Some scholars involve overall structural issues of Zechariah. Moseman investigates the relationship between Zechariah 1-8 and 9-14 in his articles (2000:487-498; 2009:575-589).<sup>7</sup> He focuses on structure markers such as date formulae (1:1, 7 and 7:1) and the word **נָשָׂא** (9:1 and 12:1). In both articles, he reads Zechariah as a single unity although some dissonances are found between Zechariah 1-8 and 9-14. He emphasizes the difference between Zechariah 1-8 and 9-14, mainly based on his understanding of the date formulae (1:1, 7 and 7:1) and the word **נָשָׂא** (9:1 and 12:1). The date formulae are given in the context of rebuilding of temple, and thus giving the hope to readers. A series of date formulae make readers expect hope of the rebuilding of temple, but the word **נָשָׂא** take readers by surprise. Repeated pattern of occurrence of date formulae changes and the meaning of **נָשָׂא** also indicates the different mood from the first part of Zechariah (Zech1-8), “burdensome” of Zechariah 9-14 to readers.<sup>8</sup> In order to harmonize the dissonance between both parts of Zechariah (Zech 1-8 and 9-14), he argues “Zechariah 9-14, envisioning the future differently than 1-8, uses dissonance to emphasize that 1-8 is unfulfilled prophecy” (Moseman 2000:494). As he points out, it is true that there are differences between both parts of Zechariah (Zech 1-8 and 9-14). He attempts to explain the difference between both parts by emphasizing the contrast of unfulfilled prophecies in Zechariah 1-8 and new envisioning of new era in Zechariah 9-14. However, we will attempt to investigate and understand the differences between them through the analysis of thematic flow throughout the book of Zechariah. In this analysis, identification of the roles that Zechariah 1:1-7 as an introduction and Zechariah 7:1-8:23 as a bridge play within the book of Zechariah will be helpful. We will argue that there is a thematic flow or development throughout the book of Zechariah, which make possible to construct the overall discourse structure (holistic structure) within the whole book of Zechariah.<sup>9</sup>

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<sup>7</sup> In the second article, he uses “inner-biblical exegesis” of Fishbane, but the fundamental argument on the relationship between Zech 1-8 and 9-14 and his perspective on this relationship remain unchanged.

<sup>8</sup> He argues that the meaning of **נָשָׂא** is “burden.”

<sup>9</sup> Although it will be articulated in the analysis of syntactic, thematic, and holistic structure of Zechariah, it is necessary to explain briefly what roles Zech 1:1-6 and Zech 7:1-8:23 play within the whole book of Zechariah. It is very important to understand Zech 1:1-6 as an introduction to the

Floyd (2000) approaches Zechariah 1-8 and 9-14 from a concern of historical consideration: Zechariah 1-8 originated in the early Persian period and during the time of Zechariah, while Zechariah 9-14 comes from the early Greek period (2000:303-17). However, his analytic focus is on the genres of the final form of the text.<sup>10</sup> He uses a literary approach to the form-critical task while balancing his position between literature and history. His analytic focus on the genres of the final form leads his study to be concerned with the genre **נְשִׁיב** indicated in Zechariah 9:1 and 12:1 in his structural analysis, relying on the dissertation of R. Weis (1986; see Floyd 2002:401-422). This **נְשִׁיב** as a genre of prophetic literature denotes “a prophetic reinterpretation of (previous) revelation” (Floyd 2000:632). As this term is used as a superscription to a section of the prophetic book, it indicates that “the section is a reinterpretation of the foregoing material in the book, which in its entirety constitutes the previous revelation that the section serves to reinterpret” (Floyd 2000:632). The place where this term is located in Zechariah 9:1 and 12:1 indicates that Zechariah 9-11 is a reinterpretation of Zechariah 1-8 and that Zechariah 12-14 is a reinterpretation of Zechariah 1-11. In other words, this term **נְשִׁיב** indicates the reinterpretation of the previous prophecies now being reapplied to a different situation in a different time. In this way, although the historical backgrounds of the two parts of Zechariah (Zech 1-8 and 9-14) are different (Zech 1-8 belongs to Persian period and Zech 9-14 to the Greek Period), he argues that there is a common organizing principle between Zechariah 1-8 and 9-14 (Floyd 2000:307), which is outlined in 1:1-6 as Yahweh’s involvement and His people’s response to it.

Floyd’s (2000) analysis is very similar to the one used in this study. Floyd (2000) focuses on the genre of the final forms, especially **נְשִׁיב** as a prophetic genre, and the structure of the whole book of Zechariah. He construes the relationship between

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subsequent discourses (Zech 1:7-14:21). Two main themes can be found in Zech 1:1-6 such as “return to me [Yahweh]” and “I [Yahweh] will return to you [His people]” in Zech 1:3. These two main themes recur in the subsequent discourses. Zech 7:1-8:23 as another introduction to the subsequent discourses in Zech 9-14 functions as a bridge between both parts of Zechariah connecting with Zech 1:1-6. The first part of Zechariah (Zech 1-8) emphasizes on the current or present situation of these two themes, and the last part on the future aspect of these two themes. These different emphases do not mean the contrast between both parts of Zechariah, but different aspects of recurring of two main themes in Zech 1:1-6 as an introduction and Zech 7:1-8:23 as a bridge: The first part reflect on the current or present aspect of two main themes in Zech 1:1-6 and the last part on the future aspect.

<sup>10</sup> “The final form of the text is thus the primary object of investigation, but this investigation is guided by the historical consideration of whether the final form follows any identifiable conventions or genres of ancient literature (Floyd 2000:305).”

the sections based on this observation of נִשְׁבַּע. On the other hand, this study is rather concerned with the sequential flow of the discourse or its development by investigating the thematic structure, as a thematic flow or development in the discourse. Grouping the discourses into five sections is mutual to both analyses, but the goal of this grouping is different. Floyd attempts to relate the parts in the book of Zechariah to the whole by focusing on the function of the prophetic genre, נִשְׁבַּע in particular, but this study attempts to construe the overall structure and indicate the overall theme by investigating the thematic flow in the discourses of the book of Zechariah from a text-linguistic approach. This approach will consider נִשְׁבַּע as discourse marker (phoric expression) that demarcate segments in the thematic flow of discourses.

## 2.2 Considerations in readings

So far, we have mentioned the different trends studying Zechariah either in terms of diachronic or of synchronic readings. As we have seen, both types of readings represent completely different trends of reading. Diachronic readings are concerned with the redactional process, historical development, and historical reconstruction of the text. On the other hand, synchronic readings are interested in the literary character of the text. In other words, the diachronic approach is an external reading, while the synchronic approach is an internal reading. It is highly improbable that they will ever reach consensus. As Whitelam points out, “[i]t appears that hitherto, during the debate between biblical historians and literary critics, there has existed a chasm so wide that it is difficult to see how it might be spanned” (1991:60).<sup>11</sup>

This study does not attempt to harmonize these different readings. It rather follows a synchronic reading considering the text of Zechariah as a whole in its present final form. It is noteworthy that the literary approach attacked the historical critical approach since its emergence for its “recourse to hypothetical literary history,” and for its attempts to “recreate the historical development of the text” by “explanations... virtually unlimited in number” (Eslinger 1989:29; quoted in Winther-Nielsen 1995:4).<sup>12</sup> In the same way, Conrad points out that the trend was one of dividing the book into two

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<sup>11</sup> Cf. Eslinger points out that “despite calls for a rapprochement between the new literary studies and historical criticism the contest has hardly begun (1989:8).”

<sup>12</sup> Cf. Floyd’s statement against the literary approach (2000:305). In this way, it is not easy to reach consensus between historical critics and literary critics.

separate sections, Proto-Zechariah (chs. 1-8) and Deutero-Zechariah (chs. 9-14). This is “a consequence of the interpretative aim of historical-critical scholarship to uncover the authentic words of a prophet and to understand those words in their original historical context.”<sup>13</sup> Further, he adds that the historical-critical scholarship assumes that prophetic books were “collections of disparate materials containing within them dates to be used in historical reconstruction” (1999:11; cf. 2003:5).<sup>14</sup> In this respect Gunn points out that “literary criticism... has become, perhaps, the new orthodoxy in biblical studies” (1987:65).

In the same way that synchronic reading deals with the text as literature, this study will treat the text of Zechariah as literature, but not as “data for reconstructing Zechariah as a historical prophet in the sixth century BCE” (Conrad 1999:12).<sup>15</sup>

However, this study asserts that both these readings do not consider the text with regard to its linguistic features (cf. Winther-Nielsen 1995:10), and does not consider the overall discourse structure of the text.<sup>16</sup> Therefore, this study will focus on the linguistic features and the overall discourse structure of the book of Zechariah according to text-linguistic approach

Some literary approaches to Zechariah attempt to construct the relationship between Zechariah 1-8 and 9-14 by suggesting some common features between them, such as common themes (Hartle 1992). In this regard, this study will rather start with questions of how these themes are constructed using a bottom-up approach. We will investigate and identify themes by starting with the smaller segments first. From there we will continue to identify themes in the larger segments in conjunction with the smaller segments. In other words, this study is concerned with the thematic flow and development in the sequential discourses.

In summary, using a text-linguistic approach, which is concerned with integrating the parts of text into the larger structure, this study aims to understand the

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<sup>13</sup> He does not deal with the text of Zechariah within its own literary setting as a literary whole, but within the Book of the Twelve.

<sup>14</sup> Cf. Conrad, 1991:30. “This is because the text has been read customarily by biblical critics as a largely disunified collection of material of disparate origin. It is possible, however, in a close reading of Isaiah to identify recurring rhetorical techniques and patterns that suggest its unity.”

<sup>15</sup> Cf. “Historical critics do not read or interpret a biblical text, but use it ‘to get something else’: underlying sources, *Sitz im Leben*, redactional intention, or a history of tradition.”(2003:22)

<sup>16</sup> Wiklander calls it “prophetic discourse” (1984:2), and this study calls it the holistic structure.

structure and the unity of Zechariah by indicating the thematic structure and the coherence of the discourses. Therefore, the hypothesis is that there is a thematic unity and coherence in the book of Zechariah, especially in the consistent discourse structures within the book of Zechariah as a whole. The investigation of this thematic structure and coherence will be done using a text-linguistic approach. To find the overall structure in Zechariah, it is not sufficient to observe only the formal features. It is necessary to observe not only the formal features (or linguistic features) but also the semantic or thematic structural features. In this respect, this study will not only focus on the formal and linguistic features to reveal structure, but also investigate the thematic flow or structure by observing the information structure in the text, and thereby construct the holistic structure or discourse structure of Zechariah.

## Chapter 3. Methodology considerations

### 3.1 Preliminary considerations

#### 3.1.1 A text-oriented approach

Since the 1970's many biblical scholars have been interested in modern linguistics for doing biblical studies (cf. Van der Merwe 1994:15).<sup>17</sup> They showed increased concern to study Scripture as a text.<sup>18</sup> In 1974 Wolfgang Schneider published his *Grammatik des biblischen Hebräisch*, in which he attempted a new way of approaching syntax by describing biblical Hebrew “not on the basis of sentences, but on the basis of texts” (Talstra 1978:169; cf. Culley 1985:169-170). In this way, rather than focusing on isolated words or sentences, a text-oriented approach attempts to study the coherent structure of the text beyond mere individual sentences.<sup>19</sup>

Traditional grammar was interested in describing “the paradigmatic relations between words” (cf. Wendland 1995:3), while a text-oriented approach realizes the importance of studying “the syntagmatic relations, e.g. the effect of the sequence ipf.c.[imperfect common] → pf.[perfect], or the effect of the sequence verbal clause → waw + nominal clause” (Talstra 1978:169). Longacre (1979:259) also points out that the properties of the text “either cannot be handled well as properties of the sentence or cannot be so handled at all.” Talstra (1978:169) says: “[T]his leads into a discussion of what are the essential tasks of text-linguistics.” Observing the use of language Georgakopoulou and Goutsos (2004:1) point out that “linguistic communication is not achieved by individual units of language such as sounds, words or sentences”, “[p]eople primarily and essentially, communicate through combinations of these language units.” These combinations of language units are called “texts”, through which people can communicate (cf. Van Dijk 1997:1-34).

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<sup>17</sup> See, for example, Silva 1989; Cotterell and Turner 1989.

<sup>18</sup> Cf. Wiklander's comments on the increase of the text-linguistic research on the biblical texts (1984:30).

<sup>19</sup> See Robey (1982:38-64) for the development of the linguistic concerns with the literary text as a whole.

From this perspective, this study assumes that the largest unit of grammatical description is not the sentence, but the combination of sentences into a larger text, and thus will focus on the text as a whole (cf. Callow 1998:339-361).

### **3.1.2 Three aspects of a text**

This study assumes that “a text is a linguistic unit with an overall structure and a communicative purpose” (Winther-Nielsen 1995:80; cf. White 1979:45-66; De Beaugrande 1980:1; Bergen 1987:327-336; 1990:313-326; 1994; Bodine 1992; MacDonald 1992:153-175; Guthrie 1994:46; Cumming and Ono 1997: 123-37; Van der Merwe 2002:133-156; Georgakopoulou and Goutsos 2004:5-14).<sup>20</sup> This assumption could imply three aspects of a text.

In the first place, a text has a pragmatic aspect: a communicative purpose.<sup>21</sup> The text is the outcome of an interaction between writer and reader. In other words, a text may be considered as a literary communication. A text is a means of communication of “shared knowledge between senders and addressees” (Dik 1989:8). In this sense, Brown and Yule (1983:26) consider discourse to be “the record (text) of a dynamic process in which language was used as an instrument of communication in a context by a speaker/writer to express meanings and achieve intentions (discourse)” (cf. Louw 1992:17-30; Fowler 1981; Werth 1984; Stoddard 1991; Hoey 2001:11-34). In a similar way, they also contrast the view of the “text-as-product” with that of “discourse-as-process”. In contrast with the text-as-product view, which “does not take account of those principles which constrain the production and those which constrain the interpretation of texts” (Brown and Yule 1983:24), the discourse-as-process view takes into consideration the dynamic process of interaction between writer and reader (cf. Cook 1989:57-58; 1994:46-47). Van der Merwe’s (1994) comparison of generative approaches with functional approaches shares the same idea as Brown and Yule’s.

Most generative approaches ... try to explain linguistic phenomena in terms of hypotheses concerning mankind’s inherent “language.” By contrast, the so-called functional approaches try to explain linguistic phenomena in terms

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<sup>20</sup> In a similar way, Sanders and Wirth (1985:3) note that “[a] language is a collection of structures that are the bearers of meaning, and speakers of a language use those structures in their efforts to communicate.”

<sup>21</sup> As Wiklander (1984:46) points out, the ultimate criterion for being “a meaningful text” is “the pragmatic dimension of the textual analysis”. In this respect, this study will focus on the aspect of pragmatics in interaction with analysis of syntactic and relational structure.

of their use in human communication. (Van der Merwe 1994:18; Givón 1984:3-10; cf. Talstra 1978:169; Lyons 1981:216-237)

In the same way, Dik (1989:3; cf. Halliday 1973:22-47; 2004:37-63; Hengeveld and Mackenzie 2008) refers to the functional aspects of language. In contrast to a formal paradigm, in which “a language is regarded as an abstract formal object (e.g., as a set of sentences), and grammar is conceptualized primarily as an attempt at characterizing this formal object in terms of formal syntax to be independently of the meanings and uses of the constructions described”, the functional paradigm sees that “a language is in the first place conceptualized as an instrument of social interaction among human beings, used with the intention of establishing communicative relationships (Dik 1989:3; cf. Winther-Nielsen 1995:29; Cotterell 1997:141).” Following the insight of Brown and Yule (1983:24), this study will look into the constituent parts in the text or linguistic forms/features which are triggered by a writer to communicate his message to readers (cf. Wendland 1995:7). In terms of the literary communication of a text, this study will consider the communicative feature of the text, that is, how a writer might produce his message so that the intended readers may come to understand the writer’s intended message.<sup>22</sup>

Secondly, this study assumes that a text has an overall structure. Sailhamer (1986:280) alludes that texts are “structured utterances.” Winther-Nielsen (1995:13) points out that the structure in a text is significant, because “the meaning and function of texts are expressed by their encoded linguistic structure”.<sup>23</sup> Because the text as a literary communication is such as the outcome of the interaction between writer and reader, it is also natural to assume that “the segmentation of texts into sections and the establishment of boundaries stems from a joint effort on the part of writer and reader” (Goutsos 1997:41). For an effective communication to take place, the writer unfolds, develops, and structures his intended message in a way that the reader can recognize it. In this respect, the structure in a text is investigated not only for catching the overall perspective within a text, but also for comprehending the discourse of a text which is communicated by way of linguistic structure. Furthermore, the assumption in regard to

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<sup>22</sup> “This is clearly an approach which takes the communicative function of language as its primary area of investigation and consequently seeks to describe linguistic form, not as a static object, but as a dynamic means of expressing intended meaning.” (Brown & Yule 1983:24)

<sup>23</sup> “The text may be defined generally as a ‘structure’ of interrelated units of meaning.” (Wiklander 1984:44)

the overall structure implies that a text is not just composed of a sequence of sentences as its constituent parts, and that “it has an overall structure which is greater than the sum of its constituent parts” (Longacre 1979:267; Longacre and Hwang 1994:337; cf. Wirth 1985). A text is not considered to be a mere sequence of sentences, but as a coherent text (Talstra 1978:172).

On the other hand, the assumption that discourse is structured or organized does not mean that “this structure somehow exists independently of writers and readers” (Goutsos 1997:41). Rather, “linguistic elements are considered to be employed by writers and perceived by readers as signals of discourse patterns of organization” (Goutsos 1997:41).<sup>24</sup> When it comes to text structure, it is assumed that there are parts in the whole text (Longacre 1979:258; 1989a:42; Longacre and Hwang 1994:337). Furthermore, it is assumed that these parts are considered as contributing to the overall purpose of the writer (Mann, Matthiessen and Thompson 1992:43; cf. Bruce 1983:253-259). This study will take into consideration the unity and coherence of a text, and will attempt to relate the parts to the whole, and the parts to each other, in order to investigate the overall structure of the text (cf. Charolles 1983:71-97; 1989:3-15).

Thirdly, it is assumed that a text is composed of language (Sailhamer 1986:280). Linguistic forms or syntactical forms are one of the basic components of a text. “[A] language uses syntactical forms to give a preliminary and rather rough outline of the ‘world’ of the text or the communication process” (Talstra 1978:169). The assumption about the linguistic aspect of a text also implies that linguistic features or forms are significant means by which a writer conveys his intended meaning (Callow and Callow 1992:7; Wiklander 1984:82; cf. Wendland 1995:29), in the process of a literary communication. In other words, a writer communicates with his readers by using and incorporating linguistic devices to signal his intended message. Therefore, linguistic features “create a number of expectations in the reader... These expectations confer unity to the text, prior to and independent from any linguistic signals of continuity” (Goutsos 1997:41; cf. Van Dijk 1977b:11-63; Fowler 1977:64-84; Wendland 1994:28-66; Hoey 1983:2). It could be the device “that regulates the interaction through writing

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<sup>24</sup> Cf. Once involved in a conversation, both speaker and hearer must actively respond to what transpires by signaling involvement, either directly through words or indirectly through gestures or similar nonverbal signals” (Gumperz 1982:1). On the other hand, Brown and Yule (1983:23) notes in regard to discourse analysis that “[t]he discourse analyst, then, is interested in the function of purpose of a piece of linguistic data and also in how that data is processed, both by the producer and by the receiver.”

and designates a series of activities that can roughly be thought of as guidelines” (Goutsos 1997:43) to intrigue readers. Therefore, it is necessary to pay attention to linguistic forms or features to study a text.<sup>25</sup>

In exploring the overall structure and communicative purpose of a writer, it is necessary to look into the third aspect of the text, namely the variation of linguistic features. “[V]ariation can be explained in terms of the pragmatics of author choices within discourse structure (including the structure of part of a discourse)” (Longacre 1989a:xiii). Variation is intended or motivated by the writer (Longacre 1989a:xii; cf. Lambrecht 1988:138). Talstra says that “syntactic analysis comes prior to semantic analysis: The frame of a text is constituted by syntactic means (1978:169).” Therefore, by focusing on linguistic forms, the study detects the intention of the writer or the pragmatic purpose of the writer.

When it is assumed that “the written text is the product of interaction between writer and reader,” it is natural to view linguistic elements as signals” (Goutsos 1997:41). In this respect, text-linguistics attempts to study a text by concentrating on linguistic features and detecting the grammatical structure or discourse organization of the text.<sup>26</sup> In considering Scripture as a text, which is composed of language such as words, phrases, clauses, sentences, paragraphs, and so on, it is important to reflect on its linguistic features. Therefore, this study will focus on linguistic forms and features to detect the overall structure of Zechariah.

### ***3.1.3 Three Principal structures of a text: Syntactic, thematic, and holistic***

Linguistics is studied mainly in three areas: syntax, semantics, and pragmatics. As Dik (1989:7) notes, syntax, semantics and pragmatics are considered as “different components of linguistic organization”. He asserts that the relation between them is articulated in such a way that “pragmatics is seen as the all-encompassing framework within which semantics and syntax must be studied” (Dik 1989:7).

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<sup>25</sup> Winther-Nielsen insists that “language is the fundamental system at work in texts (1995:10).”

<sup>26</sup> “The goal of the grammar is to set out how biblical texts structure units and mark boundaries by grammatical means of references, ranking verbs in sequences and spatio-temporal devices. The grammar develops a linguistic methodology which can address the holistic and communicative aspects of discourse and pragmatics” (Winther-Nielsen 1995:14).

This study will, however, reconsider the relationship between semantics and pragmatics. Suggesting three major functional realms coded by human language such as lexical semantics, propositional semantics and discourse pragmatics, Givón (1984:31) notes that “[i]n terms of coding, propositional semantics is *jointly coded* with discourse pragmatics via syntax (‘syntactic structure’)”. Givón (1984:31) also remarks that “[t]he functional realm of discourse pragmatics involves the sequencing or placing of atomic propositions within a wider communicative context, i.e. in discourse.”

As will be indicated later in the section on the model of the topic as a sequential structure (cf. Goutsos 1997; Hazadia 1993:55-74; Schegloff 1990:51-77), this study does not agree with Givón’s relationship between semantics and pragmatics in terms of discourse. His first note seems to imply that propositional semantics is closely related to discourse pragmatics by way of coding. His second note elucidates the relation between them in such a way that a pragmatic understanding of the discourse can be obtained by investigating “the sequencing or placing of atomic propositions” (Givón (1984:31). Thus, his note implies that the overall meaning of a text or discourse, the pragmatic discourse in particular, could be established by way of accumulation of series of propositions or by investigating the relations of series of propositions.<sup>27</sup>

This issue is significant because it is related to the process of how constituent parts in a text are related to the overall whole. Sentence topics have usually been investigated as based on a propositional view of topic. Thus, discourse topics have been considered as the accumulation of propositions in sentence topics or as the investigating and establishment of the relations between propositions, which can be construed in sentences. However, this study assumes that discourse topics or contents are not established by way of accumulation of series of propositions (sentence topics) or only by way of investigating the relations between propositions (sentence topics). Discourse topics are not only the accumulation of sentence topics, and are not established by considering the relations of propositions which are construed in sentences. They are greater than the sum of sentence topics or the sum of constituent parts of a text

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<sup>27</sup> Cf. Green & Morgan (1981:168-171) differentiates “the propositional content” and “linguistic meaning”, considering also the speech act, and implicatures and so on. As they indicate that “the propositional content of an utterance is not always identical to the meanings of the parts plus rules of composition” (Green & Morgan 1981:169). There is some redundancy of meaning between propositional meaning and linguistic meaning. By linguistic meaning they mean “the contribution of the forms themselves (via associated meaning conventions and rules of composition) to the determination of propositional content” (Green & Morgan 1981: 169).

(Longacre and Hwang 1994: 337; Goutsos 1997). This assumption does not necessarily mean that discourse topics or the overall message of a writer can not be expressed by propositions, or that pragmatic intention or message in a text are not relevant to the semantic dimension. This study does not concur with the way discourse topics are examined by investigating and relating sentence topics to discourse topics from a propositional view. On the other hand, this study is concerned with the process of how the constituent parts of a text are related to the whole.

Some studies typically follow three areas of linguistics, and attempt to analyze the text. Wiklander (1984:45) suggests, for instance, three areas in the text-linguistic approach: from the syntactic dimension, the semantic dimension, and the pragmatic dimension.

1. *The Syntactic Dimension*: The formal links holding words and clauses together at the surface level (i. e. disregarding as much as possible the conceptual and referential meaning, and the users of the text.)
2. *The Semantic Dimension*: The patterns which bind the constituents of the text together by underlying conceptual relations, logical and temporal principles of organization, etc. (i. e. presupposing the lexico-grammatical sense and the syntactic structure, but disregarding the users)
3. *The Pragmatic Dimension*: The relations arising in the text as it is related to the situation, purpose, needs and capacities of the users, either as a production of the author's intention, or as a potential bearer of meaning to become materialised in the mind of a specific audience (Wiklander 1984:45).

In the same way, Johanson (1987) suggests three basic semiotic dimensions of texts: The text-syntactic dimension, the text-semantic dimension and the text-pragmatic dimension. This study admits that there is a semantic dimension in a text, but this study assumes that there is a gap to bridge between the syntactic dimension and the pragmatic dimension. It is not sufficient to bridge the gap with the semantic dimension or structure, which is more like static dimension.

As they develop the Rhetorical Structure Theory (RST),<sup>28</sup> Mann, Matthiessen, and Thompson (1992:41) suggest the following three principal types of structure in their text theory.

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<sup>28</sup> "RST provides a general way to describe the relations among organizational elements in a text, whether or not those relations are grammatically or lexically signaled. Thus, RST is a useful framework for relating the meanings of conjunctions, the grammar of clause combining, and non-signaled parataxis" (Mann & Thompson 1988:244; Mann, Matthiessen & Thompson 1992:46-47).

1. Holistic Structure – structure deriving from the properties of the genre or variety of text, used in this case to describe the form of letters and account for expressions such as Sincerely.
2. Relational Structure – structure expressing the organization of coherent contiguous text, used in this case to describe the internal composition of the body and P.S. of the letter.
3. Syntactic Structure – as the term is commonly used.

This RST theory is mainly interested in characterizing text structure “in terms of relations that hold between parts of the text” (Mann and Thompson 1988:243), and pays attention to the phenomena of text structure in which “pairs of regions of the text” recur, and further assumes that “[t]he mutual relevance of the two parts... could be identified with recurrent relations holding between the parts” (Mann, Matthiessen and Thompson 1992:42; cf. Mann and Thompson 1992:19-45; Taboada 2006:570). These relations can be considered as “perceived organizational, or rhetorical, relations between parts of the text” (Matthiessen and Thompson 1988:287). In this way, the key elements are relations and spans in RST. RST is the theory to investigate relations between text spans (Mann, Matthiessen and Thompson 1992:48): The first step in analyzing a text is to classify text spans or units,<sup>1</sup> and then to identify relations (1992:51). A text span or unit could be of any size of it. In this sense, Mann, Matthiessen and Thompson (1992:42) note that these linking relations could “hold between text parts of a wide range of sizes, from clauses to groups of paragraphs.” However, in practice, this theory tends to concentrate on linking relations in terms of clause combining (Mann and Thompson 1986; Fox 1987:77-92). As this study is concerned with constructing the overall structure and finally the overall theme, this study believes that it is not sufficient to do research in clause combining by RST in order to construct the overall structure.

This study is presented in three parts to determine the overall structure of Zechariah: (1) its syntactic structure, (2) its thematic structure, and (3) its holistic structure. This study assumes that there is a more dynamic structure or dimension between the syntactic and the pragmatic structure or dimension than the semantic structure. In this regard, this study will employ the thematic structure, which will be construed by information structure theory (Lambrecht 1994; Nikolaeva 2001; Van der Merwe and Talstra 2003; Floor 2004; cf. Moshavi 2010:31, n. 36). This does not necessarily mean that this study does not agree with semantic analysis. Rather the focus will be more on the dynamic process of the flow or the development of the theme.

As Winther-Nielsen (1995:87) indicates, “[d]iscourse grammar assumes that semantic discourse structure is syntactically varied for pragmatic purposes”. Syntax plays a significant role to indicate the thematic and the overall (holistic) structures. Syntactic variations influence the pragmatic information such as topic and focus, and are also related to the issue of foreground and background (cf. Lowery 1985:144-145; Goldfajn 1998:73-89). Therefore, it is crucial to investigate, first of all, the syntactic structure within a text in order to understand its thematic as well as its holistic structures.

Further, it is very crucial to investigate the thematic structures of the constituent parts (the smaller segments and the larger segments) in order to construct the holistic structures in the text. As mentioned above, this study will not attempt to connect series of propositions in order to establish the overall structure. It will rather focus on dynamic aspect of the thematic flow or development in the discourse by observing information structure in the smaller segments and further the larger segments. .

The analysis of the holistic structure, based on the preceding analysis of syntactic and thematic structures, is concerned with the macrostructure, that is, the overall structure of a text, from a pragmatic perspective (cf. Van Dijk 1972:130-162; 1977a:95; 1980; Ballmer 1981:163-189; Kieras 1981:1-15; Lindemann 1983:5-41). It is assumed here that there is an overall plan to the text as a whole, with a progression of the discourse. The text that this study will investigate is not like the narrative, within which there are peak (climax), and pre-peak, post-peak, and *finis* or development of a discourse, such as introduction, setting, complication, and resolution. However, this study assumes that there will be some sort of macrostructure, and there are some clues to trace this overall structure and finally to get the overall theme in the discourse. What this study means by holistic structure is the structure that is construed by the analysis of the thematic structure and other factors that effect on the macrostructure in the discourse.

### **3.2 Considerations on text-linguistic approaches**

Text-linguistics started as a new branch of linguistics towards the end of the 1960’s (cf. Rieser 1978:6-20; De Beaugrande and Dressler 1981:14-30). Having focused on the internal structure on the clause level, this approach to linguistics began to attempt to look beyond clause or sentence level to the text as a linguistic unit (cf. Robins 1980; 1990; Nunan 1993; Schiffrin 1994; Schiffrin, Tannen and Hamilton. 2001). This has led

to the development of text-linguistics. This approach has greatly influenced biblical scholarship (cf. Vines and Allen 1986-7:320).

Text-linguistics is not simply a single theory or method, but a designation for “any work in language science devoted to the text as the primary object of inquiry” (De Beaugrande and Dresser 1981:14; cf. Wiklander 1984:29; Olsson 1985:109; Jeanrond 1988:76).<sup>29</sup>

Although text-linguistics gives priority to the text as its primary object of inquiry, its view on the text is different from New Criticism in that it does not consider the text as autonomous (cf. Barton 1984:140-157; Longman 1987:25-27). New Criticism assumes that the meaning of a text is not realized by investigating the intention of the writer, and thus the text itself is self-sufficient, with its own life, independent of the writer (Barton 1988:148, 50; Longman 1987:26). Text-linguistics considers the text as a dynamic process of communication, a literary communication between the writer and his intended readers (cf. Schmidt 1977:47-60; Wiklander 1984:27, 32; Jeanrond 1988:82-89).

Its view on structure is also different from that of structuralism in that it does not consider a structure as a “conventional code” (Longman 1987:32). Structuralism assumes that the meaning of a text may be established by finding the “conventional code” or “conventions” (Longman 1987:31, 32). These conventions involve a deep underlying structure, and have a “public meaning”. Thus, the meaning of a text is not related to the intention of the writer (Longman 1987: 32). Text-linguistics does not consider a structure independent of its writer. As a literary communication, the structure in a text is intended by the writer to communicate his message to the readers (cf. Wendland 1995:7).

Text-linguistics attempts to describe and explain, “[h]ow a text works,” in other words, the “processes of text structure and formation” (Sailhamer 1986:281-82) by focusing on the coherent whole of the text. It also attempts to deal with “the properties of whole texts”, within the overall structure (Wiklander 1984:29; cf. Guthrie and Quinn 2006:246). Assuming a text to be a whole, this study seeks to find out what the whole,

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<sup>29</sup> Though De Beaugrande (1985b:41) suggests a distinction between discourse analysis and text-linguistics, it is usually considered as identical or the “two designations are chiefly academic labels for the same domain.”. See, for a historical view: De Beaugrande 1985a:41-48 and T. A. van Dijk 1985a:1-10; 1985b:1-10.

or the overall plan of the text is, to analyze the text from an overall perspective. It aims to pursue the meaning of the larger structure. It is concerned with “relating parts of the texts not to a world external to it (its historical background or its history of literary development), but to the literary world of the text itself” (Conrad 1991:29-30). In that regard it differs from redaction criticism. It deals with the final form of the text, not with “the process by which it became final” (Conrad 1991:30).

The object of this study is mainly to investigate the overall structure in the book of Zechariah, employing the insights of a text-linguistic approach. Before the research methodology is presented, this section will consider some of the issues, models and theories, regarding the investigation of the overall structure. These considerations on text-linguistic approaches will help to clarify how this study will deal with the text of Zechariah. In 3.2.1 Topic as framework and aboutness, views or notions of topic<sup>30</sup> will be discussed, and this issue will help to understand the function of topic (theme) to construct the overall structure. The notion of topic (theme) is related to the issue of discourse topic and sentence topic in 3.2.2. The sentence topics (or propositions at the sentence level) can be clues or traces to the discourse topic (local theme in the smaller segment and global theme in the larger segment), but discourse topic is not constructed by the series of sentence topic (series of propositions at the sentence level). In this way, the distinction between discourse topic and sentence topic will be made and the direction of the research method in this study will be clarified in 3.2.2. Then, in 3.2.3, Goutsos’ model of topic as sequential structure will be discussed. The insights that his theory suggests help to understand the thematic flow or development in the text, especially to notice the clues for the topic continuity and discontinuity (theme continuity and theme discontinuity in this study). In 3.2.4 Lambrecht’s Information Structure Theory, the way to investigate the information structure (investigations of topics and focuses, and construction of local themes in the segments) will be articulated. His theory was intended to investigate information structure at the sentence level, but as

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<sup>30</sup> The term “topic” is more like “theme” (local theme or global theme) in this study, and this term is different from what Lambrecht uses in information structure theory. In Lambrecht’s theory, the terms ‘topic’ and ‘focus’ are used to examine structures at the sentence level. This study is concerned with an investigation of the structure at the discourse level, but in order to investigate the overall structure, that is to construct the overall theme (global theme in the larger segment and further in the whole text of Zechariah), this study will employ clues (or “traces” in Floor’s term), in which case the information structure constructed by topics and focuses are the linguistic clues or traces to the overall structure. The term “topic” in these considerations except for the term Lambrecht uses for his theory is identical to the term “theme” (local or global).

Floor (2004:39) suggests, will be used in this study to construct discourse topics (local theme or global theme) at the discourse level. In other words, the information structure (thematic structure) will be constructed at the discourse level: There are certain clues or traces to the discourse topic (local theme or global theme) at the sentence level, and these clues will be investigated by Lambrecht's Information Structure theory to construct the discourse topic (local theme or global theme) at the discourse level.

### **3.2.1 Topic as framework and aboutness**

The traditional view of a topic can be subdivided into the "aboutness" of the topic (as the main idea of a proposition as discrete units), and the topic as a framework (its structuring or unifying frame) (cf. Giora 1983:156).<sup>31</sup> Goutsos (1997) tends to differentiate sharply between topic as aboutness and topic as framework, and focuses on the latter notion of topic for his analysis. On the one hand, topic "seems to be an intuitively satisfactory way of referring to what a piece of discourse (sentence, text or other) is about" (Goutsos 1997:1; cf. Van Kuppevelt 1995a:111). Seen this way, topic is considered as the main idea in a "recognizable unit" (Goutsos 1997:1) or "a discrete element" (Goutsos 1997:4).<sup>32</sup> On the other hand, a topic can be understood as a frame or framework. In other words, the topic "supplies a unifying thread running through the text as a whole" (Goutsos 1997:2; cf. Chafe 1976:51; Brown and Yule 1983:75; Grosz and Sidner 1986:177; Fries 1995:318; Buth 1999:81).<sup>33</sup> Goutsos comments on this notion as a frame or framework by using the analogy of music. A topic "can be expanded or developed in a discussion or a book – by analogy with the development of,

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<sup>31</sup> Studies on topics can basically be divided into two approaches. One approach to topic is targeted to discourse topic (van Dijk 1977; Brown & Yule 1983). And the other approaches focus on clause or sentence topic, with sentence functional approach (Dik 1980, 1989; Givón 1984, 1990; Lambrecht 1994) and the generative approach (Vallduví & Engdahl 1996; McNally 1998) (see Floor 2004:20-22).

<sup>32</sup> Van Dijk comments on topic with a view to aboutness that "the topic is determined by what, from some perspective, seems the most important fact(s) of the story" (van Dijk 1981:187; 1977). Dik also defines discourse topic as some entity about which the discourse imparts information (1989:267). Buth defines topics as "a specifically signaled constituent for the purposes of relating the clause to the larger context, and suggests the term a Contextualizing Constituent for a definition of topic (1999:81).

<sup>33</sup> Topic as "[T]he most effective framework of cases to express what he has in mind and the most effective way to package it" (Chafe 1976:51). Grosz and Sinder (1986) note on topic, "linguistic expressions can be used to convey information about the discourse structure; conversely, the discourse structure constrains the interpretation of expressions (and hence affects what a speaker says and how a hearer will interpret what is said)" (1986:177).

or the variations on, a theme (a recognizable sequence of notes) in music” (Goutsos 1997:1-2).<sup>34</sup>

In this way, it is likely that topic can be primarily categorised as (1) topic as a semantic property which can be expressed in a way of main ideas, and (2) topic as a structural property, a framework that influences the following text. To put it another way, the difference between both views, according to Goutsos, is a “matter of *perspective*: In the former case we are concerned with *what* we speak or write about, in the latter with *how* we structure what we say” (1997: 2). The topic as aboutness is concerned with the *what* perspective and the topic as framework is concerned with the *how* perspective.

This categorization is helpful to understand the variety of dimensions of topic. The notion of topic as frame or framework helps this study to investigate the overall structure in a discourse or text. By paying attention to the structural property or unifying devices that can be traced throughout the whole text, this view helps to construct the overall structure or the macrostructure in the discourse and thus to understand the overall theme in the discourse. Nevertheless, it is not just matter of constructing the overall structure (macrostructure) to construe the overall theme of the discourse. In other words, the matter of the overall theme is closely related to the notion of topic as aboutness. Without considering the semantic and pragmatic aspects of text, it is not possible to investigate the overall theme of the discourse. In this respect, this study takes both views of topic as aboutness as well as frame or framework for the analysis of the text Zechariah. Therefore, this study is not only concerned with the overall structure of a text, but also the overall theme (discourse topic) as a main idea of the text from the semantic and pragmatic aspects of the text.

### **3.2.2 Discourse topic and sentence topic**

This study is concerned with the establishment of discourse topic (theme), but needs to consider the relation between sentence topic and discourse topic. Although the idea of topic has been “discourse oriented,” sentential approaches have been dominant (Goutsos 1997:2). Due to the dominance of sentential approaches, “discourse topic has been less

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<sup>34</sup> For the definition of topic, Gundel suggests the concept of “the relevance of an utterance” in that topic’s “primary function is to establish the relevance of an utterance” (1985:85).

studied, especially by itself and not as a corollary of sentence topic” (Goutsos 1997:3). In this respect, it is very significant to consider the discourse oriented approaches to topic/topics, in comparison with sentential approaches. As Longacre and Hwang (1994:337) point out, “the whole is greater than the sum total of its parts.” In the same way, Mann, Matthiessen and Thompson (1992: 45) mention that “the relations of a text do not hold between the various word sequences of which the text consists. Rather, the word sequences are realizations of more abstract entities: meanings and intentions that are represented by those words sequences.” Therefore, it is necessary to approach a text as a whole, and move beyond constituent parts into the overall organization of the discourse.

As indicated above, this study assumes that topic is considered not only as aboutness in terms of semantic property but also as a structuring frame. Some of the studies on topics tend to focus more on sentence topics rather than discourse topics. Even though concerned with discourse topics, they assume that it is possible to identify the discourse topics by accumulating or connecting series of sentence topics. As Goutsos (1997:10) points out, in case of focusing on dimension of topic as aboutness (the what perspective, in Goutsos’ term) “a common assumption is that sentence is the starting point and discourse organization the outcome of interrelations between topics at the sentence level”. These perspectives usually take “propositions or some other notion as the basis for the definition of topic” (Goutsos 1997:17). In this way, these approaches “ascribe a central role to logical properties of topic and usually analyze discourse topic as an aggregate or a composite of sentence topics” (Goutsos 1997:17).

Typical cases can be seen in the work of Van Dijk (1981:186-187): “a discourse topic would be based on the notion of a sequential topic, defined in terms of repeated reference to a given discourse referent, of which the various comments specify properties and relations with other, variable, discourse referents” (Cf. Also De Beaugrande and Dressler 1981; Van Dijk and Kintsch 1983; Givón 1984:31; Coulthard 1994:10).<sup>35</sup> It seems that Van Dijk attempts to avoid the weakness of viewing discourse

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<sup>35</sup> In a similar way, Brown & Yule (1983) criticize the work of van Dijk (1977). According to them, van Dijk (1977) attempts to relate the representation of discourse content to a notion of ‘discourse topic’ (Brown & Yule 1983:108). Although van Dijk (1977) proposes that the topic as a complex proposition can be established by set of propositions which are expressed by the sequence of sentences in the text, they argue that “van Dijk’s analysis is based on an underlying semantic representation of the text rather than the sequence of sentences which constitute the text” (Brown & Yule 1983:108), and “the

topics as linear connections of sentence topics. He mentions that “sentences are not only directly, linearly, coherent, but also *relative* to the topic of discourse, which indicates *in which respect* two sentences are connected”(Van Dijk 1981:190). He says:

At the level of the sentence, a topic is a specific function assigned to some part of a (possibly compound) proposition and indicates the way information is linearly distributed, whereas a textual topic indicates how information is globally organized. In the first case, the topic is the link, between given information and new information, for each sentence in the discourse, whereas the textual topic is the hierarchical organization of the whole of information of all sentences, taken ‘at the same time’ (Van Dijk 1981:190).

Van Dijk (1981:192) suggests that the discourse topic is “globally organized,” and “made explicit in terms of macro-structures.” He notes that “discourse topics seem to reduce, organize and categorize semantic information of sequences as wholes” (Van Dijk 1977a:132). However, he does not give a specific explanation of how the discourse topics are globally organized in relation to the sentence topic. His analysis of discourse topic is based on the macrostructure, a semantic representation of the text by macro-structures, which is “decomposed into minimal units of propositions” (Goutsos 1997:17). He notes that “a concept or a conceptual structure (a proposition) may become a discourse topic if it hierarchically organizes the conceptual (propositional) structure of the sequence” (Van Dijk 1977a:134). In this way he seems to assume that discourse topic is considered as a composite of sentence topics or a propositional organization.<sup>36</sup> Sanders and Wirth (1985:13) points out that Van Dijk’s discourse topics is, “a proposition that summarizes some text,” and that “Van Dijk’s “discourse topics” are better called summaries, or “macropropositions” (Van Dijk’s term), but not topics.<sup>37</sup> As Goutsos notes, the basis of Van Dijk’s analysis is a smaller unit (a propositional

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semantic representation appears to be only a translation (which is incidentally, also an interpretation) of the piece of text into an alternative format. This procedure does not seem to provide a means of identifying ‘the topic’ of a piece of discourse. The semantic representation cannot be ‘the topic’ (Brown & Yule 1983:109). It is highly likely that “the proposition-based approach to the analysis of discourse is a concentration on the ‘content’ of a piece of discourse to the exclusion of all else” (Brown & Yule 1983:113). “The analyst who produces only a set of propositions as a representation of what he understands when he reads the sentences of a text, is failing to make explicit some aspects of how he reached that ‘understanding’” (Brown & Yule 1983:116).

<sup>36</sup> He specifies “the notion of topic of (a part of) a discourse as a proposition entailed by the joint set of propositions expressed by the sequence” (van Dijk 1977:136).

<sup>37</sup> “Macropropositions as exhibited in the different episodes of a discourse must also be properly connected, just as propositions expressed by sentences are connected. This means that their connections may be directly expressed, for example, by connectives, by conjunctions, or adverbs... Not only do macroconnectives signal new macropropositions, they also assign the necessary coherence structure to the macrostructure as a whole” (van Dijk & Kintsch 1983:204).

unit) as in the *what* perspective. His analysis of the overall topic of the discourse is done through a “procedure that relates individual topics or propositions isolated through a series of steps of decomposition” (1997:19).

The problem at issue is whether the overall topic could be established by the procedure of relating series of propositions. As Tyler (1978:370) points out, “merely attending to the text’s propositions and their manner of linkage to one another does not capture anything of the conceptual structure that emerges in the process of interpretation”.<sup>38</sup> Tyler (1978:370) says “[u]nderstanding a text is more than understanding each of its individual sentences and their intersentence links” (cf. also Heimerdinger 1999:103; Georgakopoulou and Goutsos 2004:8).<sup>39</sup> As Brown and Yule (1983:127) notes, we may have a variety of forms or expressions in different syntactical structures signifying similar “propositional content.” In this case, it is not likely that the variety of forms or expressions denote that similar propositional content exists only for delivering the propositional content. There must be reasons why the writer chooses the specific forms or expression in various syntactic structures such as rhetorical purpose or signal of emphasis on his intended message, although it is not specified in surface expressions. Sanders and Wirth criticize Van Dijk’s view on discourse topic based on the pragmatic character of topics, as used by Van Dijk (1980) in his example of a discourse regarding a trip to Paris. The sentences explain getting on a train, riding through the countryside, arriving in Paris. However, the sentences do not specify that this is a trip to Paris.

Reinhart (1981:58-60) also deals with the pragmatic “aboutness” with regard to topic. He divides topic into sentence topic and discourse topic, following Van Dijk (1977)’s distinction, and discusses sentence topic in particular. He argues that the sentence topic cannot be defined syntactically or semantically. He takes the following sentence as an example: Max saw Rosa yesterday. The proposition expressed by this sentence is the same, but the topic expression could be Max or Rosa, depending on the

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<sup>38</sup> It is noteworthy to point out that “knowledge is not stored propositionally at all... the basic form of store may consist of individuated events and objects, each with an associated analogic content... until a need to verbalize them makes propositional decisions necessary” (Chafe 1977:54).

<sup>39</sup> Heimerdinger (1999: 103) also comments on the difficulty of the establishment of discourse topics, although he is concerned with relating clause topics to discourse topics, that “[t]opicality is viewed not as a clause-dependent property only but as a discourse-dependent one as well: what makes a participant topical is not the fact that it is grammatically coded as topical in a sentence, but rather that it is the topic of the discourse or a stretch of discourse.”

questions asked. If the question is who Max saw yesterday, Max will be considered as the topic expression. But if the question is whether anybody has seen Rosa yesterday, the topic expression will be Rosa. In this respect, topic is not considered as semantic relation (Reinhart 1981:56). Reinhart argues that sentence topic “cannot be defined directly on syntactic structures since different expressions of the same sentence can serve as topics in different contexts of utterance” (Reinhart 1981:56). In the same example, Rosa is neither the subject (in grammatical terms, Gundel 1988) nor the first expression (Halliday 1967; 1985) although it is possible that it serve as the topic.<sup>40</sup> In this way, “the topic of discourse cannot be associated with any discrete part of the sentences comprising it” (Sanders and Wirth 1985:13). Thus, discourse topic may not be established on a set of propositions.<sup>41</sup>

Goutsos (1997: 2) points out that “what we say is assumed to stem precisely from the way we say it.” In this respect, as Tyler (1978: 378) notes, to understand the text as a paradoxical work: “a text cannot be understood by attending only to its constituent propositions, but cannot be understood without attending to those propositions.” In order to understand a text as a whole, it is necessary to look into the semantic dimension which could be expressed in forms of propositions, and that despite the necessity of the semantic dimension or understanding of propositions, it does not suffice to consider only one aspect or dimension. This does not ignore what the text is about. Tyler (1978:378) points out that “[a] text in our understanding is not an entity – neither a fixed linear succession of propositions or merely the sum of the meanings of its individual sentences; it is instead a cumulative, emergent structure which the reader constitutes from a given perspective.” This point of view is also confirmed by

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<sup>40</sup> Following Strawson (1971), Reinhart also doubts that the topic is considered simply as the old or given information of the sentence (1981:60-62). According to him, Strawson’s two criteria for identification of topic are helpful: “one has to do with the background and purpose of the utterance and the other with verification” (Reinhart 1981:59). “These two principles affect the identification of the topic in a given utterance: In accordance with the first we will expect the sentence to be related to previous discourse, so we will assume that it is about whatever in the sentence that is already on our presumed knowledge” (1981: 59). It is likely that topic is similar to the concept of old information, but Strawson’s main contribution in regard to this argument is the second criterion of verification. “[A]n expression will be understood as representing the topic if the assertion is understood as intending to expand our knowledge of this topic, in accordance with the second principle” (Reinhart 1981:59). In this respect, “the crucial thing here is not what can be assumed to be already known, but what can be assumed about the purpose of the utterance” (Reinhart 1981: 59).

<sup>41</sup> Gundel also suggests that “information introduced in a given discourse is not stored as lists of unrelated propositions. Rather, it is classified under referential entries that correspond to topics” (1985:86).

Schiffrin's (1992:174) note that "topic – regardless of the type or level at which they are defined – are ultimately created through discourse. It is the interactions between speakers and respondents that create the structures and meanings of talk and, thus, that create the framework in which a message is understood to be 'about' something."

In order to look into the overall topic in a text, or its holistic topical coherence, it is necessary to change our approach to the text. Rather than approaching the text by aggregating a series of propositions, it is helpful to "argue for a constructive and synthetic understanding of the text" (Goutsos 1997:19). Levinson (1983:315) also points out that "topical coherence cannot be thought of as residing in some independently calculable procedure for ascertaining (for example) shared reference across utterances. Rather topical coherence is something constructed across turns by the collaboration of participants."<sup>42</sup>

Topics may be considered at the level of sentence or clause, but this study does not agree with the view on the way topics are established, i.e. that the overall topics (themes) throughout the text or discourse topics can be established by accumulation of series of sentence topics which are expressed in a form of propositions. The focus of this study is more on the dynamic aspect of the flow or development of the theme (or discourse topic) with concerns on formal or linguistic features as well. Brown and Yule (1983:94) mention that topics are not just about content but also about form. They (1983:94) also note that "our interpretation of *what* a speaker is talking about is inevitably based on *how* he structures what he is saying" (cf. Wendland 1995:28).

### **3.2.3 Discourse topic as sequential/hierarchical relations**

Goutsos (1997:22) notes that it is helpful to take into consideration the study of conversation and narrative, because they offer "specific examples of dealing with topic as a more general phenomenon by emphasizing the issues of linearity and sequentiality." Although the topic has been considered as content it has also "been thought of as a kind of sequential structure. This is important because sequential

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<sup>42</sup> Tyler (1978: 371) says: "In contrast to all of these definitions of the text that take the sentence to be the major unit from which larger structural units can be derived are those which attempt to bypass the sentence by deriving larger units from the concepts underlying sentences or which address themselves directly to the larger units without necessarily involving sentences at all." This study does not agree to his investigation of the text by deriving larger units from the concepts underlying sentences, which is also another way of the *what* perspective in Goutsos' term, but assumes that his insights are helpful in that there is more than understanding sentential units in construing the text as a whole.

organization (i.e., the larger sequences of talk, within which utterances and speech acts emerge and are interpreted) is the central interest of conversational analysis” (Goutsos 1997:23; cf. Sack, Schegloff, and Jefferson 1974). In this way, topic can be interpreted “in terms of the organizing work that talk does,” and tends to consider “topic as process or activity” (Goutsos 1997:23; cf. Schlobinski and Schütze-Coburn 1992:89-121).<sup>43</sup> The primary insight that those works provide is the significance of a sequential structure in a text, that is, the sequentiality of topics. In this respect, in order to investigate the overall discourse topic and further the overall structure in a text, this study will focus on the finding of the sequential structure.<sup>44</sup>

In addition, Goutsos mentions the sequential relations of the text. It is necessary to consider the hierarchical structure or relations as well. As Van Kuppevelt notes, “because of differences in prominence of its parts the structure of a well-formed discourse is not always homogeneous. A distinction is made between discourse units constituting the MAIN, LEADING PART of the discourse and those constituting intervening, but related, SIDE PARTS” (1995b:809; cf. 1995a:109; Malt 1983:4, 5; Tomlin 1985:85-122; Longacre 1989b:413-460; Chafe 1994:137; Kim 2002:137; Floor 2004:6)<sup>45</sup>. Polanyi also notes, “all discourse displays a hierarchical structure which emerges from the structural and semantic relationships obtaining among the linguistic units which speakers use to build up their discourses” (1988:602; cf. Asher and Vieu 2005:591-610). In this respect, it is likely that there are not only sequential structures but also hierarchical structures in a text, because each constituent within segment or

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<sup>43</sup> Orletti (1989:78) subdivides topical organization into two kinds: 1) “local organization, covering brief chunks of talk, which can even be pairs consisting of an event and the comment on it”; 2) “global organization, which operates over longer chunks of talk, sometimes over the whole conversation. It is the result of the joint interactional efforts of the participants.” As for the global organization in particular, interactional processes are investigated, which is also this study’s concern, that is, to look into the way the topics are developed, and proceeded, and structured.

<sup>44</sup> Before, this study deals with Goutsos’ model for the sequential structure of a discourse and Lambrecht’ Information Structure theory for mainly “focus” issues, it is necessary to overview Dik’s approach to discourse topic. He considers discourse topic (D-Topic) as an entity that is central to a unit of discourse, and tries to achieve hierarchically or sequentially organized D-Topics. In order to establish these organizations of D-Topics, he introduces various types of topics: a New Topic as a first presentation of D-Topic; a Given Topic as referred to once the entity has been introduced; a Sub-Topic; a Resumed Topic as re-established Given Topics (1989:267). As Floor (2004:52) indicates, his theory is not sufficient to deal with more complex development of information structure and more complex topic issues like non-topical sentences.

<sup>45</sup> Kim (2002:137) mentions three themes regarding coherence of the text, “[t]elling a coherent story involves: i) reporting faithfully what is going on at a given moment (‘local theme’), ii) conveying what the whole story is about (‘global theme’), and iii) giving continuity with the previous discourse (‘previous theme’).”

segment can play a different role within the overall structure. The distinction between foregrounding and backgrounding is the same as distinction between main and side parts in Van Kuppevelt.<sup>46</sup>

The existence of sequential/hierarchical structure in a text or discourse means that “a discourse can be segmented into smaller units” (Heimerdinger 1999:108; Floor 2004:6; cf. Grimes 1975:91; Pickering 1978:21; Tomlin 1986).<sup>47</sup> Therefore, in order to achieve the discourse topic as sequential/hierarchical structure or relations in a text, it is necessary to identify, first of all, the linguistic units (Polanyi 1988:603), and then to relate them to the overall structure (Malt 1983:9; Noordman, Swerts and Terken 1999:136; Kim 2002:137). Furthermore, in order to segment into smaller units, it is necessary to identify clues or trace (Floor’s term) for sequential/hierarchical structures (Redeker 1990:367; Fries 1995:338; Goutsos 1997; Lenk 1998:245-257; Smith 2003:197; Floor 2004:8, 10). In this respect, the insight on sequential/hierarchical structures in a discourse or text is significant to achieve the overall discourse topic. This study, therefore, assumes that these main steps of the demarcation of smaller units in a text and relating them to overall structure are significant for the analysis of a text, and that there are clues to trace these sequential/hierarchical structure or demarcations of segments (cf. Kan 1998:197).

### **3.2.3.1 Model of topic as Sequential Structure**

Goutsos’ (1997) model is significant in that his model provides some insights for the analysis of discourse topic or the overall theme. First of all, his suggestion for topic as framework rather than topic as aboutness is helpful to consider sequential structure or relations in a discourse and thereby achieve the overall structure of the discourse. Besides, his strategies for the analysis of sequential structure are useful for the linguistic clues or traces to establish the segments as thematic units in the discourse.

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<sup>46</sup> He does not agree that background is side structure as digression in terms of main and side structure, and argues that “all the relevant background material does not belong to intervening side structures but to specific substructures contained in the main part of the discourse” (1995b:812). This study also concurs with Kuppevelt’s argument, and suggests that the concept of background is given for the purpose of constructing the flow of discourse while used as the concept of supporting the main line of discourse, not digression or insignificant role in the flow of discourse.

<sup>47</sup> Grimes holds the term “span” for the linguistic units (1975:91).

Goutsos' strategies can be divided into two main categories: topic shift (discontinuity) and topic continuity.<sup>48</sup> The recognition of the integration between continuity and discontinuity of topic is crucial in considering the text as a literary communication between the writer and the reader. Brown and Yule (1983:65) remarks that the readers adopt a "principle of analogy" in the process of reading. In other words, they assume that current events or states will remain just as it was before without specific signals that the writer provides. In this way, when the readers proceed to read and face the following sentence, they tend to relate it to what has already been given or what is familiar (cf. Goutsos 1997:43; Georgakopoulou and Goutsos 2004:76). In this way, the continuity of the topic will go on in the discourse. On the other hand, the writer happens to initiate a new topic or revisit what was going on before. In this case, the writer usually signals a new start or a restart. When sentence after sentence stand in sequence, the readers tend to relate them in sequence. If the writer does not want them to be considered as connected sentences, continuous or sequential, he needs to indicate positively the "separateness or disconnectedness" of the sentences in proximity (Brown and Yule 1983:65). In this way, the writer needs to signal "discontinuity within the larger presupposed continuity of the text" (Goutsos 1997:43; cf. Georgakopoulou and Goutsos 2004:76).

There is another reason for indicating discontinuity and that the text "must be broken down into manageable units or segments with discrete boundaries" (Goutsos 1997:43). In other words, the writer needs to manage a literary communication by incorporating topics in sequential expressions and segmenting discourse into constituent parts with boundary markers (Goutsos 1997:43). In respect of the sequentiality of the text, linguistic features/signals indicating continuity and discontinuity, should be recognized (cf. Wendland 1995:29).

According to Goutsos, the analysis of continuity and discontinuity can be done by two topic strategies: "*topic continuity* and *topic shift*" (Goutsos 1997:45). Topic shift is investigated by the techniques of "*topic framing, topic introduction, and topic closure,*" and topic continuity by the technique of "*topic continuation*" (Goutsos 1997:45, 46). These sequential techniques by which linguistic features in the text will be identified will clarify the establishment of "transition and continuation spans," and thus,

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<sup>48</sup> Brown & Yule (1983: 95) note that by characterizing the marking of a topic-shift, "a structural basis for dividing up stretches of discourse into a series of smaller units" can be established.

in this sense, they are called “topic signals” (Goutsos 1997:45). These signals are “both cues for the writer and clues for the reader in the identification of sequential relations” (Goutsos 1997:45, 72; cf. Brown and Yule 1983:94-95).

*Topic continuation* is the technique used for the topic strategy of topic continuity. To identify topic continuation in a text, a linkage to the direct previous utterance must be observed either “by explicit signals or by default” (Goutsos 1997:64). When the writer employs explicit signals, he does not want the readers to miss the signal for topic continuation, and thereby emphasizes the continuity of utterances. When a writer does not indicate any signals of topic shift, he implies topic continuation “by fault.”

Goutsos (1997:64) suggests signals of topic continuation such as “discourse markers, sentence-structure patterns, time continuity, and local cohesive devices.” Discourse markers are explicit signals of topic continuation.<sup>49</sup> Usually both additive and adversative conjunctions are considered as indicating signals of topic continuation. Continuity in a text may be identified by indicators of successive pronominal reference to the same nominal as topic entity (cf. Goutsos 1997:68; Baker 1979:9-15; Hinds 1979:135-157; Longacre 1979:260; Polayni and Scha 1983; Reichman 1985). Pronominalization is usually used to signal topic continuation, whereas renominalization is used for signals of transition.<sup>50</sup> Patterns of repetition, such as parallelism between sentence-structure arrangements, are considered as a local cohesive device by which uniformity of utterances is created (cf. Goutsos 1997:69; Hoey 1983:24-25; Johnstone 1994a; 1994b; Robbins 1996:8-9). Besides, tense/aspect of verb continuity may be important indications of topic continuation.

The techniques for the topic strategy of topic shift are the following:

1) Topic framing:

Topic framing is the sequential technique used to identify explicit sequential boundaries. It can be detected by the simultaneous indication of “the ending of a continuation span and the starting of an ensuing transition span” (Goutsos 1997: 46). It indicates “a new domain for the following text” by changing the scene in the sequence (Goutsos 1997: 46). Goutsos (1997:48) suggests topic signals for topic framing such as

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<sup>49</sup> Miller suggests that discourse marker is “discourse-pragmatic: they signal the pragmatic relationship of an utterance to its broader context” (1999:167).

<sup>50</sup> Halliday & Hasan (1976) note that “cohesive chains” can be discovered by investigating the use of pronominal reference to topic entities.

“paragraph breaks, metadiscourse markers, discourse markers, initial adjuncts, encapsulation, and predictive items”.<sup>51</sup>

## 2) Topic Introduction:

Topic introduction functions as the opening of a continuation span. Topic introduction is signaled by “special sentence structure arrangements, renominalization, tense shift and predict numbers of a prediction pair” (Goutsos 1997:56). Goutsos (1997:56) suggests that functional sentence perspective and Halliday’s model of theme and rheme can offer insights about “the role of syntactic patterns as signals beyond the clause”. Theme in Halliday’s model is defined as “the point of departure for the message” (Halliday 2004:64; cf. Guthrie 1994:46) as given in Goutsos (1997:6).<sup>52</sup> This linking of theme with the initial position emphasizes “the significance of staging in the development of meaning in a text” (Goutsos 1997:8). “[C]lauses with context-independent subject” “involve a setting (optional), a presentation of phenomenon, and the phenomenon to be presented” (Goutsos 1997:58). As for renominalization, within continuation spans there is a tendency of using pronominalization for identity or reference indication, but in case of transition to another continuation span renominalization is needed (Goutsos 1997:58). As for tense shift it is generally admitted that the identification of temporal continuity and shift is significant signals of structure in narratives (cf. Polanyi and Scha 1983).

## 3) Topic Closure

Topic closure is related to the opening of a transition span, and it “provides an advance warning for the upcoming closure of the current continuation span” (Goutsos 1997:62). Goutsos suggests that the signaling techniques for topic closure are

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<sup>51</sup> Metadiscourse markers refer to “lexical units (expressions, phrases, or sentences)” involving “metalinguistic comments on the organization of the text” by which a writer intends his readers not to miss some clues to indicate sequentiality in a text (cf. Goutsos 1997:50). Thus, these markers also function as indicating segmentations in a text (cf. Goutsos 1997: 51; see Sinclair 1993). Sentence-initial adjuncts (clauses and adverbials) indicate a new start of segments in a discourse, and thereby expect a following topic introduction (1997:53). There is another device of encapsulating nominals which includes “definite reference items and nominal groups with anaphoric nouns” (Goutsos 1997:53). Because of their “prospective or anticipating properties” by which readers anticipate a following topic introduction, anaphoric nouns and prediction pairs (enumeration, hypotheticality, question) can be used for topic framing (Goutsos 1997:54, 56). See for definitions and details of discourse markers Schifffrin 1987:35ff; Fraser 1990:383-395; Brizuela, Andersen & Stallings 1999:129-131; Georgakopoulou & Goutsos 2004:95.

<sup>52</sup> In the same vein, thematization can be considered as “a discoursal rather than simply a sentential process” (Brown & Yule 1983:134).

“paragraph breaks, metadiscourse items, discourse markers, switch to the perfect tense and encapsulation” (1997:62).

In the Biblical Hebrew text, however, the signals are sometimes not obvious, and difficult to apply directly to Biblical Hebrew. Thus, we need to reconsider those signals as discussed in signals for topic continuity and shift. Therefore, this study attempts to find signals for topic strategies such as discourse markers in a different way. Among the three categories of syntactic features, for example, repetition or recurrence of surface occurrences will be considered to identify discourse markers which demarcate constituent parts in discourse. In the process of analyzing the text, this study will pay attention to the pattern of repetition in particular. As Clark (1985:328) points out, “[r]epetition of the same or similar stretches of language is often an indication of significant patterning.” He suggests a record of date, the quotative formulae, some repetitive expressions, and some identifications of verb mood for discourse markers in his article (1985).

In the section of the topic introduction above, “point of departure” was discussed. This insight is only partially helpful for Biblical Hebrew. In Biblical Hebrew, the sentence usually has VSO (verb + subject + object) syntactical features. Therefore, it is unlikely that verbs in the initial position are in a theme position (in Halliday’s term). Nevertheless, there are some exceptional cases in Biblical Hebrew. The sentences sometimes start with the subject of the noun phrase, and thus have S-V-O (subject + verb + object) features. This is the case of a special sentence structure arrangement, and thus signals the change of topic or the introduction of topic. In this way, the identification of word order or syntactic arrangements, which will be investigated in the analysis of the syntactic structure in chapter 4, contributes to discover the signal for a topic shift, and thus signal for the demarcation of the segments (cf. Givón 1977:181-254; 1983:1-41; Eskhult 1990; Payne 1992; Endo 1996; Fox 1983:219-254; Talstra 1991:180-193; Heller 2004:428-482).

Goutsos’s model of topic is helpful in that it articulates the weakness of the traditional view of discourse topic as an accumulation of sentence topics or of propositional content. It suggests another way to consider topic from the *how* perspective, in other words, considering topic as framework to control the text as a

whole, as a sequential structure. In order to achieve this goal, Goutsos (1997:75) distinguishes three basic levels to establish the sequentiality in a text. Long-range strategies for topic are the establishment of transition and continuation spans which involves investigation of topic shift (discontinuity) and topic continuity. These topic strategies are achieved by sequential techniques such as topic framing, topic introduction, topic closure, and topic continuation. Despite the strengths, in terms of sequentiality and discourse topic as framework throughout the text, this model is limited in explicating the relations between topic framings or constituent parts in the text. In other words, despite emphasis on the sequentiality in the text, this model tends to concentrate on demarcation of topics or segments rather than on the establishment of the flow of the theme (discourse topic).

### **3.2.4 Lambrecht's Information structure theory**

Goutsos' (1997) model for the analysis of sequential structure in a discourse is mainly targeted at the expository text, and does not deal with the 'focus' issue as much as 'topic' in information structure. So with Lambrecht (1994) it is necessary to consider focus issues, and thematic flow and development by observations of relationship between topic and focus.<sup>53</sup> And 'topic' issue will be articulated in this part. Van der Merwe and Talstra (2003), Hayes (2004; 2008), and Floor (2004) articulate Lambrecht's theory, and further apply it to Biblical Hebrew analysis. Therefore, the present study will be assisted mainly by Lambrecht (1994) with Van der Merwe and Talstra (2003), Hayes (2004; 2008), and Floor (2004). Lambrecht is concerned mainly with information structure, topic and focus issues at the sentential level rather than at

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<sup>53</sup> In linguistic research area, the distinction between topic and focus are suggested in many ways such as given (or old) and new information, theme and rheme, and topic and comment (cf. Prince 1981:223-255; Ariel 1985:99-113; Gundel 1988; Valluduví & Vilkuna 1998:79-108). Topic (theme) are usually understood to be a part in a sentence or clause that the sentence or clause is about, and comment (rheme) are usually understood to be the rest of the part in a sentence or clause that contains a comment or new information about that topic. Halliday (1967:199-244; 2004:64) considers theme as "the point of departure", and rheme as "the remainder of the message, the part in which the Theme is developed, is called... the Rheme" (2004:37). Those distinctions are similar but not equated. Some material that is not given or old is possibly considered as a topic. In the sentence, "[A good friend of mine]Topic [married Britney Spears last year] Comment" (Krifka 2008:261), "a good friend of mine" is a new topic. In case of following sentence, contrastive topic can be "a combination of topic and focus".

A: What do your siblings do?

B: [My [Sister]focus]topic [studies medicine] focus

And [my brother]focus] topic is [working on a freight ship]focus. (Krifka 2008:264)

"My sister" and my brother" can be both topic and focus. So the distinction of topic and focus is not equated with that of topic (theme) and comment (rheme).

the level of discourse (1994:117). However, as Floor points out (2004:39), there are some insights that this study employs from his work in order to relate sentence topic or smaller units to the overall discourse topic (theme). As will be discussed, Lambrecht's information structure theory provides the dynamic analysis of focus and topic at the sentence level, and based on these analyses of topic and focus structures, the analysis at the sentence level will be put together and assisted to construct the overall topic at the discourse level. In the following section, four major pragmatic categories for information structure will be discussed in order to understand the features of topic in comparison with the traditional view on the old (given) and new information. Furthermore, to analyze dynamic thematic flow or development of discourse in text, definition of topic and focus and various types of topic and focus will be discussed.

#### **3.2.4.1 Four Major pragmatic categories for Information structure**

According to Lambrecht (1994:5), information structure is defined as “that component of sentence grammar in which propositions as conceptual representations of states of affairs are paired with lexicogrammatical structures in accordance with the mental states of interlocutors who use and interpret these structures as units of information in given discourse contexts.” The information structure of a sentence reflects “pragmatic structuring of a proposition in a discourse” as the formal expression (1994:5; cf. Nikolaeva 2001:1-49; Van der Merwe and Talstra 2003:71).

Lambrecht differentiates his view on focus and topic from the traditional view of the old and the new information. For this purpose, he suggests the concept of pragmatic presupposition and pragmatic assertion. According to him, “old information” is referred to as the pragmatic presupposition (or simply the presupposition), while “new information” is the pragmatic assertion (or simply the assertion) (1994:52). The definitions are as follows:

- 1) Presupposition: “the set of propositions lexicographically evoked in a sentence which the speaker assumes the hearer already knows or is ready to take for granted as the time the sentence is uttered” (1994:52).
- 2) Assertion: “the proposition expressed by a sentence which the hearer is expected to know or take for granted as a result of hearing the sentence uttered” (1994:52).

In addition, he distinguishes four major pragmatic categories: 1) presupposition; 2) assertion; 3) identifiability; and 4) activation (1994:52, 77, 93; cf. Hayes 2008:53-54).

These categories are significant because they reflect the communicative aspect in conveying the information structure.<sup>54</sup>

The identifiability is postulated as the cognitive category for the account for “the difference between entities for which the speaker assumes a file has already been opened in the discourse register and those for which such a file does not yet exist” (1994:77). This idea can be applied in a more specific way to identify the represented referents than that of the “known” or “familiar”, when some entities are represented by a linguistic description.

The representation of information “not only involves knowledge but also consciousness” (Lambrecht 1994:93). The activation is relevant to the process of consciousness. This activation consists of three states: inactive, accessible (or semi-active), and active (Lambrecht 1994:93, 106; cf. Chafe 1987:25). He gives some more explanations to each state in the following:

An ACTIVE concept is one “that is currently lit up, a concept in a person’s focus of consciousness at a particular moment.” An ACCESSIBLE/SEMI-ACXTIVE concept is one “that is in a person’s peripheral consciousness, a concept of which a person has a background awareness, but one “that is currently in a person’s long-term memory, neither focally nor peripherally active” (Lambrecht 1994:94).

Those mental or cognitive<sup>55</sup> aspects of the information structure seem to help to understand the development of topic and focus, that is, its information structure in a more dynamic way. As Floor (2004:39; cf. Hayes 2004:106-107) points out, Lambrecht’s insight regarding topics, the identifiability and the activation of topics in particular, is significant. The identification of topics as those characteristics can be clues to trace the development of the topic in its information structure.<sup>56</sup> A text can be demarcated into several larger segments and these larger segments into smaller segments. In order to construct the overall discourse topic, the local and global topics of smaller segments and larger segments need to be put together. In this process of putting together, these observations of features of topic will be helpful (see for demarcations

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<sup>54</sup> Floor assumes that these categories indicate the cognitive states (2004:31-33).

<sup>55</sup> Floor considers Lambrecht’s view as cognitive approach.

<sup>56</sup> Floor notes, “Lambrecht does link his notion of topic to discourse by means of his notions of activation of topics. In discourse, topics can be presented in what is called presentational constructions, whose function is to introduce a referent to discourse. In such cases, the presented topic is normally brand-new or activated, but unused. Identifiability and activation are definitely important starting points in analysing discourse theme” (2004:39).

chapter 3.3.1.1 and 3.3.1.2 In the analysis of syntactic structure the demarcation of the larger segments will be mainly attempted and in the analysis of thematic structure these larger segments will be articulated into the smaller segments). By the employment of these categories to understand the flow and the emphasis of information, the development of topic and focus (cf. Hajičová and Sgall 1984:151-163), and intended information (message) will be construed.

### 3.2.4.2 Topic

Lambrecht defines topics “in terms of the relation of “aboutness” between an entity and a proposition: “The topic of a sentence is the thing which the proposition expressed by the sentence is ABOUT” (1994:118; cf. Van der Merwe and Talstra 2003:74).<sup>57</sup> It is necessary to note in his definition of topic that topic is not about proposition itself, but about “a referent which stands in a certain relation to a proposition” (1994:160). In this respect, his definition of topic also includes topic as framework or frame (such as scene-setting expression, certain adverbial phrases) (1994:118), although he didn’t deal with much about this notion of topic.<sup>58</sup>

<sup>57</sup> Levinsohn argues that “Hebrew makes a significantly greater number of full NP references to active participants than other languages” (2000:1). In this case, the observation of primary or secondary topic in Biblical Hebrew is helpful to construct discourse topic in the text.

<sup>58</sup> Jacobs (2001:643-644) suggests four dimensions of topic-comment: informational separation, predication, addressation, and frame-setting.

1. Informational separation: “In (X Y), X is *informationally separated* from Y if the semantic processing of utterances of (X Y) involves two steps, one for X and one for Y” (2001:145). Constituents in the information structure are clearly separated as topical and focal.
2. Predication: “In (X Y), X is the *semantic subject* and Y the *semantic predicate* iff (a) X specifies a variable in the semantic valency of an element in Y, and (b) there is no Z such that (i) Z specifies a variable in the semantic valency of an element in Y and (ii) Z is hierarchically higher in semantic form than X” (2001:647).
3. Addressation: “In (X Y), X is the *address* for Y iff X marks the point in the speaker-hearer knowledge where the information carried by Y has to be stored at the moment of the utterance of (X Y)” (2001:650).
4. Frame-setting: “In (X Y), X is the frame for Y iff X specifies a domain of (possible) reality to which the proposition expressed by Y is restricted” (2001:656).

Following the Jacobs’ categories above, Floor articulates Lambrecht’s four types of topics as follows (2004:76):

- 1) Primary topic – primary topics will be redefined as topics that have 1) informational separation, 2) predication as subjects, and 3) addressation status, but not 4) frame-setting.
- 2) Secondary topic – secondary topics are topics that have a component of 3) addressation but not one of 2) predication. There is informational separation in the sense that they presuppose, but differently to the way primary topics do. Secondary topics are an integral part of the comment or focus structure, whereas none of the other three topic categories can be part of focus structures. In secondary topics there can also not be 4) frames-setting.
- 3) Tail topic – A tail topic is a presupposed constituent in the form of a word or a phrase that syntactically appears at the end of a sentence, and is a right-dislocated extraclassical constituent.

In most case, topic is the subject in the unmarked construction,<sup>59</sup> but subjects are not always topics. There are non-topical subjects such as event-reporting sentences or presentational sentences. When a new element is introduced into the discourse, not yet activated, these sentences have no topics as in “aboutness.” When an event is introduced newly it is the *event-reporting* sentence, whereas when an entity is introduced newly it is the *presentational* sentence (1994:142-144). He also discusses “multiple-topic sentences” (1994:146). A non-subject can be a topic. In this case, this sentence can have multiple topics such as a primary topic and a secondary topic (1994:147).<sup>60</sup> As Van der Merwe and Talstra (2003) explain, a sentence or proposition may contain a primary and a secondary topic. Here is the example that they show, “answering the question of his teacher, “Who wrote this?” the school boy may respond (pointing to his friend standing next to him), “He wrote it.” In such a case the proposition contains a primary topic, he, and a secondary topic, it.”

As presupposed propositions or information are not always topics, Lambrecht suggests a question-answer test, such as *as for* test and *about* test (1994:150-152). For example, in the sentence, “As for the children, they went to school, the children is a topic. In a similar way, in the sentence, “He said about the children that they went to school”, the children is a topic. In addition, Floor adds another question-answer test: “As for as X is concerned, X and Y are true” (2004:74).

There is another type of topic, topic frame. It functions as setting a frame for another topic (Floor (2004:95). Hayes (2004:107) calls it “a topical frame”, which is “a short summary statement that introduces a discourse topical theme”.

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A tail topic must have a corresponding primary topic. Like primary topics, it has the following attributes: 1) informational separation (it is not part of the focus structure) and 3) addressation, but it does not have predication (2). The primary topic takes the predication. Tail topics can also not be 4) setting frames.

- 4) Topic frame – Fronted or left-dislocated elements (which have the component of frame-setting) will be defined as a case of the separate topic category called topic frame. Frame-setting topic “seems to restrict the application of the proposition by the rest of the sentence to a certain domain” (Jacobs, 2001:656). Both fronted and left-dislocated constructions are possible for topic frames.

<sup>59</sup> As Battistella (1990:1) points out, “the term *markedness* refers to the relationship between the two poles of an opposition; the terms *marked* and *unmarked* refer to the evaluation of the poles; the simpler, more general pole is the unmarked term of the opposition while the more complex and focused pole is the marked term”(cf. De Lacy 2002).

<sup>60</sup> In case of multiple topics, “the two referents can be expected to stand in a certain relation to each other in the sentence” (1994:147-148). Therefore, “the point of utterance is to inform the addressee of the nature of the relation between the referents as arguments in the proposition” (1994:148). This insight regarding multiple topics and characteristics of “argument” is relevant to the “focus” issues which will be discussed below (3.2.4.3 Focus).

Floor (2004) made some heuristic suggestions to identify types of topic.

A primary topic has two links: 1) it links clauses by recurring in a sequence of clauses; 2) it has a cognitive link as the discourse progresses (Floor 2004:78). A primary topic is identifiable and discourse-active, and the pragmatically most salient in case of multiple topics. Unmarked word-order primary topic is highest on the topic accessibility scale (Floor 2004:80), in which case it indicates topic continuity. Topic discontinuity is indicated by a fronting of word order. In case of marked word-order case,<sup>61</sup> primary topic can be placed in a way of fronting or left-dislocation (see Van der Merwe, Naudé, and Kroeze 1999:339) on the condition of being presupposed, discourse-active, and some new information being asserted about primary topic in the comment (Floor 2004:83).

Secondary topic is, like primary topic, presupposed, discourse-active. It is less salient than primary topic, dependent on the presence of a primary topic in the sentence, and can be a part of focus domain unlike primary topic (Floor 2004:88-89). Usually unmarked word-order secondary topic can be referred to by an object form (2004:90). In case of marked word-order secondary topic, it is placed in a way of fronting and left-dislocation, like primary topic (2004:91-93).

For topic frame, (Floor suggests two types of relationship with the subsequent topic: 1) whole to part; 2) general to specific (2004:96). It is always presupposed active information, and not newly asserted information, expressed in a way of fronting or left-dislocation.

### 3.2.4.3 Focus

Lambrecht (1994:207) defines focus as:

The focus of the proposition expressed by a sentence in a given utterance context, is seen as the element of information whereby the presupposition and the assertion DIFFER from each other.... It is the UNPREDICTABLE or pragmatically NON-RECOVERABLE element in an utterance. The focus is what makes an utterance into an assertion.

As indicated above, Lambrecht (1994:119, 121) differentiates his view on focus and topic from the traditional view of the old and the new information. According to him, focus is not the new information as used by early generative linguists (such as

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<sup>61</sup> “Markedness” is established by means of irregular word-order (cf. Moshavi 2010:7-17).

Jackendorf 1972; Chomsky 1970), but it is the new assertion (or new idea in Chafe's terms). The difference is that the new assertion is established in a pragmatic relation. The assertion can be made into added information in a new pragmatic relation with presupposition. The new information does not stand alone, and it can be achieved in relation with presupposition. In this respect, the concept of focus, as the new assertion, not identical to the new information that the early generative linguists used, considers the aspect of relation between presupposition and assertion. Therefore, he notes, "[j]ust as topic is included in the presupposition without being identical to it, a focus in part of an assertion without coinciding with it" (Lambrecht 1994:206), and "[t]he focus relation relates the pragmatically no-recoverable to the recoverable component of a proposition and thereby creates an new state of information in the mind of the addressee" (Lambrecht 1994:218; cf. 2001:473-485; McKeown 1984:261-274).

In this sense, his definition helps to understand how the topics are related to focus, the development and process of topic and focus.<sup>62</sup> In other words, his definition of focus involves the process of a presupposition becoming an assertion, and thereby explains well about the development and the flow of information structure.

As for the tools to identify the information structure, Lambrecht (1994:337) suggests "the principle of markedness". "The contrast between presupposed and asserted propositions and that between identifiable and unidentifiable referents is coded by morphosyntactic means, such as word order, syntactic subordination, or the use of definite determiners" (Lambrecht 1994:337). In this way, devices to identify markedness can be traces to achieve the overall discourse topic (theme) (cf. Van Wolde 2002:21-50).

Lambrecht differentiates three types of focus structure: 1) predicate-focus; 2) argument-focus; and 3) sentence-focus (1994: 221-223; cf. Floor 2004:117-118; Hayes 2004:113-114; 2008:55-57; See for application to Biblical Hebrew, Van der Merwe and Talstra 2003:68-107). He refers to "focus structure" for indicating "the conventional association of a focus meaning with a sentence form" (Lambrecht 1994:222).

Predicate-focus structure is defined as "the unmarked subject-predicate (topic-comment) sentence type," and in this type the predicate is the focus, and the subject is in the presupposition (Lambrecht 1994:222). As exemplified in Van der Merwe and

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<sup>62</sup> Floor characterizes Lambrecht's definition of focus as cognitive (2004:148).

Talstra (2003:73-74), in case that predicate *WROTE* is the focus in the sentence “Peter *WROTE* an essay”, it is in predicate-focus structure. The predicate of the sentence is the focus of the utterance.

Argument-focus structure can be defined as the structure in which “the focus identifies the missing argument in a presupposed open proposition” (Lambrecht 1994:222), in other words, identificational sentences, and can be applied to “any sentence in which the focus is an argument rather than the predicate or an entire proposition” (Lambrecht 1994:224). Just like sentence-focus structure, argument-focus structure has no topic, and therefore, it is not a topic-comment articulation (cf. Floor 2004:166). Floor (2004:167) suggests the heuristic tool of WH-questions to identify argument-focus. The noun, noun phrase, or adjunct as the answers to the WH-questions is the argument in focus.<sup>63</sup> As exemplified in Van der Merwe and Talstra (2003:73-74), in the sentence *PETER* wrote an essay as for the question of Who wrote an essay and in the sentence Peter wrote *AN ESSAY* as for the question of What Peter wrote, *PETER* and *AN ESSAY* are cases of argument-focus. Both *PETER* and *AN ESSAY* as arguments are the focus of the utterance.

Sentence-focus structure is defined as “the event-reporting or presentational sentence type” (Lambrecht 1994:222), with its characteristics of discontinuity with the preceding discourse (cf. Floor 2004:160). In this structure, no topic can be identified, and thereby it is not a topic-comment articulation like predicate sentence type (Floor 2004:160). In other words, “the whole sentence is in focus” with no topical configuration (Floor 2004:163). As Van der Merwe and Talstra (2003:77) point out, “In both event-reporting and presentation constructions, the entire propositions are pieces of information”.

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<sup>63</sup> The terms “predicate”, “argument”, and “sentence”, according to Lambrecht, refer to semantic and syntactic categories, and “focus” refers to pragmatic categories. The intention of combining these terms is “to capture the correlation between certain formal and semantic categories and certain types of communicative functions, such as the function of commenting on a given topic of conversation (predicate-focus), of identifying a referent (argument-focus), or of reporting an event or presenting a new discourse referent (sentence focus)” (1994:222). Therefore, it is likely that there is “a correlation between type of focus structure and type of communicative situation” (1994:222).

### 3.3 Research methodology

The theories discussed above are employed to analyze the overall and thematic structure of Zechariah. Lambrecht's theory was intended to investigate the information structure at the sentence level, but as Floor (2004:39) suggests, will be used in this study to construct discourse topics (local theme or global theme) at the discourse level. There are certain clues or traces to the discourse topic (local theme or global theme) at the sentence level, and these clues will be investigated by Lambrecht's Information Structure theory with Floor's revision in applying Biblical Hebrew to construct the discourse topic (local theme or global theme) at the discourse level. In this way, the information structure (the thematic structure in this study) will be constructed at the discourse level. The investigation of the clues to the local theme or global theme will be done at the sentence level or the smaller segments that incorporate several sentences from discourse perspective.

This study applies text-linguistic theory, which focuses on linguistic forms in its function (See Dik 1989). The analysis will depend, although not in all respects, on the works of Floor (2004), Goutsos (1997), Winther-Nielsen (1995), Lambrecht (1994), and Brown and Yule (1983; cf. Stubbs 1983). The concern of this study can be summarized with Winther-Nielsen's note:

Its major concern is to uncover how discourse is commenced, continued and concluded, how it is structured within its verb sequencing of actions, events and states, which devices are used for reference to participants, and what further cohesive devices are used for connectivity... and all further grammaticalized aspects of the functioning of language in text for literary communication (Winther-Nielsen 1995:15; cf. Wendland 1995:25).

The investigation is mainly concerned with how discourse is developed, how it is structured, and, in order to investigate these concerns, will focus on linguistic forms or features which signal the development and structure of discourse or thematic flow and development (cf. Wendland 1995:7). The primary goal of this study is to investigate, and to find the overall theme (discourse topic) by observing the discourse organization of the overall structure of Zechariah.

Though text-linguists use different terms for the criteria they use to do text-linguistic research on whole structures, their strategies are very similar; they are divided

mostly into two parts. First of all, the strategy is to identify constituent parts, and then to relate these smaller parts of the text to the overall structure.<sup>64</sup>

In a similar way, this study will employ these strategies. This study will start by demarcating the units, first the larger segments and further, the smaller segments within the larger segments. This will be done in two parts: 1) analysis of the syntactic structure; 2) analysis of its thematic structure. Next, it will attempt to integrate the parts of the units into the whole structure by organizing the smaller parts and paying attention to the external linguistic signals or connective devices that arrange significant groupings within a given discourse, and to relate a given segment within a larger and overall structure. It will be done together with the analysis of the relational structure and the holistic structure.

In summary, two levels of works such as segmenting smaller parts and relating these parts to the overall structure will be investigated by way of looking at its three principal structures such as syntactic, thematic and holistic structure.

Before these three principal structures are considered, it is necessary to define and differentiate some terms that will be employed in the subsequent analysis of the text. Usually this study will follow the way information structure theory uses the terms. As for the constituent parts, this study will employ the larger segments and the smaller segments. The larger segment is a thematic unit of demarcation from a long-range perspective. On the other hand, the smaller segment is a thematic unit of demarcation on local level. In this way, the larger segment can consist of the smaller segments or a segment. Instead of discourse topic whether local or long-range perspective topic, this study will employ the term theme. As Kim (2002:137) suggests, this theme will be divided into local theme and global theme. The local theme is the theme that can be

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<sup>64</sup> Cf. Wendland (1995: 19, 27) suggests two sets of linguistics criteria: “‘external’ – those delimiting devices which result in a ‘bounding’, or segmentation of the text into discrete units; and ‘internal’ – those connective devices which affect a ‘bonding’ of the constituent structure of the various segments isolated.” For external criteria, he proposes to pay attention to “verbal instruments which an author utilizes either to initiate or to terminate a given discourse segment, this is, to effect ‘aperture’ or ‘closure’ respectively” (1995: 27, 29-70). The important principle for external criteria is ‘convergence’: “the more diagnostic devices which happen to coincide at a given point in the text, the more reliable or credible is the boundary posited there” (1995: 27, 63-70). On the other hand, for internal criteria, he suggests conjunction, cohesion, coherence, and consecution (progression or succession) (cf. 1995: 27-28, 71-121; Gutwinski 1976; Halliday & Hasan 1976; Hasan 1984:181-219). The principle used for these criteria is ‘inclusion’: “The diverse structural elements and patterns of discourse are organized into an all-embracing hierarchy, with smaller units being built up into, or enclosed by, increasingly larger ones to encompass and articulate the pericope or literary piece in its entirety” (1995: 28).

construed in the smaller segments, and the global theme is the theme that can be constructed in the larger segments and further in the whole text in a way of relating the larger segments to the whole text. Chafe (1994)'s distinction between basic-level topics and supertopics is very similar to that of Kim's.<sup>65</sup> This idea of hierarchy of topics, basic-level topics and supertopics, is very helpful to construct the macrostructure by way of developing discourse topics (themes) in thematic structure in the smaller segments and further in the larger segmentation into the overall theme or the overall discourse topic (cf. Floor 2004:225).

### **3.3.1 Three Principal structures**

This study will follow the three principal types of structure such as syntactic, thematic, and holistic structure (cf. Mann, Matthiessen, and Thompson 1992:41).

#### **3.3.1.1. Syntactic structure**

In the traditional study of linguistics "syntax has been confined, almost exclusively, to the study of meaning and structure of isolated sentences, detached from speaker, hearer and communicative context" (Givón 1984:10). However, text-linguistics now requires rethinking of the role of syntax. As mentioned in the preliminary considerations above, syntax plays a significant role to investigate the thematic and the holistic structures. As De Beaugrande and Dressler (1981:49) point out, "[s]ince grammatical dependencies often obtain among elements not directly adjacent to each other, syntax must provide closely-knit patterns of various size and complexity into which current materials can be fit". Therefore, by looking into the signals of syntactic structure, "patterns of well-marked dependencies" can be found (De Beaugrande and Dressler 1981:48).

This study assumes that syntactic structure reflects surface structures, and that syntax "imposes organizational patterns upon the surface text" (De Beaugrande and

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<sup>65</sup> Chafe (1994:138, 145) suggests two distinctive level of topics as follows: 1) "Basic-level topics are often linked within more inclusive supertopics, the latter functioning as unifying ideas that persist in semiactive consciousness through longer stretches of conversation, triggering first one narrative and then another" (1994:145); 2) "Supertopics achieve their coherence from the presence of some general orientation . . . , which extends through and supports a series of basic-level topics, but exhibit no unifying schema of their own. It is possible, too, that basic-level topics represent the largest amount of information that can be held in semiactive consciousness at once" (1994:138; cf. Floor 2004:224).

Dressler 1981:49).<sup>66</sup> By looking into features of verb structure such as tense/aspect, mood, and voice of the verbs, it is therefore assumed that it is possible to identify syntactical structure in a text. Nevertheless, the investigation of syntactic structure is not an end in itself, but it will be done because it helps to investigate thematic and holistic structures in the text.

In the analysis of the syntactic structure, this study will do research on three items. First, this study will attempt to demarcate the text into the larger segments by observing long-range syntactic features, in consideration with text level deictic expressions in particular (cf. Ehlich 1989:33-52).<sup>67</sup> In this investigation, long-range deictic expressions, such as temporal expressions in Zechariah 1:1, 7, and 7:1 and phoric expressions **מִשָּׁא** with **דְּבַר-יְהוָה** in Zechariah 9:1 and 12:1 will be paid attention to.<sup>68</sup> The function of these deictic markers as demarcation indicator or discourse marker<sup>69</sup> will be identified further in the analysis of thematic structure.<sup>70</sup> Syntax has the pragmatic function to mark “the linguistics forms that conduct the process of communication (Talstra 1978:169). Niccacci (1990:§12 [33]) suggests that “macrosyntactic signs,” which may be considered as discourse markers, are particles like *wayhi* (and it was), *wəatta* (and-now), and *wəhaya* (and it will be) and *wəhinneh* (and look). According to Ehlich (1982:325), these deictic expressions can be “a linguistic instrument for achieving focusing of the hearer’s attention towards a specific item which is part of the respective deictic space” (cf. Hayes 2008:39).<sup>71</sup> According to

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<sup>66</sup> De Beuagrande and Dressler deal with cohesion in relation with the function of syntax in communication (1981: 48-83).

<sup>67</sup> Wiklander (1984: 97) differentiates between long-range and short-range stretches of surface structure.

<sup>68</sup> Some scholars suggest a segmentation principle based on the “significant breaks in the coherence of space, time, characters, events, and worlds” (Chafe 1979:180; cf. Polanyi 1982:514; van Dijk & Kintsch 1983:204; Hwang 1989:462; Givón 1990:896-897; Segal, Duchan & Scott 1991:32)

<sup>69</sup> It is defined as expressions that “signal a sequential relationship between the current basic message and the previous discourse” (Fraser 1990:383; cf. Miller 1999:167). It is employed to indicate the relationship in some case in sentential level, but in this study, discussion on discourse markers will be dealt with in long-range aspect (discourse level).

<sup>70</sup> The term, “discourse marker” are usually employed for the purpose of sentence or clause level analysis of discourse (cf. Halliday and Hasan 1976; Schiffrin 1987; Redeker 1990:367-381; 1991:1139-1172; Bestgen & Vonk 1995: 385-406; Fraser 1990:383-395; 1999:931-952)

<sup>71</sup> Den Exter Blokland (1995:138) suggests “an ascendant syntactical segmentation model” for “how to measure cohesion.” According to him, “Since texts are structured hierarchically, a text-grammar will have to reflect the priority that some connections among constituents have over other connections” In order to investigate such pattern, he suggests the concept of directionality. “Directionality refers to the formal direction of connection of a clause or segment from the perspective of that constituent, regardless of how the linkage is actually brought about” (Den Exter Blokland 1995:138).

Langacker, “ground” is “the speech event, its setting, and its participants” (1987:126). “[A] deictic expression is one that include the ground – or some facet of the ground – in its scope of predication” (1987:113). When a deictic expression is used, it means that the sentence or discourse indicated by the deictic expression is in the same ground or discourse world (cf. Hayes 2004:103). In this case, these markers function as indicating that the scope of deictic expression is in the same “ground.” In case of text level deictic markers, they function as the higher foreground in relation to the sub-foreground. When these deictic terms occur in the middle of a discourse, they are connecting the subsequent discourse with the preceding discourse, and simultaneously open a “significant shift in ground” (Hayes 2004:116). This could be a setting, an event (including speech event), or a new referent (participant). Based on the demarcation of the larger segments, the following analyses of the syntactic structure will attempt to find coherence within the larger segments and to demarcate potential smaller segments, and to correlate the segments.

Secondly, it will investigate the foregrounds and the backgrounds within the larger segments that are discussed in the previous step. The distinction and observation of the foreground and background is intended to identify the flow and development in the discourse and to see coherence within the segments. As the prophetic literature has a variety of discourse style, this study assumes that these observations of the foreground and the background will assist to see the segmentation of the texts and coherence within the segments and finally potential flow of the theme (Thematic flow and development will be articulated in the thematic and the holistic structure).<sup>72</sup>

Syntactic variations in verbal aspect/tense are significant signals for foreground and background, “a distinction between temporarily ordered ‘backbone’ material and more ancillary types of information in discourse” (Winther-Nielsen 1995:31-32; cf. 71-72; Chvany 1985:1-23; Cook 2004:247-273).<sup>73</sup> As Winther-Nielsen (1995:70) notes, Schneider (1974) introduced the syntactic issue of Hebrew verb sequencing which is

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<sup>72</sup> Cotrozzi (2010:7-8) suggests to make a distinction between “*structural foregrounding*, which refers to the material located on the storyline of a narrative, and *pragmatic foregrounding* or defamiliarization, which refers to the concept of deviation from a standard as established by the Russian Formalists.” According to his distinction the concept of foreground and background in this study is related to “*structural foregrounding*.”

<sup>73</sup> As Cook (2004:269) points out, formal linguistic features of verbal system in Biblical Hebrew does not guarantee the distinction between foreground and background. The analysis of foreground and background needs to be considered with “discourse context”. In other words, semantic aspect of the form in verbal features needs to be considered.

also pointed out by Talstra (1978:169-170). It has been developed and applied by Talstra (1978; 1982) and Niccacci (1990; 1994). Following Andersen (1974) Longacre articulates the theory of verb ranking (1989a:81). According to Winther-Nielsen (1995:75) “Hebrew exploits a mechanism which marks same or different subjects of the following clause on their medial verbs. The progressive chaining system of a verb-initial language differentiates verb functions through the same or a different subject in the *following* clause”.<sup>74</sup> In other words, “this grounding in texts is coded syntactically by tense-mood-aspect, word order, subordination, transitivity, participant coding and voice” (Winther-Nielsen 1995:31-32; cf. Longacre 1983:14-17; Hopper and Thompson 1980:251-255).<sup>75</sup> Longacre (1996:2-3) adds:

Another grammatical consideration that is relevant to discourse is the way in which verb and noun morphosyntax are used to sort out strands of information relevance in a discourse. Thus the mainline of a discourse can be marked (in a given type of discourse) by a characteristic tense, aspect, or mood (or some combination of the three), by word order in the clause, or by a mystery particle. Various further features can also mark the more pivotal parts of the mainline from the more routine parts, and can classify background, supportive, and depictive material so that the more crucial bits of such information stand out.

In Biblical Hebrew, word order also may function significantly as “the mark or exponent of syntactic relationships within constructions” (Robins 1980:180). V-S-O (verb + subject + object) clauses as usual word order in Biblical Hebrew usually mark the foreground, and the imperfect of the verb with *waw* in particular signals it, whereas S-V-O (subject + verb + object) clauses may indicate, for the most part, the background (Longacre 1996:23; 1989a:64-82; Givón 1984:208-210).<sup>76</sup>

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<sup>74</sup> Ehrlich (1987:363) argues, taking English past progressive (imperfect aspect) as an issue, that “the perfective/imperfective aspectual alternation cannot be explained exclusively in terms of these discourse functions”. On the other hand, Tomlin argues that “independent clauses code foreground and pivotal information; dependent clauses code background information” (1985:85).

<sup>75</sup> Hopper (1979:213) notes that it is a universal phenomenon that “in any extended text an overt distinction is made between the language of the actual story line and the language of supportive material which does not itself narrate the main events.”

<sup>76</sup> In terms of topic continuity and discontinuity, it might be said that within some segments in a text, imperfect and V-S word-order functions as topic continuity, whereas perfect and S-V word-order plays a role as topic switching (Fox 1983:224-225). S-V word-order in particular may be used “to reintroduce a topic ... *not* necessarily in order to contrast it with another topic” (Fox 1983:225). In addition, O-V word-order for objects may function as contrastive (Fox 1983:226). The following table shows that a different word order plays a role in marking continuity/discontinuity (Winther-Nielsen 1995:78; cf. Givón 1984:208-210; Wiklander 1984:102).

VS/SV (Dis)continuity
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It is significant to identify the distinction between foreground and background, because this observation will help to see the sequentiality of the text (Hopper 1979:214; 1982:3-6), and thus help to construct the thematic and the holistic structure in the discourse. Although Hopper is referring to narrative, it may apply to the text of Prophetic Literature:

The foregrounded events succeed one another in the narrative in the same order as their succession in the real world; it is in other words an iconic order. The backgrounded events, on the other hand, are not in sequence to the foregrounded events, but concurrent with them. Because of this feature of simultaneity, backgrounded events usually amplify or comment on the events of the main narrative... the two backgrounded clauses are not sequenced with respect to one another... consequently, the relationships among backgrounded clauses are often quite loose” (Hopper 1979:214-215).

In this respect, it is the case that the verbs in the foreground are in the sequentiality, and that those in the background “support, amplify, or comment” on the mainline or the foreground (Hopper 1979:215). It is noteworthy for Hopper (1979:220) to note in regard to sequentiality in the text as follows:

The aspects pick out route through the text and allow the listener (reader) to store the actual events of the discourse as a linear group while simultaneously processing accumulations of commentary and supportive information which add texture but not substances to the discourse itself. Aspect can therefore be likened to a “flow-control mechanism”.

Likewise, tense/aspect of the verb and word order may be used for devices to signal the flow of information, the foreground and background. Consideration of various linguistic and syntactic features will be taken into consideration to investigate syntactic structures (cf. Heimerdinger 1999:261-263).

Thirdly, this study will attempt to relate the segments to each other by observing the syntactic common features between the segments, and to find thematic relations between the segments (cf. Tomlin 1987:455-479). By finding thematic relations, it will help to find the thematic flow or development between the segments and ultimately help

V (S=zero) continuity	tight thematic
VS (full NP resumed)	slight thematic discontinuity
SVO (PCS: name, indef-S)	topic and/or action/theme discon.
OVS (Y-movement) contrast	definite new object in

In this way, as Winther-Nielsen (1995:78) points out, this recognition of the functions of marked word order will allow for the assignment of the pragmatic functions of topics. These observations of the word order for thematic continuity and discontinuity will be considered in the construction of the boundaries of the segments in the analysis of the thematic structure.

to construct the thematic and the holistic structures in the discourse. Wiklander (1984:97-98) who got his insights from De Beaugrande and Dressler (1981:49, 79-80) suggests three categories of syntactic features:

- 1) features that signal relations between constituent parts such as junctions (conjunction, anaphoric and cataphoric connectors), tense, and aspect;
- 2) repetition or reappearance of surface occurrences such as recurrence, partial recurrence, parallelism, and paraphrase;
- 3) condensed features such as pro-forms (pronominalization and renominalization) and ellipsis.<sup>77</sup>

This analysis is intended to relate the segments to each other and to find thematic relations between the segments so that the subsequent analysis of the thematic and the holistic structures may be assisted by those observations. Therefore, these observations of syntactic features between the segments that seem to be related will focus on the features that are revealed by both the segments, mainly on the second category. Anaphoric and cataphoric features may function as both delimitation of syntactic structures and of syntactic coherence within a segment (Wiklander 1984:97-99; cf. Givón 1987:180; Wendland 1995:37). Among the phoric connectors, an expression that points backwards is anaphora, while one pointing forwards is cataphora. These phoric features may indicate a boundary of topic and connection between the segments. For example, the employment of series of anaphora without cataphora in the following may indicate a boundary. In this case it is likely that in both sides of the boundary there are coherent topics. As Wiklander points out, “[t]he beginning of the discourse is strongly cataphoric and its end has a marked anaphoric character” (1984:99). Therefore, signals lacking anaphora at the beginning and cataphora at the end may indicate a coherent segment. In consideration of the characteristics of the Prophetic Literature, the book of Zechariah in particular, where a variety of discourse type are found, it is not likely to find such a coherent unity as phoric expressions. However, this observation of phoric features (anaphoric and deictic expressions) will be considered to construct the overall structure in the analysis of the holistic structure.

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<sup>77</sup> Cf. Talstra (1978: 172) introduces three categories of syntactic forms following Schneider (1974): 1. forms that refer to other words or combinations of words in the text (pronouns, suffixes); 2. forms that refer to some relationship between clauses (particles, conjunctions); 3. forms that refer to relations between segments of text: macro-syntactic signs. He says that “a description of syntactic forms is given on three different linguistic levels.” However, these forms are not absolutely delimited. For example, pronouns are classified as the first categories that “refer to other words or combinations of words in the text,” but some pronouns may function anaphorically or cataphorically indicating long-range structural features. In this case, these pronouns may function as “macro-syntactic signs.”

The second and the third categories mentioned above may contribute to identify and establish syntactic coherence within a segment or between segments in the text. Therefore, they are also useful to look into the flow of discourse with which this study is finally concerned. In the second categories, recurrence is expressed by direct repetition of words or patterns. Partial recurrence is expressed by partial repetition of previous words or patterns, but changing them into different classes than used before. Parallelism employs a similar structure with new words, and paraphrase uses a similar content with different expressions (De Beaugrande and Dressler 1981:49, 79-80; Wiklander 1984:98). In the third category, pro-forms are substituting dependent word forms for independent word forms. Ellipsis omits some elements from a recurring structure and its contents. In elliptic form, the missing element can be construed from the context, and it establishes interdependency between segments (De Beaugrande and Dressler 1981:49, 79-80; Wiklander 1984:98).<sup>78</sup> Especially in the book of Zechariah there are few occurrences that belong to the third category.

In the investigation of syntactic structure, thus, this study will attempt to demarcate the larger segments by observations of the syntactic features on text level, deictic (cataphoric expressions in particular. Then based on findings of the segmentation of the text, the larger segments, it will attempt to see the foreground (mainline) and the background (supportive line) so that it may uncover the flow of the discourse from the long-range and the short-range perspectives, and the some unifying features that the larger segments have. These findings of the thematic flow in the discourse are potential and will be confirmed by the subsequent analysis of the thematic and the holistic structures. The observations of the relation between the segments will uncover the

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<sup>78</sup> Wiklander suggests three types of connectors: 1) אשר 2) infinitive construct with ל and 3) *waw* (ו). “The former two mark an explanatory relation between clauses; אשר introduces a clause which predicates an intrinsic property to a referent in the antecedent clause, and inf. constr. with ל introduces clauses referring to an action that is concomitant with and explains a specific aspect of the main action reported in the antecedent. The co-ordinating and subordinating clauses marker *waw* is used very often to link clauses in the sequence” (Wiklander 1984: 102-103). As for *waw*, he gives details (1984: 103). “*waw* is not typically used in the text as a means of linking paragraphs or clusters of clauses,” but in some cases it will be used in a special way to signal links between segments. (1) “The particle *waw* is used in conjunction with *wayyiqtol* as a marker of explanatory links, i.e. in transitions from general to specific information, or vice versa. (2) “In the traditional grammars of Biblical Hebrew it is generally pointed out that *waw* may serve as a replacement of an element which must be supplied by the receiver from the context (GK, § 154b).” (3) “The deletion of *waw* was possibly used by the author as a terminal marker. A concluding summary in which the author-speaker sums up the focal point of a set of clauses is often introduced without a connecting *waw*.” In addition, “the connector *wehayah*, ‘and it shall come to pass’, may be described as a pro-verb, for it substitutes a sequence of clauses referring to actions or events, unifying them into an organic whole.”

thematic relation between them, and those findings will be helpful to construct the thematic development in the discourse for the subsequent analysis.

It is noteworthy, however, that syntactic features are not an exclusive signal for overall structures, but of potential signals. As Heirmerdinger (1999:261-263) points out, to use an example, the imperfect aspect of the verb is not used “exclusively for the reporting of chronological sequences of events.” It could be used to signal explanatory information. In this respect, the investigation and observation of syntactic features for uncovering syntactic structures in a text will be done with care, and the results will be corroborated by the investigation of the thematic and the holistic structures.

### **3.3.1.2. Thematic structure**

The previous part dealt with the syntactical structure which influences the thematic and the holistic structure. Analysis of the thematic structure is considered as a bridge to connect constituent parts in a text with the overall (holistic) structure. The analysis of the syntactic structure takes into consideration the segmentation of the constituent parts and relates them to the overall flow of the discourse, solely based on the understanding of the Biblical Hebrew syntax. In this section the segmenting and relating of constituent parts are developed by considering and applying the issue of the topic and the focus in information structure theory to the text analysis. As it is assumed that the text can be understood as a literary communication, the focus will be on findings of thematic flow and development, which will be assisted by the linguistic forms or features that the writer uses as signals, in order to enable his readers to comprehend his intended message (cf. Wendland 1995:29; Collins 1999:269-76). Based on the findings of the previous analysis of the syntactic structures, the concern here is to confirm the constituent parts of the discourse, that is the boundaries of the larger segments and the smaller segments and to understand the thematic development first within the smaller segments and further the larger segments within the overall unity, by concentrating on observations employed by information structure theory with its linguistic features.

As discussed above in the consideration of sentence topic and discourse topic (local theme and global theme in this study for the term discourse topic), this study assumes that discourse topics are not considered as the accumulation of propositions in sentence topics but are beyond sentence topics. This issue can be considered in terms of

the *what* perspective and the *how* perspective of topics that Goutsos (1997) suggests. This study takes both perspectives in consideration (discourse topic). The findings of the theme in the discourse is not just a matter of the *what* perspective, in other words, theme as aboutness, but also a matter of the *how* perspective, theme as structural frameworks. The theme (local and global) can be established by considerations of both the *what* perspective and the *how* perspective. In other words, through analysis of topics from the *how* perspective, by analysis of formal devices, what the text is about (its ‘aboutness’) will be reached (cf. Brown and Yule 1983:94). The theme as aboutness can be construed by observing the linguistic clues that are intended by the writer to communicate the message. In this respect, in order to construct the overall theme by the overall structure, this study takes into consideration Information Structure Theory reflecting the dynamic aspect of the thematic flow or development.

In the analysis of the thematic structure, this study mainly relies on the work of Goutsos (1997) and on Information Structure Theory (Lambrecht 1994; cf. Floor 2004; Hayes 2008). As discussed earlier, the observations of Goutsos (1997) on theme (topic in Goutsos’ term) continuity and shift are very helpful to understand the sequentiality of the text, that is, the thematic flow in the discourse. This investigation assumes that the text is given in the context of a literary communication. In an act of literary communication, “text sequentiality must be seen as the result of a number of topic sequential techniques actively signaled by the writer and decoded by the reader” (Goutsos 1997:79; cf. Wiklander 1984:82-84; Wendland 1995:29).<sup>79</sup> In order to establish a literary communication, a writer encodes linguistic traces or clues of demarcation of units within the structure of the text so that readers may identify his intended message. By looking into these linguistic signals that the writer provides, this study can also recognize signals of topic continuity and shift.

The following heuristic aspects that Goutsos (1997: 80) suggests will be considered when this study discusses the boundaries of the segments.

1. Each text unit realizes a topic continuity strategy, unless:
  - a. There is contradictory linguistic evidence, that is, signals associated with techniques of topic shift.
  - b. The text unit is found at the beginning of the text.

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<sup>79</sup> This is in agreement with the assumption that “discourse is the product of interaction between writer and reader” (Goutsos 1997: 79).

2. As a corollary of 1, if signals of topic shift are found in a text unit, or when a text unit is found at the beginning of the text, a strategy of topic shift is established.
3. Topic strategies are performed by means of the associated techniques. The type of sequential technique realized is defined by the respective signals.

The first heuristic aspect above suggests that without specific linguistic features that indicate discontinuity between two text units, continuity in a text is more expected than discontinuity in a text. Therefore, in contrast to the signals of topic shift, signals of topic continuation are regarded as optional. On the other hand, the second heuristic aspect suggests that a sequential relation of topic shift exists if there is linguistic evidence for it. Topic shift is, for the most part, noticeable at the beginning of each text unit. By the third heuristic we can identify “the type and order of the specific sequential techniques of topic framing, topic introduction, and topic closure” (Goutsos 1997: 81).

The observations of Lambrecht (1994; cf. Floor 2004; Hayes 2008) are very helpful to find the thematic development of the text by focusing on the issue of the topic and the focus. It is significant to establish the thematic development by looking into linguistic traces or clues provided by the writer to help the readers to grasp the intended message. In constructing the thematic structure, it is significant to observe the topics (primary, secondary, tail topics and topic frame suggested by Floor 2004) and the focus structure (predicate-focus, sentence-focus, and argument-focus structure suggested by Lambrecht 1994) as “the organization of sequential relations” (Goutsos 1997:35).<sup>80</sup>

The theme (local or global) is construed by the observations of the topic elements and the focus elements in the segments (smaller or larger). The topics are understood as identifiable and presupposed elements and thus function as relating the focus elements that are newly asserted information. In other words, the reader is able to understand the focus elements as newly asserted, relying on and centering on topics as presupposed information. Therefore, the observation of the topics (usually primary and

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<sup>80</sup> Compare Dik (1989). In order to articulate relations between topics, he differentiates between such topics. The first presented discourse topic is called a New Topic. Once the new topic is introduced, and then brought back, it may be considered as a Given Topic. When a topic is introduced as a discourse topic, and a part of the introduced topic is continuously dealt with in discourse, that part is called a Sub-Topic. When a Given Topic has not been mentioned for a while, and is reintroduced, it may be called a Resumed Topic (Dik 1989:267; Siewierska 1991:160-163; Winther-Nielsen 1995:66-67). As Winther-Nielsen points out, however, there are some weaknesses in the distinction of topics (1995:68-69). Some elements can be considered as both topical and focal, and there can be no topic or focus. Besides, without considering the focal elements it is not sufficient to construct the thematic flow or development in the discourse.

secondary topics) helps to see thematic shift or discontinuity, and what the segments are about.<sup>81</sup>

The focus, which will be revealed by observing and identifying the focus structures (predicate-focus, sentence-focus, and argument-focus structure), is understood as the most salient element in the segments. In addition to these observations of the focus structures, there are other linguistic clues (theme traces in Floor's term) that may indicate thematicity of some elements. Some elements are fronted, for example, and in this case they can be thematic, which means that these elements can be a linguistic clue for the theme. These clues can be divided into marked configurations or unmarked but cognitively prominent configurations (cf. Floor 2004:249). Markedness refers to the state of the some elements as syntactically deviated from the usual pattern (cf. Battistella 1990:1). For example, the usual word order in Biblical Hebrew is V-S-O. The case that subject is placed before the verb is in markedness. Fronting, right-dislocation, left-dislocation (see Gundel 1988:51-54, 128), and explicit pronoun can be marked configurations signaling the element in thematic. On the other hand, even though some elements are not in markedness, they still can be cognitively prominent and thus thematic. *Contrastiveness*,<sup>82</sup> whether it is marked or not,

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<sup>81</sup> Givón (1990:895) suggests three interlocking factual domains for referential coherence: (a) the topicality of nominal referents; (b) the grammar of referential coherence; (c) the structure of coherent discourse (cf. also Winther-Nielsen 1995:63). Following Givón's three domains, Winther-Nielsen gives significant insights for considering referential coherence. First, it is possible to track referential coherence by looking into "the cognitive activation status referents" (Winther-Nielsen 1995:64). As Chafe notes, there are three different statuses of a referent in the mind of writer/speaker: active, semi-active, and inactive (1987:25). An active status may be identified in continuous topics, while an inactive status can be recognized in introducing new topics. By focusing on these different statuses of the referent, it is possible to recognize a topic shift or continuity. Second, by exploring "the place of a referent within the hierarchy of the discourse" it is possible to uncover referential coherence in a text (Winther-Nielsen 1995:65). A pronominal reference (pronominalization) is possible as long as the same referent remains "on the same hierarchical level of the discourse" (Winther-Nielsen 1995:65; Fox 1987:45). In the gap between references to the same referent, there may be background or "confrontation or interaction such as a fight, a chase, or a conversation" (Fox 1987a:165; Winther-Nielsen 1995:65). A full nominal referent may be mentioned when a new units starts (Fox 1987a:168; Winther-Nielsen 1995:65). From these insights it is possible to divide segments and recognize relations between them. Third, by looking into how new elements are introduced and developed to change previously topical elements, it is possible to see the flow of topicality, relevance or prominence in the subsequent discourse (Winther-Nielsen 1995:65).<sup>81</sup> In other words, it is possible to uncover the hierarchical and sequential organization of topics. As Dik (1989:267) notes, one discourse may have different discourse topics, and these topics may be hierarchically organized (cf. Mann & Thompson 1988:243). One topic may have a sub topic as a part of the topic, and simultaneously it could be also part of the overall discourse topic. Discourse topics may also be sequentially organized, when different, whether related or not, topics are bonded in a series of discourse episodes (Dik 1989:267).

<sup>82</sup> "Contrastiveness" refers to not only some element in contrast, but also comparing, confirming of identity (Floor 2004:184). Valluduví & Vikuna (1998) call it *kontrast* with k- purposely (cf. Shimasaki

can be a linguistic clue for the theme (Floor 2004:184-185), and indicates that some elements are in contrast and that they are emphatic and thus thematic. End-weight (Floor 2004: 180-181; cf. Rosenbaum 1997:138; Gómez-González 2001:31-33, 352-354) is one of unmarked configurations, where some elements in focus or in cognitively emphasis tend to be placed at the end of the constituents. Macrowords as some referents that “gain additional strength because of recurring reference through anaphora and through strong associations” may be considered as carrier of the theme (Floor 2004:217). Besides, the observations of the repetition or recurrence of the words may help to uncover the focal elements.

The observations of these focal elements in the segments will help to understand what is in focus in the segments and in the discourse (cf. Lambrecht 1994:336; Van der Merwe and Talstra 2003:71-78). The focus content, which will be mentioned often in the analysis of the thematic structure, will be construed by summarizing and synthesizing the focal elements in the segments. The local theme in the smaller segments will be articulated by the observations and synthesis of topics and focus content.

### **3.3.1.3. Holistic structure**

The study of the thematic structure dealt with construction of the thematic flow or development first within the smaller segments and then within the larger segments by observing topical elements and focal elements. In Van Dijk and Kintsch (1983)’s terms local coherence strategies were considered. In this analysis, this study will focus on the bigger picture of the overall structure of the text, based on the findings of the analysis of the syntactic and the thematic structures.

When this study deals with the holistic structure, the term is similar to macrostructure that Longacre defines. According to Longacre (1989a:17), macrostructure is defined as the “germinal idea (or closely related complex of germinal ideas) that acts as an overall plan in the development of the discourse.” This study concurs with the definition of Longacre in that the macrostructure is the “germinal

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2002:72-73). As Shimasaki (2002:72) points out, contrastiveness (contrast in Shimasaki’s term) can be created by context that is not marked. Besides, Floor (2004:184) points out, contrastiveness can “optionally overlay any of the focus structures and constituents in the information structure of the sentence” and any topics (primary, secondary topic or topic frame).

idea... that acts as an overall plan in the development of the discourse,” but does not agree to the “closely related complex of germinal ideas.” What “closely related complex of germinal ideas” means is revealed well in Longacre (1989a:17)’s suggestions for abstracting macrostructure:

- (1) The less predictable material in a discourse is more essential to its abstract than the predictable, for example, necessary presuppositions, results, or steps in a process.
- (2) Specific detail can be generically summarized in the abstract.
- (3) An assortment of somewhat disparate material can be brought together in a construction that captures their underlying unity.

This point is reflected in Van Dijk’s definition of macrostructure as “a semantic representation of some kind, viz a proposition entailed by the sequence of propositions underlying the discourse (or part of it)” (1977:137).<sup>83</sup> This study does not agree that the “germinal idea” as an overall plan can involve in being “generically summarized in the abstract” and “an assortment of somewhat disparate material. Macrostructure may be expressed in a form of germinal idea, but this idea may not be produced by way of a closely related complex of germinal ideas.”<sup>84</sup> As discussed earlier, this study does not agree that discourse topics (theme) can be produced by the accumulation of series of propositions or sentential topics. There is more than an “assortment of somewhat disparate material” that “can be brought together in a construction” of the macrostructure. Besides, Longacre does not specify the part that “captures their underlying unity,” in his proposal of the macrostructure. This study assumes that the

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<sup>83</sup> van Dijk and Kintsch’s description of macrostructure also reflects this point. “[T]he macrostructure is concerned only with the essential points of a text... it is a coherent whole, ... not simply a list of key words or of the most important points. ... consists of interrelated propositions which is formally identical to the microstructure. A text can be reduced to its essential components in successive steps, resulting in a hierarchical macrostructure, with each higher level more condensed than the previous one” (van Dijk & Kintsch 1983:52-53). They note that “[l]ocal coherence has been defined in terms of relations between propositions as expressed by subsequent sentences. Global coherence is of a more general nature, and characterizes a discourse as a whole, or larger fragments of a discourse. Notions used to describe this kind of overall coherence of discourse include topic, theme, gist, upshot, or point. All these notions say something about the global content of a discourse, and hence require explication in terms of semantic structure. The notion of *macrostructure* has been introduced in order to provide such an abstract semantic description of the global content, and hence of the global coherence of discourse.” (van Dijk & Kintsch 1983:189). Though they note that the macrostructure is “not simply a list of key words or of the most important points,” they attempt to establish the macrostructure by dealing with “interrelated propositions.” However, this study assumes that there is more than “interrelated propositions” in establishing the macrostructure in a text.

<sup>84</sup> In Longacre’s definition it is not clear whether a “closely related complex of germinal ideas” indicate germinal ideas just in plural or reflect the way of relating connected compounds of germinal ideas. However, right after he defines macrostructure, he suggests how to abstract the macrostructure. Considering this, he does not seem to mean by “closely related complex of germinal ideas” just germinal ideas in plural.

establishment of macrostructure is a more complex and dynamic work. As Floor points out (2005:238), “theme is dynamic and develops as the discourse unfolds.” This dynamic features in thematic development is also confirmed by Goutsos (1997)’s sequential strategies. Winther-Nielsen’s (1995:81) note is helpful to grasp what the macrostructure is.

The macrostructure governs the dynamic flow of a discourse through its individual parts, influences its opening and closure elements and shapes its cumulative development of tension in rising and falling levels of excitement. It affects the referential and sequential strands of coherence, the “texture” and the hierarchical structuring of levels in the discourse or its “constituent structure.”<sup>85</sup>

In this way, holistic structure, macrostructure involves the overriding discourse topics (the local themes), “texture”, and “constituent structures” (Longacre 1989a:14). This study assumes that it is possible to construct the holistic structure by methodology that Information Structure Theory provides above. It will consider dynamic aspect of the thematic flow in the smaller segments (constituent parts) and further the larger segments from text level perspective.

Similar to macrostructure, there is another term, the superstructure that is necessary to consider. If distinguished from that of macrostructure, the concept of superstructure will be clearer and thus it will be helpful for our work in analyzing the holistic structure. Longacre (1989a:17; Van Dijk 1972) considers macrostructure as “germinal ideas ...that acts on an overall plan.” Thus, it is likely that the macrostructure controls or influences the overall plan in a text. Winther-Nielsen also suggests that the macrostructure “accounts for the overriding discourse theme” (1995:81). This study considers that macrostructure is established by complex work that investigates and considers the overall structure in the text, by identifying segments (topic segments) and relating them to each other and to the whole. In this way this study concentrates on the discourse topics (themes) by looking into how they are structured and developed sequentially or hierarchically.

On the other hand, the idea of a superstructure is similar to that of a macrostructure, in that both of them involve the overall structure or plan in a text, but their foundations are different. Macrostructure involves segments (topic segments) in a text, and their interrelations (sequential and hierarchical). The superstructure is a

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<sup>85</sup> Quotations are from Longacre (1989a:14).

schematic structure that is given conventionally or culturally. As Van Dijk and Kintsch point out, “[s]uperstructures are schemata for conventional text forms; knowledge of these forms facilitates generating, remembering, and reproducing macrostructures” (1983:54; cf. Renkema 2004:97).<sup>86</sup> In this way, superstructure influences macrostructure, but not vice versa. This study will not reflect this relation between macrostructure and superstructure in our approach to the text, but it assumes that different ways to the same text will uncover more findings in its holistic structure. A superstructure may be defined as a conventional structure which assigns specific functions to constituent parts such as introduction, setting, complication or resolution, which can be called one of the categories of a schema (Van Dijk and Kintsch 1983:235-236; Winther-Nielsen 1995:83).<sup>87</sup> From the aspect of the text as a literary communication, it might be considered that in the process of the writer’s making up the text, he assigns schematic categories to each part in the text, and thereby, the readers anticipate some messages in the text in a way of noticing the schematic structure, the superstructure in the text (Van Dijk and Kintsch 1983:238). Since those schematic categories are culturally and conventionally assigned, the native readers would notice the superstructure in the text. In this way the assignment of schematic categories to the text will help the readers in reading the text and comprehend it. However, the text that this study analyzes is not like narrative discourse, in which the conventional superstructure is likely to help reader to understand the text. What this study is going to gain from the discussion of superstructure is that there are possibly overall schemata that the writer intended messages to be delivered effectively from the communicative aspect. This study will attempt to construct these schemata in the discourse as the overall structure.

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<sup>86</sup> Although this study does not agree with his definition of macrostructure, it believes that the considerations on superstructure, relationship between macrostructure and superstructure are helpful for our investigation of a text. Although Johnson & Mandler do not use the term ‘superstructure’, they argue about story structure that “listeners expect to encounter in a story and the organization they tend to impose on that information” (1980:51).

<sup>87</sup> “[C]ertain parts of the discourse may have specific functions which are conventionalized in well-known categories” (Van Dijk & Kintsch 1983:235). Johnson and Mandler (1980:58) notes, in dealing with story grammar, that the structure of stories is “intended to characterize a speaker or listener’s conventional knowledge about the plot of a story that can be used to provide the basic framework for organizing the set of statements composing the surface structure. By conventional knowledge we mean a set of basic categories into which the various states and events expressed in the story statements can be divided and the connections between these categories.”

In order to identify the schematic categories in the superstructure, it is helpful to consider peak structure which Longacre (1985:83; 1989a:18; 1996:38) suggests. As Longacre (1976:217; 1979:268; 1981:347; 1983:25-38; 1985:84; 1996:33) points out, a discourse has not only coherence throughout a text, but also “progress” or development towards a climax, which is called the peak.<sup>88</sup> There are signals of linguistic or syntactic (grammatical) features at the level of the surface structure to indicate the peak, which is related to the climax at the level of the deep structure (Longacre 1976:217-231; 1979:268). After the recognition of the peak in a discourse, it is also possible to recognize pre-peak and post-peak units (1976:217; 1979:268; 1996:38).<sup>89</sup> Longacre’s (1996:38) definition and description of peak is noteworthy.

Peak essentially is a zone of turbulence in regard to the flow of the discourse in its preceding and following parts. Routine features of the storyline may be distorted or phased out at peak. Thus, the characteristic storyline tense/aspect may be substituted for by another tense/aspect. Alternatively, the characteristic tense/aspect of the mainline of a discourse may be extended to unexpected uses at peak. Particles which elsewhere mark rather faithfully the storyline of a story may suddenly be absent. Routine participant reference may be disturbed. In brief, peak has features peculiar to itself and the marking of such features takes precedence over the marking of the mainline, so that the absence of certain features or even analytical difficulties can be a clue that we are at the peak of a discourse.<sup>90</sup>

The primary idea of peak is that there are more prominent parts than others in a discourse (Longacre 1985:83; Wendland 1995:68; cf. Floor 2004:180-183).<sup>91</sup> This is considered as peak. Peak is a segment in which there are signals of non-routine features by linguistic and syntactic markings. In a development (or developments) of discourse, which may be called a plot in a narrative, there is a conflict developing, an “inciting moment”. This inciting moment has a tendency to be separate from the other segments (for instance, pre-peak and post-peak) in terms of syntactic or linguistic features or

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<sup>88</sup> “[A] well-formed discourse is going somewhere (Longacre 1996:33)

<sup>89</sup> Longacre subdivide peak into didactic (or thematic) peak and action peak (1981: 347-348; 1985: 84; 1996: 37).

<sup>90</sup> Cf. “The “peak” of a discourse is the section at which the discourse reaches the highest level of tension or cruciality such as generally occurs at the climax or resolution of a narrative. It is a term that describes the surface structures of the discourse and will be marked by certain surface features peculiar to the language” (Clendenen 1987: 10, n. 21)

<sup>91</sup> More distinguished than simply foregrounded versus backgrounded material, there are “pivotal events versus routine events, or significant events versus secondary/preparatory/resultant events” (Longacre 1985:83). In this zone, “markers of the mainline be phased out, be used less frequently, or be used much more frequently than in other parts of the discourse,” and sometimes special peak markers can also be found out (Longacre 1996: 3).

rhetorical means (Longacre 1996:37). This is because a writer wants to indicate some clues so that the readers may not miss the important part of the writing. This is the case of peak (Longacre 1996:37).

Longacre suggests such markings as rhetorical underlining, concentration of participants, heightened vividness, change of pace and orientation” (Longacre 1976:217-218; 1996:39; cf. Longacre 1985:83; Winther-Nielsen 1995:85). As for “rhetorical underlining,” techniques of repetition, parallelism, paraphrase, or tautologies may be used. As Longacre (1996:39) notes, eventline verbs are not usually used in supportive material (or “paraphrase of an event”), but at the peak in a text, eventline tense of verb continue to be employed in supportive segments as well, in other words, the text employs the opposite way, and thereby gives “the impression of amplifying and expanding the eventline” or making a “turbulence zone” (Longacre 1996:38). This seems to be the case for rhetorical emphasis or “rhetorical underlining.” In this way, the writer intends effect, like “a slow-moving sequence” (Longacre 1996:39). In the *crowded stage*” which is one of the features to indicate peak, more participants take part than before in the discourse which is called “the concentration of participants” (Longacre 1976:219; 1996:40). Heightened vividness may be identified by looking at verbal variations such as “tense shift”, and “a shift to a more specific person” (Longacre 1976:219-222; 1996:40). By investigating variations in the length of units (or segments), a shift to short units, and a stylistic change such as the use of less conjunction and transition, “change of pace” will be noticed (Longacre 1976:223; 1996:41, 45). Orientation shift signals for peak. By orientation Longacre implies “what is encoded as surface structure subject” (1976:227). The use of particular particles may indicate peak. “[C]haracteristic particles” usually appear in the text, In contrast, when new particles begin or increase indicated peak (Longacre 1996:47). In short, the peak is indicated by a variety of features such as repetition, paraphrase or even different syntactical devices, by using the technique of “slowing the camera down,” or making “a turbulence zone” (in Longacre’s term).

In consideration of the text that this study analyzes as the Prophetic Literature, this peak structure is not likely to be obvious. Nevertheless this study will attempt to construe the prominent as peak for the understanding to the overall structure in the discourse.

This study assumes that there are some traces or clues to notice the macrostructure in the text. As Kintsch points out, “text elements that have been repeatedly signaled to be of importance become important for the macrostructure” (1998:68). Although this study does not agree with Kintsch’s ways how to construct the macrostructure of “ideal summary” (1998:50) without dynamic aspect of thematic development, his suggestions of linguistic signals for macrostructure are of great assistance. Kintsch (1998:67) asserts that there are linguistic clues for the macrostructure as follows:

[T]here are, however, also rich signals in the texts themselves that enable the formation of macrostructures. These may be structural signals, such as titles, initial topic sentences, summary statements, and the like, as well as a great variety of syntactic and semantic signals that are mainly used to indicate local importance in a discourse but that may achieve macrorelevance through cumulative inference.

Floor (2004:223) also suggests some ideas for constructing macrostructure: “(1) topic sentences, (2) macrowords, and (3) the strengthening of activated referents by means of repetition and argument overlap, that is, the recurring use of these referents in argument-predicate propositions.”

What Kintsch (1998) and Floor (2004) suggest for macrostructure is mostly given already in the analysis of the thematic structure. The signals above will be considered in the analysis of the thematic structure. In the analysis of the holistic structure, this study will apply the ways to analyze the thematic structure into the long-range perspective. In addition to these findings in the analysis of the thematic structure and application to the long-range perspective, other linguistic signals such as phoric expressions and observations of the brief statement or heading statement (Heimerdinger 1999:105) can be considered.

### **3.4 Summary**

In the preliminary considerations above, the significance of a text-oriented approach to a text rather than to isolated words or a sentential approach was considered. Priority was given to the aspect of pragmatics with its interaction between the analysis of the syntactic and the thematic structure. Three aspects of the text were discussed. A text is composed of a linguistic unit, structured by an overall plan or idea, and presented as a literary communication between a writer and readers. The considerations of the three

aspects of the text are related to the direction of this study. This study will concentrate on investigating the text as a literary communication, pay attention to the linguistic features or discourse organizations, and finally come to the overall theme by the overall structure in a text. It assumes that a writer puts signals of linguistic forms/features in the text, or structures his text to convey his intended message to his readers.

In order to establish the overall structure or plan in the text, this study will proceed according to the three principal structures of a text such as syntactic, thematic, and holistic structure. In an analysis of the syntactic structure, this study will attempt to delimit the larger segments (thematic segments) based on text level markers of segmentation, which will be confirmed by the subsequent analysis of the thematic and the holistic structures. It will also differentiate the foreground (mainline) and the background (supportive line) based on the knowledge of syntax such as word order, variations of verbal tense/aspect. This investigation will assist to uncover sequential or hierarchical structure in a text, that is, a tentative thematic flow or development in the discourse, and the coherence within the segments (larger or smaller). By observations of syntactic relations between the segments, this study will attempt to relate the segments to each other as potential thematic relations, which will be articulated in the subsequent analyses.

In analyzing the thematic structure, this study will employ the model of the topic as a sequential structure (Goutsos 1997), and the Information Structure Theory (Lambrecht 1994; Floor 2004; Hayes 2008). Goutsos (1997)'s model of topic as sequential structure will be helpful in dealing with the dynamic aspect of thematic flow or development and segmentations of the text, in his suggestions of thematic shift and continuity (topic shift and continuity in his terms). Information Structure Theory is very significant in analysis of the thematic structure and further, the holistic structure. The observations of Lambrecht (1994; cf. Floor 2004; Hayes 2008) are very helpful to find the thematic development of the text by focusing on the issue of the topic and the focus. It is possible to establish the thematic development by looking into linguistic traces or clues provided by the writer to help the readers to grasp the intended message. In constructing the thematic structure, this study will investigate topics (primary, secondary, tail topics and topic frame suggested by Floor 2004) and the focus structure (predicate-focus, sentence-focus, and argument-focus structure suggested by Lambrecht

1994) as “the organization of sequential relations” (Goutsos 1997:35). By synthesizing the topics and focus contents this study will construct the local themes in the smaller segments, and further the global themes in the larger segments.

In an analysis of the holistic structure, this study will focus on establishing the macrostructure (the superstructure and peak will be also considered), based on the findings of the syntactic and the thematic structure, in which sequential and hierarchical structures in the text were uncovered. In the analysis of the thematic structure, this study focused on the thematic flow within the smaller segments although partially investigated the larger segments. On the other hand, in the analysis of the holistic structure, based on the findings of the analysis of the thematic structure, this study will develop and apply methodology of information structure theory into the larger segments and further the whole text. In addition to the knowledge of information structure theory to see the thematic development in the discourse within the larger segments and the whole text, the other factor that effects on the overall structure will be considered such as the phoric expressions (“on that day” in particular) and summary or heading statements that are found in the oracles.

## Chapter 4. An analysis of the syntactic Structure of Zechariah 1-14

As discussed in the previous chapter on methodological considerations, this chapter will concentrate on the syntactic structure among three principal structures (syntactic, thematic, and holistic structures; for details see 3.1.3.). This chapter will first deal with the segmentation of the larger segments based on the knowledge of syntax and the observation of the text-level features such as deictic (or cataphoric) markers. Next the smaller segments will be briefly demarcated within the larger segments by observing the foreground and the background. This will be investigated by looking into the syntactic arrangements of the verbal aspect/tense and the word order. The boundaries of the smaller segments will be discussed more in detail in the next chapter analysing the thematic structure. In a next step this study will attempt to find the thematic relations between the segments by relating the segments to each other.<sup>92</sup> In order to examine the relation of the units to each other and their unity within the whole, this study will employ repetition or reappearance of surface occurrences, such as recurrence, partial recurrence, parallelism, and paraphrase.

### 4.1 The boundaries of the larger segments

Text level deictic (or cataphoric) markers play a key role in the segmentation of larger units. The temporal deictic markers function as setting the frame for the subsequent discourse (see 3.3.1.1). Based on these text level deictic markers (Zech 1:1, 7; 7:1), this study will divide the book of Zechariah into the larger units or segments. In the next section (4.2), this text level function of deictic markers as segmentation of the larger units is confirmed by observation of the features of foreground and background, which provides an insight on the flow of discourse in the text.

In addition to these deictic markers, it is likely, particularly in the prophetic literature, that the expression “the word of Yahweh” (דְּבַר־יְהוָה) in conjunction with

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<sup>92</sup> Rhetorical Structure Theory attempts to connect two linguistic units by observing the relations between them. Theoretically the linguistic units can be clauses, sentences, paragraphs, and larger units, but they are usually investigated at the level of the smaller units, clause or sentence.

וַיְהִי/הִיּוּ plays a significant role in the segmentation of the text. Especially וַיְהִי/הִיּוּ signals the foreground (or mainline), and thus can present a trace to the thematic development of the discourse. Thus, by observing text level deictic (or cataphoric) markers and some expressions with regard to the word of Yahweh in conjunction with וַיְהִי/הִיּוּ, this section attempts to demarcate the larger segments in the discourses (Hayes 2004:114).<sup>93</sup>

1) Three major temporal deictic expressions (or markers) occur in Zechariah 1:1, 7, and 7:1.<sup>94</sup> Interestingly, these temporal deictic markers occur in the expression וַיְהִי רִבְרִיָהּ אֶל-זְכַרְיָהּ. These three occurrences of the expression וַיְהִי רִבְרִיָהּ אֶל-זְכַרְיָהּ in Zechariah 1:1, 7 and 7:1, function as highest ranking discourse markers, simultaneously with temporal deictic markers (Clark 1994:531). These highest ranking discourse markers (a temporal deictic marker + the expression וַיְהִי רִבְרִיָהּ אֶל-זְכַרְיָהּ) may signal tentatively the new beginning of the theme or the scene beginning in Zechariah 1:1, 7, and 7:1.

In addition to these occurrences in Zechariah 1:1, 7, and 7:1, there are still six more occurrences of the expression וַיְהִי/הִיּוּ רִבְרִיָהּ אֶל-זְכַרְיָהּ, (and the word of Yahweh came to Zechariah or to me, [אֵלַי]) in Zechariah 4:8; 6:9; 7:4, 8; 8:1, 18. These other occurrences may be related to the subcategorization within their larger segments. There are two occurrences of the expression וַיְהִי רִבְרִיָהּ אֵלַי לְאָמַר (Zech 4:8; 6:9) in Zechariah 1:7-6:15. The first occurrence in Zechariah 4:8 is not presumably a discourse marker. וַיְהִי seems to function as anchoring the speech event to the time line (Van der Merwe, Naudé and Kroeze 1999:331). In this case, the word of Yahweh was given in the middle of, or during the sequence of the visions. Considering the fact that this formula occurs less than another prophetic formula (“thus says Yahweh [אָמַר יְהוָה]”, “Declaration of Yahweh [נְאֻם-יְהוָה]”), it may function as concentrating the

<sup>93</sup> As Hayes (2004:102) points out, by cognitive understanding, the analysis of deictic terms within their larger context will assist to identify the trace to relate a constituent of text to the text as a whole.

<sup>94</sup> The first temporal deictic marker may function as base space which introduces new spaces, and the following markers open another new mental space and connect the following discourse with the preceding discourse as “a space connector, (keeping the reader connected at the text level)” (Hayes 2004:116; cf. Fauconnier & Sweetser 1996:1-28).

reader's attention on what follows. The other occurrence in Zechariah 6:9 seems to function as indicator of a subdivision. Although it does not function like the text level markers in Zechariah 1:1, 7 and 7:1 with temporal deictic markers, it functions as subdivision marker within the larger segments of Zechariah 1:7-6:15. More details about this issue will be discussed in the next chapter when analysing the thematic structure.

In the same way, three occurrences (Zech 7:8; 8:1, 18) in the third larger segment (Zech 7:1-8:23) seem to be related to subdivisions within the larger segment. Especially in this larger segment, very often various types of the prophetic formula occur. Among these repeated occurrences of the prophetic formula, only four occurrences of the marker **וַיְהִי דְבַר-יְהוָה (צְבָאוֹת) (אֶל-זְכַרְיָה) (אֵלַי) לְאמֹר** seem to function as discourse marker to subdivide the smaller segments within the larger segments.

It is noteworthy to consider that **וַיְהִי** can be a text level deictic marker (Hayes 2004:114). It may function as both cognitive connector with the preceding discourse, as well as space builder, signaling the starting of a new space (Hayes 2004:116).<sup>95</sup> Miller also points out that the clause can be characterized as a “metapragmatic phrasal expression” (1996:440).

2) Another text level deictic term is **מִשָּׁנָה** with **דְבַר-יְהוָה** in Zechariah 9:1 and 12:1.<sup>96</sup> This term **מִשָּׁנָה** has been studied from a variety of concerns. Usually the meaning of the term has been studied from etymological aspect (see for details Floyd 2002:401-4; Boda 2006:338-341). Some of scholars suggests diachronic approaches to this term. Floyd (2002) suggests this term as a form-critical designator that signals a representation of reinterpretation as “a type of prophetic book.” Boda (2006) suggests it as an “editorial marker.” But this study will attempt to examine this term as a discourse marker from a text-linguistic approach. In the same way of deictic expressions in 1:1, 6; 7:1, this deictic term also functions as both connector with the preceding discourse as

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<sup>95</sup> Van der Merwe et al mentions with regard to the connector: it “anchors an event, state of affairs, scene, episode or narrative to the time line” (1999:331). Van der Merwe also notes that when the term precedes a nominal phrase, the term with a nominal phrase “introduce a new scene, with new characters or circumstances that represents a new scene or episode” (1999:100).

<sup>96</sup> Hayes points out, that this “recursive nature of the term assists the reader in tracking through the “two dimensional mental space lattice,” and in returning to “base space” after forays into the new spaces” (2004:116).

well as opener of a “significant shift in ground” (Hayes 2004:116) signaling the new beginning of the theme or the aspect of the theme.

Therefore, according to these observations on text level deictic markers with some observations on the expression in regard to the Word of Yahweh, the larger segments of Zechariah are as follows:

1:1-6  
1:7-6:15  
7:1-8:23  
9:1-11:17  
12:1-14:21

## 4.2 Foreground and background

The distinction between foreground and background is intended to identify the flow of the theme or story in the text. By observing the syntactic features of the relationship between foreground and background it is possible to demarcate the segments. The foreground usually leads the storyline or mainline in the discourse. In this respect, it will be considered as the mainline. The background supports the mainline in the discourse, and is thus considered as the supportive line.

As discussed in the section Methodology Considerations in the previous chapter, the aspect/tense of the verbs and the word order are significant to identify the foreground and background in the discourse. In a narrative discourse, this standard can be applied appropriately. For example, V-S-O (verb + subject + object) clauses as usual word order in Biblical Hebrew usually mark the foreground, and the imperfect of the verb with *waw* in particular signals it, whereas S-V-O (subject + verb + object) clauses may indicate, for the most part, the background (Longacre 1996:23; 1989:64-82). However, these variations in the aspect/tense of the verbs are not an absolute standard to differentiate between foreground and background. For the Prophetic Literature has a variety of discourse styles such as narrative, and hortatory discourse.<sup>97</sup> Hayes differentiates between narrative and discursive in discourse. Longacre (1996:19) identifies some hortative types of imperatives (cf. Beekman, Callow and Kopesec

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<sup>97</sup> This study will use these distinctions of discourse styles only in analyzing the foreground and background so that it may differentiate between the mainline and the supportive line in a discourse.

1981:36-37). The hortative imperatives occur especially in the later parts of Zechariah (9:1, 12, 10:1), in which these hortative imperatives function as carrying the foreground.

For the observation of the foreground and background in Zechariah, in addition to the aspect/tense of the verbs, other factors will also be considered. As prophetic literature, the book of Zechariah contains prophetic formulae that introduce the words of Yahweh. Based on the knowledge of such syntactic variations and the observations of cataphoric (or deictic) prophetic formulae, this study will investigate the sequences and the shifts in segments.

In terms of the foreground and the background, the deictic markers (cf. Zech 1:1, 7; 7:1; 9:1; 12:1) discussed above for the segmentation of the text from the long-range perspective, can be considered as the text level foregrounds, for these markers carry the mainline in the discourse on the text level. There are different levels of foregrounds (cf. Floor 2004:237). Text level foreground may move forward the discourse from the long-range perspective, and thus signals the boundaries of the larger segments within the whole of the text. Under this foreground, there are also sub-categories of foregrounds.<sup>98</sup> The deictic markers indicated above are likely to signal the foreground on text level in Zechariah 1:1, 7; 7:1; 9:1; and 12:1. Under these text level foregrounds, there are five divisions in the text of Zechariah. In each division this study will identify the foregrounds as the mainline in the discourse, and indicate characteristic features within each division. These will be employed to find the macrostructure in the subsequent analysis of the holistic structure in the text of Zechariah.

#### **4.2.1 Zechariah 1:1-6**

The usual word order is VSO (verb + subject + object) in Biblical Hebrew. If a nominal clause or an adverbial phrase is placed before the verb, the author wants to deviate from the usual pattern for the purpose of putting in focus what is fronted (Wiklander 1984:102). The comment on a date in Zechariah 1:1 is a temporal deictic marker. It sets the frame for the subsequent discourse, and therefore functions as a time setting. The expression “the word of Yahweh came to Zechariah” is indicating cataphorically that the word of Yahweh will follow.

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<sup>98</sup> The observation of text level foreground also assists to find macrostructure in the texts, because it connects segments in the text from long-range perspective.

Zechariah 1:2 starts with a noun phrase without a verb. This indicates deviation or unexpectedness (Wiklander 1984:102; Heimerdinger 1999:224). For this reason Zechariah 1:2 functions as the foreground. Zechariah 1:3 starts with a verb in the perfect tense, introduced by *waw* consecutive indicating the background of the preceding foreground. The following parts in Zechariah 1:3a-4 belong to the content being the object of the perfect verb in Zechariah 1:3a. Therefore, Zechariah 1:3b-4 can be considered as the background being an addition to Zechariah 1:3a. The section Zechariah 1:5-6a stands in line with 1:2-3a, and thus to the foreground. Zechariah 1:6b forms the content of their saying as background.<sup>99</sup>

1:1a	<b>Time setting<sup>100</sup></b>
	בְּחֹדֶשׁ הַשְּׁמִינִי בְּשָׁנַת שְׁתַּיִם לְדָרְיוֹשׁ (In the eighth month, the second year of Darius)
1:1b	הָיָה דְבַר־יְהוָה אֶל־זְכַרְיָה ... לֵאמֹר (The word of Yahweh came to Zechariah... saying)
1:2-3a	<b>foreground</b>
	... קִצַּף יְהוָה (Yahweh was angry ...)
	... וְאָמַרְתָּ אֲלֵהֶם (and you will say to them)
1:3b-4	<b>background</b>
	... כֹּה אָמַר יְהוָה (Thus says Yahweh)
	... שׁוּבוּ אֵלַי (Return to me...)
	... וְאֶשׁוּב אֲלֵיכֶם (And I will return to you)
	... כֹּה אָמַר יְהוָה (Thus says Yahweh) (this message to “your fathers”)
	... שׁוּבוּ (Return... )
	... וְלֹא שָׁמְעוּ (But they did not listen...)
1:5-6a	<b>foreground</b>
	... אֲבוֹתֵיכֶם

<sup>99</sup> Indentation implies the degree of background. The more indented some words are, the further the words go from the foreground. In this respect it is likely that there is a degree in position with regard to the background and foreground.

<sup>100</sup> This blocked word denotes the text level foregrounds, and will occur again Zech 1:7, 7:1, 9:1 and 12:1.

(Your fathers, ...)

... וַיָּשׁוּבוּ וַיֹּאמְרוּ

(Then they returned and said,)

1:6b

**background**

... כַּאֲשֶׁר זָמַם יְהוָה לַעֲשׂוֹת

(As Yahweh of Hosts designed to do ....)

This segment therefore starts with a time setting and a cataphoric expression, emphasizing what follows as the word of Yahweh. The sections of Zechariah 1:2-3a and Zechariah 1:5-6a are the main contents of the word of Yahweh standing in the foreground. Zechariah 1:3b-4 forms the content of Zechariah's saying being the voice of Yahweh. Zechariah 1:6b is the contents of the saying of "your fathers."

#### 4.2.2 Zechariah 1:7-6:15

Zechariah 1:7 starts with a comment on the date in a similar way as Zechariah 1:1, and functions as the time frame. Zechariah 1:8 starts with the verb without a conjunction. This indicates a new start, and functions as the foreground. In the section 1:9-14a, the form of the imperfect tenses linked to the *waw* consecutive is frequently displayed, and it functions as continuation of the preceding foreground in verse 8. In this respect, the section Zechariah 1:9-14a still functions as the foreground. Some parts in Zechariah 1:9-12 support the foreground with the contents of the answers and the visions. The section Zechariah 1:14b-17 serves as the contents of the messenger's saying to Zechariah, and thus functions as the background. In this section there are different syntactic variations. In contrast to the previous section (Zech 1:9-14), this section includes noun phrases, participles, perfect verbs, and starts even with adverbial phrases indicating the beginning of the background.

1:7a

**Time setting**

... בַּיּוֹם עֶשְׂרִים וָאַרְבָּעָה

(In the twenty-fourth day ....)

1:7b

דְּבַר־יְהוָה אֶל־זְכַרְיָה ... לֵאמֹר

(The word of Yahweh came to Zechariah... saying)

1:8-14a

**foreground**

8

רָאִיתִי הַלַּיְלָה וְהִנֵּה

(I saw in the night and look!)

... אִישׁ (**background**)

(a man...)

9

וַאֲמַר

- (Then I said)  
 ... מָה־אֵלֶּה (background)  
 (What (are) these? ...)  
 וַיֹּאמֶר אֵלַי הַמַּלְאָךְ הַדֹּבֵר בִּי  
 (and the messenger who spoke with me said to me)  
 ... אֲנִי אֲרַאֲךָ (background)  
 (I will show you...)
- 10 וַיֹּאמֶר ... וַיַּעַן הָאִישׁ הָעֹמֵד ...  
 (Then the man who was standing... said)  
 ... אֵלֶּה (background)  
 (these are ...)
- 11 וַיֹּאמְרוּ ... וַיַּעֲנוּ  
 (And they answered... and said)  
 ... הִתְהַלַּכְנוּ (background)  
 (we have patrolled...)
- 12 וַיֹּאמֶר ... וַיַּעַן מַלְאָךְ־יְהוָה  
 (Then the messenger of Yahweh answered and said)  
 ... יְהוָה צְבָאוֹת עַד־מָתַי (background)  
 (Yahweh of Hosts, Until when...)
- 13 וַיַּעַן יְהוָה ...  
 (And Yahweh answered...)
- 14a וַיֹּאמֶר אֵלַי הַמַּלְאָךְ הַדֹּבֵר בִּי  
 (And the messenger who spoke with me said
- 1:14b-17 **background**
- 14b קְרֵא לְאֹמֵר  
 (Proclaim! Saying)  
 כֹּה אָמַר יְהוָה צְבָאוֹת  
 (thus says Yahweh of Hosts)  
 ... קִנְאָתִי  
 (I have been jealous...)
- 16 לְכֵן כֹּה־אָמַר יְהוָה  
 (Therefore, thus says Yahweh)  
 ... שָׁבַתִּי  
 (I have returned...)
- 17 עוֹד קְרֵא לְאֹמֵר  
 (Again Proclaim! saying...)  
 כֹּה אָמַר יְהוָה צְבָאוֹת  
 (thus says Yahweh of Hosts)  
 ... עוֹד תִּפְּוֹצְיָנָה עָרֵי ...  
 (again my cities will overflow...)

In Zechariah 2:1-8 (Eng. 1:18-2:9) it returns to the foreground. Just like Zechariah 1:9-14a, there are a series of imperfect verbs with *waw* consecutive. The third

vision (Zech 2:5-9 [Eng. 2:1-4]) follows right after the second vision in Zechariah 2:1-4 (Eng. 1:18-21). This implies a close syntactical connection between them.<sup>101</sup> The oracle in Zechariah 2:10-17 has a variety of linguistic features to signal the background. In this the writer deviates from the usual pattern of using a series of verb clauses (cf. Wiklander 1984:102), or mainline visions. The sentences start with particles such as הוִי and כִּי. Perfect verbs are frequently used here.

2:1-4	<b>foreground</b>
1	... וָאָשָׂא (And I lifted up...)
2	... וָאָמַר (Then I said...) מַה-אֵלֶּה (what (are) these? ) ( <b>background</b> ) וַיֹּאמֶר אֵלַי (and He said to me...) ... אֵלֶּה (These ... ( <b>background</b> ))
3	... וַיִּרְאֵנִי יְהוָה (Then Yahweh showed me...)
4	וָאָמַר (and I asked) ... מַה אֵלֶּה בָּאִים (what (are) these coming ... ) ( <b>background</b> ) וַיֹּאמֶר לֵאמֹר (and he said, saying) ... אֵלֶּה (These are...) ( <b>background</b> )
2:5-9a	<b>foreground</b>
5	... וָאָשָׂא (And I lifted up...)
6	וָאָמַר (then I said) אֵנָּה אֶתֶּה הַלֵּךְ (where are you going? ) וַיֹּאמֶר אֵלַי (and he said to me) ... לְמֹד (to measure...)
7	וַהֲגִיד (and Look! )

<sup>101</sup> This will be discussed more fully later in the analysis of the relational structure.

- ... הַמְלַאֲךָ הַדֹּבֵר בִּי (background)  
(The messenger who spoke with me...)
- 8-9a וַיֹּאמֶר אֵלָיו  
(and He said to him)
- 2:9b **background**  
רֵץ דַּבֵּר אֶל-הַנָּעַר הַלֵּז לֵאמֹר  
(Run, tell this young man saying)  
פְּרִזּוֹת תֵּשֵׁב יְרוּשָׁלַם...  
(In open country Jerusalem will be inhabited...)
- 2:10-17 **background**
- 10 הוֹי הוֹי וְנָסוּ  
(Ho! Ho! Flee<sup>102</sup>)
- 11 הוֹי צִיּוֹן הַמְלֻטָּה  
(Ho! Zion, Escape)
- 12 כִּי כֹה אָמַר יְהוָה יְהוּה צְבָאוֹת  
(For thus says Yahweh of Hosts)  
אַחַר-כְּבוֹד שְׁלַחְנִי ...  
(after honor he has sent...)
- 13 כִּי הִנְנִי ... וַיִּדְעֵתֶם ...  
(For look!... you will know...)
- 14 רְנִי וְשִׂמְחִי...  
(Sing and rejoice...)
- כִּי הִנְנִי  
(For look! )  
... בָּא  
(I am coming... )
- 15 וְנָלוּ גוֹיִם רַבִּים... וְשָׂכַנְתִּי... וַיִּדְעֵתָ...  
(And many nations... and I will... and you will know)
- 16 וְנָחַל יְהוָה ... וּבָחַר עוֹד...  
(and Yahweh will posses...and he will again choose...)
- 17 הִם כָּל-בָּשָׂר ...  
(Silence, all flesh...)

In Zechariah 3:1-6 the discourse returns to the foreground in which there are series of imperfect verbs with *waw* consecutive in contrast with the background in Zechariah 2:10-17. In Zechariah 3:7-10 there are deviations from the usual pattern, where the sentences start with adverbial phrases, use imperative verbs in some cases, and the particle **כִּי**.

<sup>102</sup> Even though Zech 2:10-17 is the background for the foregrounds in Zech 2:1-4 and 2:5-8, within the smaller segment Zech 2:10-17, in consideration of hortatory discourse, the imperative verbs “flee”, “escape” and “sing and rejoice” is likely to function as the foreground (the mainline in this segment). **כִּי** clauses in vv. 12, 13, and 14 functions as the background for the foregrounds of the imperative verbs by providing the reasons for the exhortations.

- 3:1-6                    **foreground**
- 1            ... וַיִּרְאֵנִי  
                  (Then he showed me...)
- 2            ... וַיֹּאמֶר יְהוָה אֵלַי  
                  (And Yahweh said to ...)
- ... יַגְעַר יְהוָה בְּךָ  
                  (Yahweh rebukes you...) (**background**)
- 3            ... וַיְהוֹשֻׁעַ הָיָה לְבָשׁ ... וַעֲמַד  
                  (And Joshua was dressed ... and was standing)
- 4            ... לֵאמֹר  
                  (Then he [Yahweh] answered..., saying)
- ... הֲסִירוּ  
                  (Take off...) (**background**)
- וַיֹּאמֶר אֵלָיו  
                  (Then he said to him)
- ... רָאֵה הֶעֱבַרְתִּי מֵעַלֶיךָ  
                  (See, I have removed...) (**background**)
- 5            ... וַאֲמַר  
                  (Then I [Yahweh] said )
- ... יִשְׂמוּ  
                  (Let them put...) (**background**)
- ... וַיִּשְׂמוּ  
                  (So they put...)
- 6            ... לֵאמֹר  
                  (And the messenger of Yahweh admonished... saying)
- 3:7-10                **background**
- 7            ... כֹּה־אָמַר יְהוָה  
                  (Thus says Yahweh)
- ... אִם ... וְאִם ... וְגַם ... וְגַם  
                  (if ... and if... then even... and even)
- 8            ... שְׁמַע־נָא יְהוֹשֻׁעַ  
                  (Listen, Joshua...)
- ... כִּי־הִנְנִי  
                  (Indeed, look! )
- 9            ... כִּי־הִנְנִי  
                  (Indeed, look! )
- ... הִנְנִי  
                  (Look! I...)
- 10            ... בַּיּוֹם הַהוּא  
                  (On that day...)

Similarly in the section Zechariah 4:1-6a the scene of interaction between the prophet and the angel continues as the foreground. This section is also characterized by a series of imperfect verbs. Some backgrounds are inserted in Zechariah 4:3, 4:6b-7, and

4:9-10, in which there are syntactic variations: different word order, forms of sentences that differ from the style in terms of foregrounding. A scene similar to the vision in Zechariah 4:11-14 appears, in which there are the usual chains of imperfect verbs in the foreground.<sup>103</sup>

4:1-6a	<b>foreground</b>
1-2a	... וַיֵּעִרֵנִי ... וַיָּשָׁב הַמַּלְאָךְ (And The messenger .... returned and awakened me, ) וַיֹּאמֶר אֵלַי (and he said to me) מָה אַתָּה רֹאֶה (what are seeing? ) <b>(background)</b>
2b-3	וַיֹּאמֶר

<sup>103</sup> Clark (1994:546) suggests that 4:6b-7 and 4:8-10 are separate units like 4:1-6a, which he identifies as a paragraph. His analysis is as follows:

4:1-2a	Paragraph 1 Subparagraph 1
4:2b-3	Subparagraph 2
4:4	Subparagraph 3
4:5	Subparagraph 4
	Subparagraph 5
4:6a	Subparagraph 6
4:6b-7	Paragraph 2
4:8-10	Paragraph 3
4:11	Subparagraph 7
4:12	Subparagraph 8
4:13	Subparagraph 9
	Subparagraph 10
4:14	Subparagraph 11

He argues that the formula *וַיֹּאמֶר אֵלַי לְאמֹר* in Zech 4:8 is a high-ranking quotative formula. The same is the case with the unit that starts with Zech 4:6b. Therefore they both introduce separate units. Zech 4:11 returns to Zech 4:6a and the discourse proceeds in the subsequent section. However, this study considers Zech 4:6b-7 to be a subdivision or background (subparagraph in Clark's term). The quotative formula in 4:8 signals a return to the mainline (foreground) in Zech 4:6a, and in 4:9-10, with the content of the word of Yahweh as a subordinate clause (or supportive line). Zech 4:11 returns to the mainline in Zech 4:8. In this respect, the quotative formula in Zech 4:8 functions as the normal introduction to the contents of the word of Yahweh and not as a high-ranking quotative. *וַיֹּאמֶר* anchors the speech event to the time line (cf. Van der Merwe et al 1999:331). The mainline (or foreground) of this segment starts with Zech 4:1, and continues through the dialogues between the messenger and Zechariah ("I") up to Zech 4:6a. The contents of the dialogue support the mainline. The introductions to the words of Yahweh in Zech 4:6b and 4:8 return to the mainline of this discourse. The contents of the words of Yahweh belong to the background (supportive information). Zech 4:11-14 returns to the dialogue between the messenger and Zechariah ("I"). Therefore, the quotative formulae in Zech 4:8 and in Zech 4:6b are parallel to it and are not discourse markers functioning as boundary markers. They are in the mainline of the discourses. But there are some prominent aspects in the quotative formula in 4:8. In the dialogues between the messenger and Zechariah the sentences with the quotative formula are embedded sentences that give prominence to the words of Yahweh, which they reinforce cognitively.

4:1-6a	Dialogues between the messenger and Zechariah
4:6b	the quotative formula
4:6c-7	the content of the word of Yahweh (subordinate clause)
4:8	<i>וַיֹּאמֶר</i> + the quotative formula
4:9-10	the content of the word of Yahweh (subordinate clause)
4:11-14	Dialogues between the messenger and Zechariah

- (and I said)  
... רָאִיתִי  
(I saw...) (**background**)
- 4 וַאֲנִי וְאָמַרְתִּי ... לֵאמֹר  
(and I answered, and said ... saying)  
... מַה־אֵלֶּה  
(what are these? ...) (**background**)
- 5 ... וַיֹּאמֶר אֵלַי ... וַיֵּעַן הַמַּלְאָךְ  
(And the messenger ... answered and said to me... )  
הֲלוֹא יָדַעְתָּ  
(has you not known...) (**background**)
- וְאָמַר  
(and I said)
- 6a וַיֵּעַן וַיֹּאמֶר ... לֵאמֹר  
(then he answered and said... saying)
- 4:6b-7 **background**  
זֶה דְבַר־יְהוָה ... לֵאמֹר  
(this (is) the word... saying, )  
... לֹא בְחֵיל  
(not by power...)  
... מִי־אַתָּה  
(who (are) you ? ...)  
... לְפָנַי זְרֻבָבֶל  
(Before Zerubbabel...)
- 4:8 **foreground**  
וַיְהִי דְבַר־יְהוָה ... לֵאמֹר  
(There is the word of Yahweh... saying)
- 4:9-10 **background**  
... יְדֵי זְרֻבָבֶל  
(The hands of Zerubbabel...)  
וַיֵּדַעְתָּ  
(and you will know...)  
... כִּי<sup>1</sup>  
(For...)  
... שִׁבְעַת־אֵלֶּה  
(These seven (are)...) )
- 4:11-14 **foreground**
- 11 ... וַאֲנִי וְאָמַרְתִּי  
(And I asked ...)  
... מַה־שְּׁנֵי הַזֵּיתִים הָאֵלֶּה  
(What (are) these two olive trees...?) (**background**)
- 12 ... וַאֲנִי שָׁנִיתִי וְאָמַרְתִּי  
(And I asked again...)  
... מַה־שְּׁתֵּי  
(What (are) the two...?) (**background**)

- 13      וַיֹּאמֶר ... לֵאמֹר  
           (And he said ... saying)  
           הֲלוֹא יָדַעְתָּ ...  
           (Have you not known...) (**background**)
- וַאֲמַר  
           (And I said)  
           לֹא אֲדֹנָי  
           (No, my Lord) (**background**)
- 14      ... וַיֹּאמֶר  
           (And he said...)  
           ... אֵלֶּה שְׁנֵי בָנָי  
           (These (are) the two sons...) (**background**)

The foreground in this discourse continues in Zechariah 5:1 where another vision is found. Zechariah 5:4 deviates from the usual pattern. The verse has no *waw* consecutive at the beginning, starts with verb in the perfect tense, and continues with perfect verbs in conjunction to the introductory *waw* (*waw* conjunction). Zechariah 5:5 returns to the foreground which is characterized by a series of imperfect verbs with *waw* consecutive. In Zechariah 5:7 there is a deviation: it starts with the particle הִנֵּה. However, since it starts with the *waw* conjunction, it is likely that in the middle of the foreground it is designed to emphasize the scene the prophet saw.

- 5:1-11      **foreground**
- 1      וָאָשׁוּב וָאֶשָׂא עֵינַי ...  
           (Then I returned and raised my eyes ...)
- 2      ... וַיֹּאמֶר אֵלַי ...  
           (And he said to me...)  
           מָה אַתָּה רֹאֶה  
           (what are you seeing? ) (**background**)
- וַאֲמַר  
           (and I said)  
           ... אֲנִי רֹאֶה ...  
           (I am seeing.... ) (**background**)
- 3      ... וַיֹּאמֶר אֵלַי ...  
           (Then he said to me...)
- 3b-4      ... זֹאת הָאָלֶה ...  
           (This (is) the curse...) (**background**)  
           ... הוֹצֵאתִיהָ ...  
           (I have brought it out...) (**background**)
- 5      וַיֵּצֵא הַמַּלְאָךְ ... וַיֹּאמֶר אֵלַי ...  
           (And The messenger... came forward and said to me)  
           ... שָׂא נָא עֵינֶיךָ ...  
           (Raise your eyes...) (**background**)

- 6      וַיֹּאמֶר  
          (And I asked)  
          מַה־הִיא  
          (what (is) it? ) **(background)**
- וַיֹּאמֶר  
          (then he said...)  
          ... זֹאת הָאֵיפָה ...  
          (This (is) ephah...) **(background)**
- וַיֹּאמֶר  
          (then he said...)  
          ... זֹאת עֲיִנָם ...  
          (This (is) their iniquity...) **(background)**
- 7      וְהִנֵּה  
          (And Look !)  
          ... כִּפֶּר עֲפָרַת נִשְׂאֵת ...  
          (A lead cover lifted up...) **(background)**
- ... וַיִּשְׁלֹךְ ... וַיִּשְׁלֹךְ ...  
          (And he threw... and threw...)
- 8      וַיֹּאמֶר  
          (and he said)  
          זֹאת הַרְשָׁעָה  
          (This (is) the wickedness) **(background)**
- 9      ... וָאֲשָׂא עֵינַי ...  
          (Then I raised my eyes...)
- 10     ... וַיֹּאמֶר אֵל ...  
          (and I said to ...)  
          ... אֵינָה הַקֶּזֶה מוֹלִכֹת ...  
          (where are they bringing...) **(background)**
- 11     ... וַיֹּאמֶר  
          (Then he said...)  
          ... לְבָנוֹת־לָהּ בַּיִת ...  
          (To build a house for it...) **(background)**

In a similar way to Zechariah 5:7, Zechariah 6:1b-3 has the particle **וְהִנֵּה** with which the author wants to emphasize the scene. This section as background is inserted between the foregrounds of Zechariah 6:1a and 6:4-5a. Zechariah 6:1a and 6:5a start with imperfect verbs with *waw* consecutive. 6:5b-7a as background supports the previous foreground until Zechariah 6:7b starts again with imperfect (**וַיֹּאמֶר**) with *waw* consecutive. It functions as the messenger's description and explanation, which are more intense than the previous scene. Zechariah 6:9 starts with imperfect verb with *waw* consecutive functioning as a new start in the foreground. In Zechariah 6:10-15 the word

of Yahweh is the background. There are a series of perfect verbs using the *waw* consecutive.

- 6:1a **foreground**  
 1a וָאָשַׁב וָאֲשָׂא עֵינַי ... וְהִנֵּה  
 (Then I returned and raised my eyes... and look! )
- 1b-3 אַרְבַּע מְרֻכָּבוֹת יָבֹאוֹת...  
 (Four chariots are coming...) (**background**)
- 4 וָאֲעֹן וָאָמַר ...  
 (I answered ...)  
 ... מִה־אֵלֶּה  
 what (are) these...? ) (**background**)
- 5a ... וַיַּעַן הַמַּלְאָךְ וַיֹּאמֶר ...  
 (Then the messenger answered ...)
- 5b-7a אֵלֶּה אַרְבַּע רְחוּת  
 (these (are) four spirits...) (**background**)
- 7b וַיֹּאמֶר  
 (and he said)  
 ... לָכוּ לְהַתְּחַלֵּךְ  
 (Go, patrol... ) (**background**)
- וַיִּזְעַק ... לֵאמֹר  
 (and He called out...saying, )  
 ... רְאֵה הֵיוֹצְאִים  
 (see, those coming forward...) (**background**)
- 6:9 **foreground**  
 וַיְהִי דְבַר־יְהוָה ... לֵאמֹר  
 (And there was the word of Yahweh..., saying)
- 6:10-15 **background**
- 10 לְקַח מֵאֵת הַגּוֹלָה ...  
 (Take from the exiles...)
- 12 וְאָמַרְתָּ אֵלָיו לֵאמֹר  
 (you will speak to him, saying)
- 12b כֹּה אָמַר יְהוָה צְבָאוֹת לֵאמֹר  
 (Thus says Yahweh of Hosts, saying)
- 12c-15 הִנֵּה־אִישׁ ...  
 (Look! A man... )

The foregrounds are marked mainly by the dialogue between the messenger or Yahweh and Zechariah. As foreground (mainline) this larger segment in Zechariah 1:7-6:15 has as its mainline the interaction or development found in the dialogue. The imperfect verbs introduced with *waw* consecutive lead the development of the discourse. In some cases these foregrounds are inserted in the background sections, in which the sequential scenes stop and some supportive materials or sayings are added to sustain the

foregrounds. In terms of the foreground and the background, based on syntactic variations, such as word order or the shift of the aspect/tense of the verbs, the visions that the prophet saw are operating in the foregrounds, and the oracles and other supportive materials that contain the dialogue, are standing in the background. In this respect the segment of Zechariah 1:7-6:15 has unique features in its syntactic structure when compared with the other larger segments, and can therefore be one of the larger segments.

In some cases, the contents of the words of Yahweh are in the backgrounds, where another level of introduction is found to the words functioning on another level of background. There are therefore degrees of backgrounds. This is also true of the foreground. In some cases there could be foreground on the text level, which plays its role of foregrounding from the long-range perspective. As mentioned above, there are temporal deictic expressions in Zechariah 1:1, 1:7, and 7:1, which could be text level foreground. Under this level of foreground, sub-foreground will lead its thematic development within the smaller segments.

### **4.2.3 Zechariah 7:1-8:23**

In contrast with the previous segments, the unit in Zechariah 7:1-8:23 shows a different pattern regarding the progress of the foreground and the background. Zechariah 7:1, 4, 8, 8:1, and 8:18 start with the expressions **וַיְהִי**, the imperfect verbs with *waw* consecutive, which carry the mainline (or foreground) in the discourse, and thus connect the following series of the word of Yahweh as the foreground. The expression **וַיְהִי** in Zechariah 7:1 differs from those in the other verses (7: 4, 8, 8:1, and 8:18) in that it starts with a temporal deictic marker, which is likely a text level marker as indicated above. In Zechariah 7:13 the word combination **וַיְהִי** is also used, but it is highly likely that **וַיְהִי** in 7:13 functions differently from those occurrences in Zechariah 7:1, 4, 8, 8:1, and 8:18, where it is used as discourse marker with the expression “the word of Yahweh” (**דְּבַר־יְהוָה**), by introducing the word of Yahweh in the subsequent sections. However, Zechariah 7:8 - 7:14 is demarcated as a unit rather than being separated as 7:8-12 and 7:13-14, although the **וַיְהִי** in 7:13 is inserted in the middle of that unit. In

this respect the same expression in 7:13 functions as a continuation of the previous part in 7:8-12 and the following in 7:13-14 rather than as a boundary marker.

The same expression **וַיְהִי דְבַר־יְהוָה** repeatedly used in Zechariah 7:4, 8, 8:1, and 18, thus, function as the foreground with the backgrounds that follow right after the expression **וַיְהִי דְבַר־יְהוָה**. Therefore, within the larger segment of Zechariah 7:1-8:23, the expression **וַיְהִי דְבַר־יְהוָה** is likely to signal the foreground. Besides, the larger segment of Zechariah 7:1-8:23 has its own structural feature: the word of Yahweh (**דְבַר־יְהוָה**) is sequentially followed.

- 7:1-3 **Time setting**  
 1 **וַיְהִי בְשָׁנָת אַרְבַּע לְדָרְיוֹשׁ הַמֶּלֶךְ ... בְּאַרְבַּעָה לַחֹדֶשׁ הַחֲשֵׁשִׁי**  
 (In the fourth year of Darius the king...in the fourth of the ninth month)  
**foreground**  
**הָיָה דְבַר־יְהוָה אֶל־זְכַרְיָה**  
 (The word of Yahweh came to Zechariah)  
 2 **וַיִּשְׁלַח בֵּית־אֵל ...**  
 (and Beth-El sent...)  
**לְאֹמֵר אֶל־הַכֹּהֲנִים ...**  
 3 (saying to the priest...) (**background**)  
**הֲאֵבֶכֶה ...**  
 (Should I mourn...) (**background**)  
 7:4 **foreground**  
**וַיְהִי דְבַר־יְהוָה צְבָאוֹת אֵלַי לֵאמֹר**  
 (And the word of Yahweh of Hosts came to me, saying)  
 7:5-7 **background**  
**אָמַר אֶל־כָּל־עַם ... לֵאמֹר**  
 (Say to all the people... saying)  
**כִּי־צָמַתֶּם ...**  
 (when you fasted...)  
 6-7 **וְכִי תֹאכְלוּ ...**  
 (and when you eat ...)  
 7:8 **foreground**  
**וַיְהִי דְבַר־יְהוָה אֶל־זְכַרְיָה לֵאמֹר**  
 (And the word of Yahweh came to Zechariah saying, )  
 7:9-14 **background**  
**כֹּה אָמַר יְהוָה צְבָאוֹת לֵאמֹר**  
 (Thus says Yahweh of Hosts saying,)  
 9-14 **מִשְׁפַּט אֱמֶת ...**  
 (a truthful judgment...)  
 8:1 **foreground**  
**וַיְהִי דְבַר־יְהוָה צְבָאוֹת לֵאמֹר**

(And the word of Yahweh of Hosts came saying, )

8:2-9

**background**

2

כֹּה אָמַר יְהוָה צְבָאוֹת

(Thus says Yahweh of Hosts )

... קִנְאָתִי

(I have been jealous...)

3

כֹּה אָמַר יְהוָה

(Thus says Yahweh)

... שָׁבְתִי

(I will return ...)

4-5

כֹּה אָמַר יְהוָה צְבָאוֹת

(Thus says Yahweh of Hosts)

... עַד יָשְׁבוּ זְקֵנִים וְזָקֵנוֹת

(Again old men and women will dwell...)

6

כֹּה אָמַר יְהוָה צְבָאוֹת

(Thus says Yahweh of Hosts)

... כִּי יִפְלֵא

(Indeed, it is wonderful...)

7a

כֹּה אָמַר יְהוָה צְבָאוֹת

(Thus says Yahweh of Hosts)

7b-8

... הִנְנִי מוֹשִׁיעַ

(Look! I will save ...)

9a

כֹּה-אָמַר יְהוָה צְבָאוֹת

(Thus says Yahweh of Hosts)

9b

... תְּחַזְקֵנָה יְדֵיכֶם...

(Let your hands...)

8:10-15 **background**

The series of כִּי clauses (providing the reason as supportive line)

8:16-17 **background**

... אֵלֶּה הַדְּבָרִים

(These (are) the things...)

8:18

**foreground**

וַיְהִי דְבַר-יְהוָה צְבָאוֹת אֵלַי לֵאמֹר

(And the word of Yahweh of Hosts came to me, saying)

8:19-23 **background**

19

כֹּה-אָמַר יְהוָה צְבָאוֹת

(Thus says Yahweh of Hosts)

... צוֹם הָרְבִיעִי

(The fast of the fourth...)

20a

כֹּה אָמַר יְהוָה צְבָאוֹת

(Thus says Yahweh of Hosts)

20b-21a

... עַד אֲשֶׁר יָבֹאוּ עַמִּים

(People again will come... saying)

21b

... יִלְכְּהוּ הַלֹּדֶךְ לְחַלּוֹת

(Let's go to plead...)



8           ... וְחָנִיתִי  
 (and I will encamp...)

In Zechariah 9:9 and 9:12 series of imperative verbs can be found, which is likely to function as foreground (or mainline). As Longacre (1996:19) points out, in hortatory discourse, “strings of imperatives” function as mainline structures. It is likely that the repetitive occurrences of these imperatives indicate that these segments are hortatory. Right after imperative verbs as foreground, there follow backgrounds (or supportive lines) that provide the grounds for hortatory discourse expressed in imperatives. In some cases (Zech 9:13, 16, 17; 10:2, 3, 6; 11:2), כִּי clauses follow the imperative verbs. These כִּי clauses provide the added information or ground for the hortatory remarks, functioning as background. The same pattern appears in Zechariah 10:1 as the foreground and Zechariah 10:2-12 as the background. In Zechariah 11:1-2a and 4 it stands in the foreground with Zechariah 11:2b-3 and in 5-17 as the background.

- 9:9a           **foreground** (imperative)  
 גִּילִי ... הֲרִיעִי  
 (Rejoice... Shout)
- 9:9b-11       **background**  
 הִנֵּה מֶלֶכְךָ ...  
 (Look! Your king.... )
- 9:12a         **foreground** (imperative)  
 שׁוּבוּ ...  
 (Return ...)
- 9:12b-17     **background**  
 גַּם־הַיּוֹם מְגִיד ...  
 (Even today declaring ...)
- 10:1a         **foreground** (imperative)  
 שְׁאַל מִיְהוָה ...  
 (Ask from Yahweh...)
- 10:1b-12     **background**  
 יִתֵּן לָהֶם לְאִישׁ ...  
 (He will give them for each...)
- 11:1-2a     **foreground** (imperative)  
 פָּתַח ... הַיַּלְל ...  
 (Open... wail...)
- 11: 2b-3     **background**  
 כִּי־נָפַל אֲרֹז ...  
 (For the cedar has fallen...)
- 11:4          **foreground** (imperative)  
 כֹּה אָמַר יְהוָה אֱלֹהֵי רְעֵה  
 (Thus says Yahweh, my God, “pasture...)

11:5-17                    **background**  
 ... אֲשֶׁר קָנִיִּיחַן  
 (Those who buy them...)

#### 4.2.5 Zechariah 12:1-14:21

Zechariah 12:1 starts with מִשָּׁא just like Zechariah 9:1. It also indicates a new start as the foreground. The expression מִשָּׁא combined with the expression “word of Yahweh”, is likely to signal text level foreground like in Zechariah 9:1. Within this larger segment, there will be different degrees of foreground, which is a sub-function under the text level foreground.<sup>104</sup>

The expression מִשָּׁא is followed by a series of perfect verbs introduced with *waw* consecutive or imperfect verbs right up to Zechariah 13:9. At times these backgrounds are introduced with the term בַּיּוֹם הַהוּא (on that day). In the long-range perspective Zechariah 12:2-13:9 functions as the background of the foreground in Zechariah 12:1. It seems that there is another degree of foreground, which functions below the text level foreground in Zechariah 12:1. Especially in Zechariah 12:1-13:9 the adverbial phrase, “on that day” very often occurs, followed by the words of Yahweh regarding “on that day”. In Zechariah 12:3, 9 and 13:2 it follows וְהָיָה. In those cases Van der Merwe, Naudé and Kroeze (1999:331) point out that וְהָיָה can signal both its connection with the preceding discourse (by indicating that what is to follow is a part of the mainstream of the discourse), as well as introducing a new aspect or a new development of the theme or scene. In this way וְהָיָה + adverbial phrase can function as the foreground, which carries the mainline of discourse.

12:1                    **foreground**  
 ... מִשָּׁא דְבַר־יְהוָה  
 (**An oracle**, the word of Yahweh)

12:2                    **foreground**  
 ... הִנֵּה אֲנֹכִי שֹׂם אֶת־יְרוּשָׁלַם סֶף־רַעַל  
 (Look! I am making Jerusalem a cup of staggering...)

12:3-8                **background**  
 (Series of adverbial phrases “on that day” + the word of Yahweh)  
 ... וְהָיָה בַיּוֹם־הַהוּא אֲשִׁים  
 (On that day, I will make...)

<sup>104</sup> More details will be explained in later chapter of analysis of relational structure.

12:9-10 **foreground**

... וְהָיָה בַּיּוֹם הַהוּא

(וְהָיָה + adverbial phrase “on that day”)

אֶבְקֵשׁ לְהַשְׁמִיד ... וְשִׁפְכֹתִי

(I will seek to destroy... but I will pour out...)

12:11-13:1 **background**

(Series of adverbial phrases “on that day” + the word of Yahweh)

... בַּיּוֹם הַהוּא יִגְדֹל הַמִּסְפֵּד

(On that day, the mourning will be great...)

13:2 **foreground**

וְהָיָה בַּיּוֹם הַהוּא

(וְהָיָה + adverbial phrase “on that day”<sup>105</sup>)

אֶעֱבִיר ... אֶכְרִית

(I will cut off... I will take away...)

13:3-9 **background**

(Series of adverbial phrases “on that day” + the word of Yahweh)

... וְהָיָה כִּי־יִנְבֵא אִישׁ

(When a man prophecies...)

Zechariah 14:1 starts with a different expression לַיְהוָה לְיּוֹם־בָּא (the day is coming for Yahweh) preceded by the particle הִנֵּה. This indicates the new start as the foreground. Like the previous chapters it is followed by either a series of perfect verbs with *waw* consecutive or by a series of imperfect verbs. Considering the features that in this larger segment an adverbial phrase, “on that day (בַּיּוֹם הַהוּא)” recurs, and that וְהָיָה + adverbial phrase (“on that day”) carries the foreground, unusual expression לַיְהוָה לְיּוֹם־בָּא (the day is coming for Yahweh) in Zechariah 14:1 indicates an unusual stage of discourse (cf. Longacre 1985a:81-98), which will be articulated in the analysis of the holistic structure of Zechariah.

14:1 **foreground**

... הִנֵּה יוֹם־בָּא לַיְהוָה

(Look! A day is coming for Yahweh...)

14:2-5 **background**

... וְאֶסְפְּתִי

(And I will gather...)

14:6 **foreground**

וְהָיָה בַּיּוֹם הַהוּא

<sup>105</sup> In 13:4, the same expression, וְהָיָה + adverbial phrase “on that day” occurs, but as will be articulated in the next chapter’s analysis of the thematic structure, it is likely not to function as a marker of the foreground.

- (וְהָיָה + adverbial phrase “on that day”)  
 14:7-11 **background**  
 (Added information about “on that day”)  
 14:12 **foreground**  
 ... וְזֹאת תְּהִיָּה ...  
 (And this will be...)  
 (anaphoric expression signaling the new development as foreground)  
 14:13-15 **background**  
 ... וְהָיָה בַּיּוֹם הַהוּא תְּהִיָּה מְהוּמַת־יְהוָה ...  
 (On that day, a great panic will be...)  
 14:16 **foreground**  
 ... וְהָיָה כָּל־הַנוֹתָר ...  
 (And anyone who are left)  
 (וְהָיָה clause that signals the new development as foreground)  
 14:17-21 **background**  
 ... וְהָיָה אֲשֶׁר לֹא־יֵעָלֶה מֵאֵת מִשְׁפָּחוֹת הָאָרֶץ ...  
 (Any from the families of the land will not go up ...)

#### 4.2.6 Summary

As seen in this analysis of foreground and background, the observation of syntactic variations helps us to see the development of the main line and the supportive line in the discourse. It also helps indirectly to demarcate the larger segments in the book of Zechariah. As seen above in the observation of the foreground and background, each larger segment demarcated by deictic markers (temporal and cataphoric markers) has its own features in terms of foreground and background. It also helps to see some features within the larger segments as summarized below. Although these are preliminary observations, we can tentatively state that Zechariah can be divided as follows.

1:1-6 <sup>106</sup>	prologue
1:7-6:15	series of visions and explanations on visions
7:1-8:23	series of oracles
9:1-11:17	hortatory remarks (featured by imperatives)
12:1-14:21	series of oracles (oracles regarding “on that day”)

In Zechariah 1:1-6 there is an emphasis on the wrath of Yahweh and a call to return to Him as the foreground. In the series of visions that follow, the visions of the prophet, and the interactions between the messenger (or Yahweh) and the prophet, are in the foreground. The oracles within the visions function as the background or explanation of the visions. In Zechariah 7:1-8:23, the styles indicate the foreground

<sup>106</sup> This characteristic of 1:1-6 as prologue or introduction will be elucidated in the analysis of the thematic structure.

and the background. The series introduced with **וַיְהִי דְבַר־יְהוָה** are repeated as the foreground. In Zechariah 9:1-11:17 the series of imperative verbs, considered as the hortatory remarks, are in the foreground. In Zechariah 12:1-14:21, **וַיְהִי** + adverbial phrase (“on that day”) carries the main line of discourse functioning as the foreground. In this way, oracles on “on that day” repeatedly occur.

### **4.3 Investigation of the correlation between the segments**

The investigations above primarily articulated the demarcation of the larger segments, and further the smaller segments within those large segments. The following section will help to uncover correlations, also thematic relations, between the segments, and partially the coherence of the segments. This will assist us in the analysis of the holistic structure of chapter 6. This analysis of correlations between the segments is not a thorough analysis, but a preliminary step to further investigation of the thematic development or holistic analysis of the macrostructure, which will be discussed in the subsequent chapters.

#### **4.3.1 Zechariah 1:1-6 and its relations**

Zech 1:1-6 is significant in that it is placed in an initial position. Also, as discussed above regarding the foreground and the background, considering the foregrounds is significant to understand the thematic flow and development, as they carry the mainline in the discourse. In this respect, this section attempt to correlate the segment Zechariah 1:1-6 to the other segments in the foregrounds.

##### **4.3.1.1 Zechariah 1:1-6 and 1:7-17**

(1) Recurrence:

- **וַיְהִי דְבַר־יְהוָה אֶל־זְכַרְיָה** (the word of Yahweh came to Zechariah) in Zechariah 1:1 recurs also in 1:7.

(2) Partial recurrence:

- וְאָשׁוּב אֵלֵיכֶם (and I will return to you) in Zechariah 1:3 recurs in 1:16 as well (שָׁבַתִּי לִירוּשָׁלַם, I have returned to Jerusalem).

(3) Paraphrase:

- קָצַף יְהוָה עַל-אַבוֹתֵיכֶם קָצַף (Yahweh was extremely angry against your fathers) in Zechariah 1:2 is paraphrased as וְאֵת עָרֵי יְהוּדָה אֲשֶׁר זָעַמְתָּה לֹא-תִרְחַם אֶת-ירוּשָׁלַם (will not pity Jerusalem and the cities of Judah that you have been angry) in 1:12.

(4) Parallelism:

- The comment on a date in Zechariah 1:1 is parallel to that in 1:7.

#### 4.3.1.2 Zechariah 1:1-6 and 7:1-14

(1) Recurrence:

- הָיָה דְבַר-יְהוָה אֶל-זְכַרְיָה (the word of Yahweh came to Zechariah) in Zechariah 1:1 recurs in 7:1;
- וְלֹא שָׁמְעוּ (and they did not listen) in Zechariah 1:4 also occurs in 7:13;
- הַנְּבִיאִים הָרִאשֹׁנִים (the former prophets) in Zechariah 1:4 and הַנְּבִיאִים (the prophets) in Zechariah 1:5, 6 also recur in 7:7, 12;
- דְּבָרֵי (my words) in Zechariah 1:6 recurs in 7:7, 12 (הַדְּבָרִים, the words).

(2) Partial recurrence:

- וְלֹא שָׁמְעוּ (and they did not listen) in Zechariah 1:4 recurs as מִשְׁמוֹעַ (refused to listen) in 7:11 and אֶת-הַתּוֹרָה (to listen to the law) of 1:4 in 7:12;
- וְלֹא-הִקְשִׁיבוּ (they did not be attentive) in Zechariah 1:4 recurs in 7:11 (וַיִּמָּאֲנוּ לְהִקְשִׁיב, refused to be attentive).

(3) Paraphrase:

- דְּבָרֵי וְחֻקֵּי (my words and my statutes) in Zechariah 1:6 is paraphrased as הַדְּבָרִים (the words) in 7:7, 12, and אֶת-הַתּוֹרָה וְאֶת-הַדְּבָרִים (the law and the words) in 7:12;

- וְלֹא שָׁמְעוּ (and they did not listen), וְלֹא־הִקְשִׁיבוּ (they did not be attentive) in Zechariah 1:4 is paraphrased as הָלֹא אַתֶּם הָאֹכְלִים וְאַתֶּם הַשְּׂתִימִים (was it not you who are eating and you who are drinking) in 7:6;
- אֲתָנּוּ (have they not overtaken your fathers) and אֲבֹתֵיכֶם (according to our ways, and according to our doings so he has done to us) in Zechariah 1:6 are paraphrased as זָבָאוֹת (and there was a great wrath from Yahweh of Hosts) in 7:12,
- וְלֹא אָשָׁמַע (I did not listen) in Zechariah 7:13 and וְאִסְפַּרְמֵם עַל כָּל־הַגּוֹיִם (and I scattered them on all the nations) in 7:14.

(4) Parallelism:

- The comment on a date in Zechariah 1:1 is parallel to that in 7:1.

#### 4.3.1.3 Comment and summary

Zechariah 1:1-6, first of all, has some relations with the segments in Zechariah 1:7-17. Both segments are related regarding thematic relation, indicated by recurrence or paraphrase:

- The restoration (Yahweh's return to His people) that appears in Zechariah 1:3 and 1:16.
- The judgment in Zechariah 1:2, and 1:12, 14 ("anger").

In the same way, there are also close relations between Zechariah 1:1-6 and 7:1-14 indicated by patterns of recurrence and paraphrase:

- People's disobedience in Zechariah 1:4 and 7:11, 13.
- Reference to the prophets in Zechariah 1:4, 5, 6 and in Zechariah 7:7, 12.
- The emphasis on the word of Yahweh in Zechariah 1:6 and 7:7, 12.

1:1-6 -- 1:7-17 (Yahweh's returning to His people and judgment)

1:1-6 ----- 7:1-14

(people's disobedience, and the emphasis on the word of Yahweh)

Especially these relations and similarities in the starting parts of Zechariah 1:1-6, 1:7-17, and 7:1-14 imply that the larger segments such as 1:1-6, 1:7-6:15, and 7:1-8:23, are

closely related being demarcated by deictic discourse markers on the text level. Zechariah 1:7-17, as will be discussed later in the analysis of thematic structure of Zechariah, functions as a prologue to the subsequent discourses within 1:7-6:15, and further, Zechariah 7:1-17 can be considered as a part of 7:1-8:23. Such shared features among those segments (Zech 1:1-6, 1:7-17, and 7:1-14), therefore, implies that in spite of their different syntactic features there are sequential structures or thematic flow within those three larger segments.

### **4.3.2 The relations within Zechariah 1:7-6:8**

The observations of the relations between the segments in the larger segment Zechariah 1:7-6:8 are helpful to see the thematic flow within these segments.

As discussed earlier when making some observations of the foreground and background, there are a series of visions forming a mainline, in which some oracles (Zech 1:14-17; 2:10-17 [Eng. 2:6-13]; 3:6-10; 4:6-10) are inserted as the backgrounds (or supportive lines). Very similar patterns (some visions Zechariah saw, and dialogues between Zechariah and the messenger or Yahweh) were observed above within the larger segment of Zechariah 1:7-6:8. In the same way, there are very similar recurrences or paraphrase within this larger segment:

- The expression that “I (Zechariah) saw” (Zech 1:8; 2:1 [Eng.1:18]; 2:5 [Eng.2:1]; 4:2; 5:1; 6:1).
- Jerusalem (Judah, Zion or Israel) (Zech 1:12, 17; 2:2, 4, 6, 8, 11, 14, 16 [Eng.1:19, 21; 2:2, 6, 7, 11, 12]; 3:2).
- Yahweh (Zech 1:1, 7, 10, 11, 12, 13, 14, 16, 17; 2:3, 9, 10, 12, 13, 14, 15, 16, 17 [Eng. 1:10; 2:5, 6, 8, 9, 10, 11, 12, 13]; 3:1, 2, 5, 6, 7, 9, 10; 4:4, 6, 8, 9, 10; 5:4) and the messenger (Zech 2:2, 7 [Eng. 1:19, 2:3]; 3:3; 4:1, 4, 5; 5:5, 10; 6:4, 5).
- The paired interactions of question and answers to it (Zech 1:9-10; 2:2, 4, 6 [Eng. 1:19, 21; 2:2]; 4:4-5, 12-13; 5:2, 5-6, 10-11; 6:4-5).

In this respect, it is likely that the segments in Zechariah 1:7-6:8 are closely related to each other in syntactic features.

In addition to these common features within the segment of Zechariah 1:7-6:8, some other relations between the segments can also be found. The segment Zechariah

1:7-17 and its relations will be considered later on. The other relations between the segments within Zechariah 1:7-6:15 are indicated in what follows.

Zechariah 2:1-4 (Eng. 1:18-21) is related to Zechariah 2:5-17 (Eng. 2:1-13) by the paraphrase: **זָרוּ אֶת־יְהוּדָה אֶת־יִשְׂרָאֵל וִירוּשָׁלַם** (have scattered Judah and Israel and Jerusalem) in Zechariah 2:2, and **זָרוּ אֶת־יְהוּדָה** (have scattered Judah) in 2:4, paraphrased as **פָּרִשְׁתִּי אֶתְכֶם** (I have scattered you) in Zechariah 2:10. The expression in Zechariah 2:10 belongs to the oracle Zechariah 2:10-17 (Eng. 2:6-13), and it goes back to the previous second vision in Zechariah 2:1-4. In this way, a thematic relation of scattering Jerusalem can be seen between Zechariah 2:1-4 (the second vision) and 2:10-17 (the oracle). Zechariah 2:5-17 (Eng. 2:1-13) is related to Zechariah 3:1-10 by partial recurrence: **וּבָחַר עוֹד בִּירוּשָׁלַם** (and he will again chose Jerusalem) in Zechariah 2:16 recurs in 3:2 (**הַבָּחַר בִּירוּשָׁלַם**, who has chosen Jerusalem). This relation between Zechariah 2:5-7 and 3:1-10 reflects the thematic relation as Jerusalem's restoration by Yahweh's choosing. Zechariah 1:7-17, 4:1-14, 5:1-11, and 6:1-8 are related by recurrence: **כָּל־הָאָרֶץ** (all the land) in Zechariah 1:11 recurs in Zechariah 4:14, 5:3, 6, and 6:5. This expression "all the land" are mentioned in context of Yahweh's ruling or judgment. The domain of Yahweh's ruling (including restoration and judgment) reaches out to all of the land. Likewise thematic relations in regard to the domain of Yahweh's ruling can be observed among the segments of Zechariah 1:7-17, 4:1-14, 5:1-11, and 6:1-8.

There is, however, a syntactic prominence or deviation in Zechariah 3:1-10 (cf. Grosz and Sidner 1986:179-180). The visions continue in this segment (Zech 1:7-6:8), but the paired interactions do not occur here. The verbal form in Zechariah 3:1 with regard to the expression "to see" is different from that in the rest of the series of the visions. The subject of the verbs ("to see") in the rest of the visions is the prophet himself (the first person), but the subject in Zechariah 3:1 is Yahweh indicated by the first person singular of the verb, explained in Zechariah 3.2. The direct object of vision in Zechariah 3:1-10 is the person of Joshua, the great priest. There are interactions between the messenger of Yahweh or Yahweh and Joshua in the vision, as well as between the prophet himself and the messenger of Yahweh. In this respect, the vision in Zechariah 3:1-10 has comparatively prominent features.



(Yahweh's ruling over all the land)

3:1-10 ----- 6:9-15

(Restoration of ruling and state of peace)

### 4.3.3 Zechariah 1:7-17 and its relations

The segment Zechariah 1:7-17 connects with the preceding segment Zechariah 1:1-6 which is in the foreground on text level (see 4.1.), and is placed in the initial position of the visions in the larger segment of Zechariah 1:7-6:15. In this respect, Zechariah 1:7-17 plays a significant role as the introduction to the subsequent discourses (Zech 1:18-6:15). In the previous section, this study investigates that the smaller segments within Zechariah 1:7-6:15 are related in terms of thematic flow of discourse. This section will examine the role of Zechariah 1:7-17 as an introduction to the subsequent discourses (Zech 1:18-6:15) by observing the relations of Zechariah 1:7-17 and the smaller segments in Zechariah 1:18-6:15.

#### 4.3.3.1 Zechariah 1:7-17 and 2:1-4 (Eng. 1:18-21)

(1) Recurrence:

- Jerusalem/Judah/the messenger (הַמַּלְאָךְ, מַלְאֲכֵי יְהוָה) in Zechariah 1:12 recurs in 2:2.

(2) Paraphrase:

- רָאִיתִי הַלַּיְלָה וְהִנֵּה (and I have seen during the night and look!) in Zechariah 1:8 is paraphrased as וָאֲשָׂא אֶת־עֵינַי וָאֲרָא וְהִנֵּה (and I lifted up my eyes and I have seen and look!) in 2:1.
- אַתָּה לֹא־תִרְחַם אֶת־יְרוּשָׁלַם וְאֵת עָרֵי יְהוּדָה אֲשֶׁר זָעַמְתָּה (you will not pity Jerusalem and the cities of Judah that you have been angry) in Zechariah 1:12 is paraphrased as זָרוּ אֶת־יְהוּדָה אֶת־יִשְׂרָאֵל וְיְרוּשָׁלַם (have scattered Judah and Israel and Jerusalem) in 2:2, and זָרוּ אֶת־יְהוּדָה (have scattered Judah) in 2:4.

(3) Parallelism:

- The paired interaction of question and answer in Zechariah 1:9-10 is parallel to that in 2:2 and 4; שָׁלַח ... לְהַתְּהַלֵּךְ (sent to patrol) in 1:10 and

וַיִּבְאוּ... לְהַחֲרִיד... לַיְהוּדָה (but they come to terrify, to cast down) in 2:4 by repetition of infinitives (“to patrol”, and “to terrify” and “to cast down”).

#### 4.3.3.2 Zechariah 1:7-17 and 4:1-14

(1) Paraphrase:

- לְהַתְהַלֵּךְ בְּאֶרֶץ (to walk around or patrol in the land) in Zechariah 1:10 is paraphrased as הִנֵּה מְשׁוֹטְטִים בְּכָל-הָאָרֶץ (they are roving around in the all the land) in Zechariah 4:10.
- בֵּיתִי יִבְנֶה בָּהּ (my house will be built in it) in Zechariah 1:16 is paraphrased as יָדֵי זְרֻבָּבֶל יָסְדוּ הַבַּיִת הַזֶּה (the hands of Zerubbabel founded this house) in Zechariah 4:9; יְשֻׁבֶת וְשָׁקֵט (calm and quiet) in 1:11 is paraphrased as מִישָׁר (plain) in Zechariah 4:7.

(2) Parallelism:

- The paired interaction of question and answer in Zechariah 1:9-10 and 4:4-5, 12-13.

#### 4.3.3.3 Zechariah 1:7-17 and 6:1-8

(1) Recurrence:

- horses in Zechariah 1:8 recurs in 6:2-3;
- בְּאֶרֶץ (in the land) in Zechariah 1:10 and כָּל-הָאָרֶץ (all the earth) in Zechariah 6:5;
- לְהַתְהַלֵּךְ בְּאֶרֶץ (to walk up or patrol in the land) in Zechariah 1:10 and in 6:7.

(2) Parallelism:

- the paired interaction of question and answer in Zechariah 1:9-10 and 6:4-5.

#### 4.3.3.4 Zechariah 1:7-17 and 6:9-15

(1) Recurrence:

- בֵּיתִי יִבְנֶה בָּהּ (my house will be built in it) in Zechariah 1:16 recurs in 6:13 (וְהוּא יִבְנֶה אֶת־הַיְכָל יְהוָה), he will build the temple of Yahweh).

(2) Paraphrase:

- תְּפֹוצֵינָה עָרֵי מְטוֹב (my cities will overflow with prosperity) and יְהוָה עוֹד יְנַחֵם (and Yahweh will comfort again) in Zechariah 1:17 are paraphrased as וְנִעְצַת שְׁלוֹם (a counsel of peace) in Zechariah 6:13.

#### 4.3.3.5 Comment and summary

The relations between Zechariah 1:7-17 and 2:1-4 (Eng. 1:18-21) indicate that there is some thematic relation between these two segments with regard to the scattering of Jerusalem. The relations between Zechariah 1:7-17 and 4:1-14 indicate the following thematic relation: 1) the building of the temple; 2) restoration of Jerusalem as the result of the rule of Yahweh, which is shown in יְשֻׁבַת וְשָׁקֵט (calm and quiet) in Zechariah 1:11 and מִיִּשָּׁר (plain) in Zechariah 4:7.

In the same way, the relations between Zechariah 1:1-17 and 6:1-18 reflect a thematic relation: 1) the domain of the Yahweh's rule (all the earth or land in Zechariah 1:10 and 6:5); 2) the act of the Yahweh's rule (to walk up or patrol in Zech 1:10 and 6:7). Yahweh's rule reaches to all the land.

The relations between Zechariah 1:1-17 and 6:9-15 indicate the thematic relation: 1) the building of the temple in Zechariah 1:16 and 6:13; 2) the result of the Yahweh's rule as overflowing with prosperity/ comfort (restoration of Jerusalem) in Zechariah 1:17, and peace in Zechariah 6:13. These thematic relations within the larger segments Zechariah 1:7-6:15 can be considered to be thematic developments in the later chapters. Zechariah 1:7-17, thus, is considered as an introduction to the subsequent discourses in Zechariah 1:18-6:15.

- 1:7-17 ----- 2:1-4 [Eng.1:18-21] (scattering Jerusalem)
- 1:7-17 ----- 4:1-14 (building of the temple, restoration of Jerusalem)
- 1:7-17 ----- 6:1-8 (Yahweh' rule reaching to all the land)
- 1:7-17 ----- 6:9-15  
(building of the temple, restoration of Jerusalem)

### 4.3.4 Zechariah 7:1-8:23 and its relations

The relation between the segments Zechariah 7:1-14 and 8:1:23 can be considered as one of a larger segment. The relation between the larger segment of Zechariah 7:1-8:23 and the subsequent segments will now be considered to find the thematic connections between them.

#### 4.3.4.1 Zechariah 7:1-14 and 8:1-23

(1) Recurrence:

- Jerusalem in Zechariah 7:7 recurs in 8:3, 4, 8, 15, and 22;
- Yahweh of Hosts (or Yahweh) in Zechariah 7:1, 3, 4, 7, 8, 9, 12, and 13 recurs in 8:1, 2, 3, 4, 6, 7, 9, 11, 14, 18, 19, 20, 21, and 23;
- כָּל־עַם (all the people) in Zechariah 7:5 recurs in 8:6, 11, 12;
- הָעַם הַזֶּה, (this people) recurs in Zechariah 8:7 (עַמִּי, my people), in 8:8 (לְעַם, people), and in 8:20, 22 (עַמִּים, peoples) ;
- צוֹם (fasting) in Zechariah 7:5 recurs in 8:19;
- אֱמֶת (truth) in Zechariah 7:9 recurs in 8:3, 8, 16, and 19;
- מִשְׁפָּט (judgment) in Zechariah 7:9 recurs in 8:16.

(2) Paraphrase:

- Jerusalem in Zechariah 7:7 is paraphrased as Zion in 8:2, 3, Judah and Israel in 8:13, Judah in 8:15, 19, and 23, the house of Judah in 8:13, 15, and 19.
- שְׁלוֹם (peace) in Zechariah 6:13 is paraphrased as מוֹשִׁיעַ (saving) in 8:7.
- אוֹשִׁיעַ (I will save) and בְּרָכָה (blessing) in Zechariah 8:13.
- נִשְׁמָה (be desolated) and לְשָׂמָה (into a desolation) in Zechariah 7:14 are paraphrased as קִלְקָלָה (curse) in 8:13.
- גְּדוֹלַת קֶצֶף (great anger) in Zechariah 7:12 is paraphrased as בְּהַקְצִיף (with anger) in 8:14.

#### 4.3.4.2 Zechariah 7:1-8:23 and 9:1-8

(1) Partial recurrence:

- גדול קצף (great anger) in Zechariah 7:12 recurs in 8:14 as בהקצף (with anger) and in 9:4 as באש תאכל (will be consumed with fire) and והכה יורשנה (impoverish her and smite).

(2) Paraphrase:

- נשמה (be desolated) and לשמה (into a desolation) in Zechariah 7:14 is paraphrased as יורשנה (dispossess her), והכה (and he will smite), תאכל (shall be consumed) in 9:4.
- אלהים עמכם (God is with you) in Zechariah 8:23 is paraphrased as לביתי (I will encamp my house) in 9:8.

#### 4.3.4.3 Zechariah 7:1-8:23 and 9:9-17

(1) Recurrence:

- שלום (peace) in Zechariah 8:10, 16, and 19 recurs in 9:10;
- Zion and Jerusalem in Zechariah 8:2, 3, 4, 8, 22, and 9:9, 10, 13.

(2) Partial recurrence:

- מושיע (saving) in Zechariah 8:7 recurs in 9:9 (נושע, victorious<sup>108</sup> in niphil participle) and יהושיעם (will save them) in Zechariah 9:16.
- בצדקה (in righteousness) in Zechariah 8:8 recurs in 9:9 (צדיק, righteous).

(3) Paraphrase:

- אמת (truth) in Zechariah 8:16 is paraphrased as צדיק (righteous) in 9:9.
- Jerusalem and Judah in Zechariah 8:15 is paraphrased as Judah and Ephraim in 9:13.
- מארץ מזרח ומארץ מבוא השמש (from the land of the rising and the land of the going in) in Zechariah 8:7 is paraphrased as ער־אפסי־ארץ (from the east)

<sup>108</sup> NAS interpret it as “endowed with salvation.”

מִיָּם עַד-יָם (from sea to sea and from the river to the ends of the earth) in 9:10.

- זֶרַע (seed)/הַגֶּפֶן (the vine) in Zechariah 8:12 is paraphrased as דָּגָן (grain)/תִּירוֹשׁ (new wine) in 9:17.

#### 4.3.4.4 Zechariah 7:1-8:23 and 10:1-12

(1) Partial recurrence:

- שָׁבְתִי (I will return) in Zechariah 8:3 recurs in 10:9 (וַיָּשׁוּבוּ, they return).
- מוֹשִׁיעַ (saving) in Zechariah 8:7 recurs in 10:6 (אֲשִׁיעַ, I will save).
- וְהֵבֵאתִי אֹתָם (I will bring them back) in Zechariah 8:8 recurs in 9:9 (וְהֵשִׁיבוֹתִים, I will bring them back).

(2) Paraphrase:

- קֶצֶף גָּדוֹל (great anger) in Zechariah 7:12 and בְּהַקְצִיף (with anger) 8:14 are paraphrased as אַפִּי (my anger) in 10:3.
- נִשְׁמָה (be desolated) and לְשִׁמָּה (into a desolation) in Zechariah 7:14 is paraphrased as יַעֲנִנוּ (wretched) in 10:2.
- שָׁלוֹם (peace) in Zechariah 8:10, 16, and 19 is paraphrased as וְשָׁמַח and וְשָׂמְחוּ (rejoice) in 10:7.
- מוֹשִׁיעַ (saving) in Zechariah 8:7 is paraphrased as וְהֵשִׁיבוֹתִים (I will bring them back) and וְאָעֲנֵם (I will answer them) in 10:6, as פְּדִיתִים (I have redeemed them) in 10:8, and as וְהֵשִׁיבוֹתִים (I will bring them back) in 10:10.

#### 4.3.4.5 Zechariah 7:1-8:23 and 11:1-17

(1) Paraphrase:

- נִשְׁמָה (be desolated) and לְשִׁמָּה (into a desolation) in Zechariah 7:14, and קִלְקָלָה (curse) in Zechariah 8:13 are paraphrased as לֹא אֶחְמוֹל עוֹד (I will not have pity again)/וְלֹא אֶצִּיל מִיָּדָם (and I will not deliver out of their

hand) in Zechariah 11:6, as **וְאַכְחַד** (and I cut off ) in Zechariah 11:8, as **לֹא אֲרַעֶה אֶתְכֶם** (I will not feed you) in 11:9, and as **וְאַנְדַּע** (and I cut it off) in 11:10, 14.

#### 4.3.4.6 Comment and summary

The relations between Zechariah 7:1-14 and 8:1-23 indicate that both segments share similar words to carry a similar theme, and can thus form a still larger segment. As considered above, the deictic markers on text level (temporal deictic marker in Zechariah 7:1 and “oracle, the word of Yahweh” **[מִשָּׁא דְּבַר־יְהוָה]** in Zechariah 9:1) also signal Zechariah 7:1-8:23 as a large thematic unit.<sup>109</sup> Besides, thematic relation in Zechariah 7:1-8:23 can be found between them as judgment and restoration indicated by recurrence and paraphrase.

Both segments Zechariah 7:1-14 and 8:1-23 are related to the following segment Zechariah 9:1-8 by partial recurrence and paraphrase. Thematic relation can be expressed as Yahweh’s wrath and desolation or curse as a result. Furthermore, the relations between Zechariah 8:1-23 and 9:9-17 indicated thematic relations of restoration, indicated by **שְׁלוֹם** (peace) in Zechariah 8:10, 16, and 19, **מוֹשִׁיעַ** (saving) in 8:7, **נוֹשָׁע** (victorious) in 9:9. These thematic relations move forward up to Zechariah 10:1-12 and 11:1-17, in which the judgment is the common theme, indicated by paraphrasing. In this respect, Zechariah 7:1-14 and 8:1-23 are closely related, and thematic relations develop as the discourse moves forward up to Zechariah 11:17.

7:1-14 -- 8:1-23 (judgment and restoration)  
 7:1-8:23 ----- 9:1-8 (wrath and desolation)  
 7:1-8:23 ----- 9:9-17 (restoration)  
 7:1-8:23 ----- 10:1-12 (desolation and restoration)  
 7:1-8:23 ----- 11:1-17 (judgment as desolation)

#### 4.3.5 Relations within Zechariah 9:1-11:17

This section will attempt to investigate the relations between the segments within the larger segments Zechariah 9:1-11:17, and thus sequential structure of the discourse in Zechariah 9:1-11:17.

<sup>109</sup> See chapter 4.1 The boundaries of the larger segments.

#### 4.3.5.1 Zechariah 9:1- 8 and 9:9-17

(1) Paraphrase:

- וְהִנֵּיתִי לְבֵיתִי (I will encamp my house) in 9:8 is paraphrased as לָךְ מֶלֶךְךָ יָבוֹא (Your king is coming to you) in 9:9 and וְהוֹשִׁיעֵם יְהוָה אֱלֹהֵיהֶם (Yahweh their God will save) in 9:16.

#### 4.3.5.2 Zechariah 9:9-17 and 10:1-12

(1) Partial recurrence:

- אָשִׁיב לָךְ/שׁוּבוּ (return)/אָשִׁיב (I will return to you) in Zechariah 9:12 recurs in 10:6 (וְהוֹשִׁיבוֹתִים, and I will return them).

(2) Paraphrase:

- וְשָׁמַתִּיךָ כְּחֶרֶב גִּבּוֹר (and I will make you as a warrior's sword) in Zechariah 9:13 is paraphrased as כְּגִבּוֹרִים בּוֹסִים בְּטִיט חוּצוֹת בְּמִלְחָמָה (and they will be like warriors, trampling in mire of the streets in battle) in 10:5.
- יְהוָה צְבָאוֹת יִגֹן עֲלֵיהֶם (Yahweh of the Hosts will cover them) in Zechariah 9:15 is paraphrased as יְהוָה עִמָּם (Yahweh is with them) in 10:5.
- וְהוֹשִׁיעֵם יְהוָה אֱלֹהֵיהֶם ... כְּצֹאן עֲמוֹ (and Yahweh their God will save them his people like a flock) in Zechariah 9:16 is paraphrased as אוֹשִׁיעַ וְגִבַּרְתִּי אֶת־בֵּית יְהוּדָה וְאֶת־בֵּית יוֹסֵף (and I will strengthen the hours of Judah and the house of Joseph I will save) in 10:6.

(3) Parallelism:

- The imperative verb + כִּי clause is repeated in both segments.<sup>110</sup> שׁוּבוּ (return) in Zechariah 9:12 is placed before כִּי clause in 9:13, and in the same way, שְׁאַלּוּ (seek) in 10:1 is placed before כִּי clause in 10:2, 3, and 6.

<sup>110</sup> This pattern is a characteristic of hortatory remarks.

### 4.3.5.3 Zechariah 10:1-12 and 11:1-17

(1) Recurrence:

- הרעים (the shepherds) in Zechariah 10:3 recurs in 11:3, 5, 8, 15, 16, 17.

(2) Parallelism:

- The imperative verb + כִּי clauses is repeated in both segments. שְׁאַלְךָ (seek) in Zechariah 10:1 is placed before כִּי clause in 10:2, 3, and 6, and in the same way, פָּתַח (open) and הִילַל (wail) are placed before כִּי clause in 11:2, 3, and 6.

### 4.3.5.4 Comment and summary

There is a difference regarding their main contents between Zechariah 9:1-8 and 9:9-17. Zechariah 9:1-8 deals with the judgment against nations while Zechariah 9:9-17 deals with the restoration of Jerusalem. However, as indicated by syntactic features of paraphrase between them, both segments are related centering on Zechariah 9:8, which is paraphrased later in Zechariah 9:16. Besides, the relations between Zechariah 9:9-17 and 10:1-12, and between Zechariah 10:1-12 and 11:1-17 indicate that the segments within the larger segments of Zechariah 9:1-11:17 are closely related and thus sequentially structured in the flow of discourse within Zechariah 9:1-11:17 as discussed also in the analysis of the foreground and background.

9:1-8 ----- 9:9-17 (restoration)  
                   9:9-17 ----- 10:1-12 (restoration)  
                                   10:1-12 ----- 11:1-17 (pasturing, restoration)

### 4.3.6 Relations within Zechariah 12:1-14:21

This larger segment is demarcated by deictic marker הַיּוֹם in Zechariah 12:1 and featured by syntactic features of emphasis of phrase on that day (בַּיּוֹם הַהוּא) as discussed above. In addition to these features, this section will examine the relations among the smaller segments in the larger segment of Zechariah 12:1-14:21.

#### 4.3.6.1 Zechariah 12:1-8 and 12:8-13:1<sup>111</sup>

(1) Recurrence:

- Jerusalem in Zechariah 12:2, 3, 5, 7, 8, and 9 recurs in 12:10, and 11

#### 4.3.6.2 Zechariah 12:1-8 and 14:1-21

(1) Recurrence:

- **בַּיּוֹם הַהוּא** in Zechariah 12:3, 4, 6, 8, and 9 recurs in 14: 4, 6, 8, 9, 13, 20, and 21.
- Jerusalem in Zechariah 12:2, 3, 5, 7, 8, and 9 recurs in 14: 2, 4, 8, 10, 11, 14, 16, and 21.

(2) Paraphrase:

- **בַּיּוֹם הַהוּא** in Zechariah 12:3, 4, 6, 8, and 9 is paraphrased as **בָּא לַיהוָה** (A day of Yahweh is coming) in 14:1;
- **וְגַם עַל־יְהוּדָה יִהְיֶה בְּמָצוֹר עַל־יְרוּשָׁלַם** (and also Judah, Jerusalem will be in the siege) in Zechariah 12:2 is paraphrased as **וַחֲלַק שְׁלֵלְךָ בְּקִרְבְּךָ** (and the spoils will be divided in your midst) in 14:1, and **אֶל־יְרוּשָׁלַם לְמִלְחָמָה** (and I will gather all the nations against Jerusalem for battle) in 14:2.
- **וַהֲשִׁיעַ יְהוָה אֶת־אֹהֲלֵי יְהוּדָה** (and Yahweh will save the tents of Judah) in Zechariah 12:7 and **יְגַן יְהוָה** (Yahweh will cover) in 12:8 are paraphrased as **בָּא יְהוָה אִלַּי ... עִמָּךְ** (Yahweh will come... with you) in 14:5.

#### 4.3.6.3 Zechariah 12:9-13:1 and 13:2-9

(1) Recurrence:

- **בַּיּוֹם הַהוּא** in Zechariah 12:11 recurs in 13:1, 2, 4.

(2) Paraphrase:

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<sup>111</sup> The segmentation of the smaller segment will be considered in the next chapter (see 5.5 Segment Five: Zechariah 12:1-14:21).



### 4.3.7 Zechariah 9:1-11:17 and 12:1-14:21

This section will assist in constructing the relations (holistic structure in the whole text of Zechariah) between the larger segments Zechariah 9:1-12:17 and 12:1-14:21 by investigating the relations between both larger segments.

#### 4.3.7.1 Zechariah 9:1- 17 and 12:1-8

(1) Recurrence:

- בַּיּוֹם הַהוּא in Zechariah 9:16 recurs in 12:3, 4, 6, 8, 9, and 11.
- וְהוֹשִׁיעַם יְהוָה אֱלֹהֵיהֶם (and Yahweh their God will save them) in 9:16 recurs in 12:7 (וְהוֹשִׁיעַ יְהוָה אֶת־אֹהֲלֵי יְהוּדָה), and Yahweh will save the tents of Judah).
- יְהוָה צְבָאוֹת יִגֹן (Yahweh of the Hosts will cover) in Zechariah 9:15 recurs in 12:8 (יִגֹן יְהוָה), Yahweh will cover).

(2) Paraphrase:

- מִיַּם עַד־יָם וּמִנְהַר עַד־אֲפְסַי־אֲרָץ (from sea to sea and from the river to the ends of the earth) in Zechariah 9:10 is paraphrased as נֹטָה שָׁמַיִם וַיִּסַּד אֲרָץ (stretching out heaven and founding earth) in 12:1 and לְכָל־הָעַמִּים (to all the peoples) in Zechariah 12:2, 3, 4, and 6.
- וְשָׂמְתִיךָ כְּחֶרֶב גִּבּוֹר (and I will make you as a warrior's sword) in 9:13 is paraphrased as אֶנְכִּי שֵׁם אֶת־יְרוּשָׁלַם סֶךְ־רַעַל (I will make Jerusalem a cup of staggering) in Zechariah 12:2 and as אֶשִׂים אֶת־יְרוּשָׁלַם אֶבֶן מַעֲמָסָה (I will make Jerusalem a burdensome stone) in 12:3.

#### 4.3.7.2 Zechariah 11:1-17 and 13:2-9

(1) Recurrence:

- רְעִיָהֶם (their shepherds)/צֹאן (flock) in Zechariah 11:4, 5, 7, 8, and 11 recur רְעִי (my shepherd)/הַצֹּאן (the flock) in 13:7.

(2) Paraphrase:

- צֹאן הַהֶרְגָה (the flock to be slaughtered) in Zechariah 11:4, 7 is paraphrased as וַתִּפְּוֹצֵין הַצֹּאן (and the flock will be scattered) in 13:7; לֹא אֶחְמוּל עוֹד (I will not have pity again)/וְלֹא אֶצִּיל מִיָּדָם (and I will not deliver out of their hand) in 11:6, וְאַכְחַד (and I cut off ) in 11:8, אֶתְכֶם לֹא אֶרְעֶה (I will not feed you) in 11:9, וְאַגְדֶּע (and I cut it off) in 11:10, and 14 are paraphrased as יִכָּרְתוּ וַיָּנֻעוּ (they will be cut off and perish) in 13:8.

#### 4.3.7.3 Comment and summary

The relation between Zechariah 9:1-17 and 12:1-9 reflects the thematic relation of the restoration and the sovereignty of Yahweh as the domains of His rule indicated by recurrence and paraphrase. The relations between Zechariah 11:1-17 and 13:1-9 indicate the thematic relation in terms of “the shepherds” and judgment of cutting off. The relations between both segments imply the connectedness of both larger segments of Zechariah 9:1-11:17 and 12:1-14:21.

9:1-17----- 12:1-9 (restoration, the sovereignty of Yahweh)  
11:1-17 ----- 13:1-9  
(common recurring word: the shepherds, judgment of cutting off)

#### 4.3.8 Summary

The purpose of this section is to relate the segments to each other so that correlations and further thematic relations between the segments may be found. This establishing of correlations between the segments is not a thorough investigation, but a preliminary step to further investigation of the thematic structure and holistic structure in the text of Zechariah. Therefore, the thematic relations indicated in the observations above on the correlations between the segments are tentative, and will be articulated in more detail in the later analyses.

The observations of relations between Zechariah 1:1-6 and 1:7-17, and between 1:1-6 and 7:1-17 indicate thematic relations of the foregrounds on text level (Zech 1:1, 7, and 7:1). The observations of the relations within the larger segment of Zechariah 1:7-6:15 help us to see the various thematic relations between the visions, and even thematic development in some themes, as will be articulated in the following analysis of the



## 4.4 Synthesis and summary

The analysis of the syntactic structure of Zechariah presented in this chapter is a preliminary step in the further investigation of the thematic and the holistic structure in the next chapters.

In this chapter this study attempted first to demarcate the larger segments within the text from a long-range perspective by observing some linguistic clues. In case of the prophetic literature of Zechariah, some deictic markers (temporal deictic markers and **נשׂא**) (cf. Clark 1995) were considered.

Secondly, this chapter attempted to investigate the foreground (mainline) and the background (supportive line). The investigation of the foreground and the background by observing syntactic variations helped to see the development of the mainline and the supportive line in the discourse. It also indirectly helped to demarcate the smaller segments within the larger segments, and further to see some features within the larger segments as can be summarized as follows:

1:1-6	Introduction
1:7-6:15	series of visions
7:1-8:23	series of oracles
9:1-11:17	hortatory remarks
12:1-14:21	series of oracles

Finally the investigation in this chapter attempted to see tentatively the thematic development in the discourse in terms of thematic relations by observing the syntactic features between the segments. As a preliminary step to the next investigation of the thematic structure and the holistic structure, these thematic relations among the larger segments and among the smaller segments were investigated here. In this way, by concentrating on syntactic structure of the book of Zechariah, this chapter attempted to investigate text as a preliminary step to the next analysis of thematic and holistic structure of the book of Zechariah.

## Chapter 5. An Analysis of the thematic structure of Zechariah 1-14

In the previous chapter observations were made on text level regarding deictic markers (temporal deictic markers in Zech 1:1, 7 and 7:1), and the deictic or cataphoric markers of מִשָּׂא דְבַר־יְהוָה introducing the words of Yahweh in Zechariah 9:1 and 12:1. These text level discourse markers were supplemented by examining the feature of foreground and background within larger segments. According to these markers the following larger segments can be found in the book of Zechariah:

- 1:1-6
- 1:7-6:15
- 7:1-8:23
- 9:1-11:17
- 12:1-14:21

These five larger segments will now each be divided into smaller segments by observing markers and other linguistic clues in the text. Next the local theme in each of these smaller segments will be discussed by look

ing into the topics (primary and secondary) and the focus contents in each segment by using information structure theory and similar text-linguistic methodologies.

The 5 divisions of the larger segments that have been made in the previous chapter are only a preliminary demarcation of the text. To better understand the longer text, it is advisable to divide it into smaller parts. Deictic markers play a significant role in the demarcation of the book of Zechariah. They are linguistic clues to signal the segmentation of the text. By analyzing the text in terms of its thematic and holistic structure (in the next chapter), the demarcation of the text into thematic units, whether large or small, will be complemented and confirmed.

### 5.1 Segment One: Zechariah 1:1-6

<p>בַּחֹדֶשׁ הַשְּׁמִינִי בַשָּׁנָה שְׁתַּיִם לְדָרְיוֹשׁ</p>	<p>1. In the eighth month, the second year of Darius,</p>
<p>הָיָה דְבַר־יְהוָה אֶל־זְכַרְיָה בֶן־בְּרַכְיָה בֶן־עֲדוֹ הַנְּבִיאַ</p>	<p>the word of Yahweh came to the prophet Zechariah, son of Berechiah, son of Iddo,</p>

לֵאמֹר	saying.
<sup>2</sup> קִצְף יְהוָה עַל־אֲבוֹתֵיכֶם קִצְף	2. Yahweh was very angry with your fathers <sup>112</sup>
<sup>3</sup> וְאָמַרְתָּ אֲלֵהֶם כֹּה אָמַר יְהוָה צְבָאוֹת	3. and you will say to them, thus says Yahweh of Hosts,
שׁוּבוּ אֵלַי נָא יְהוָה צְבָאוֹת	“return to me,” declares Yahweh of Hosts
וְאָשׁוּב אֵלֵיכֶם אָמַר יְהוָה צְבָאוֹת	“And I will return to you,” says Yahweh of Hosts.
<sup>4</sup> אַל־תִּהְיוּ כְאֲבוֹתֵיכֶם	4. Do not be like your fathers,
אֲשֶׁר קִרְאוּ־אֲלֵיהֶם הַרְאֲשֹׁנִים לֵאמֹר	to whom the former prophets proclaimed, saying
כֹּה אָמַר יְהוָה צְבָאוֹת	thus says Yahweh of Hosts
שׁוּבוּ נָא מִדַּרְכֵיכֶם הָרְעִים וּמַעַלְלֵיכֶם הָרְעִים	Return from your evil ways and from your evil doings.
וְלֹא שָׁמְעוּ וְלֹא־הִקְשִׁיבוּ אֵלַי נָא־יְהוָה	But they did not listen, and did not pay attention to me,” declares Yahweh.
<sup>5</sup> אֲבוֹתֵיכֶם אַיֵּה־הֵם וְהַנְּבִיאִים הַלְעוֹלָם יַחֲיוּ	5. “Your fathers, where are they? And the prophets, do they live forever?
<sup>6</sup> אֲךָ דְבָרֵי וַחֲקֵי אֲשֶׁר צִוִּיתִי אֶת־עַבְדֵי	Only my words and my statues that I commanded my servants,
הַנְּבִיאִים הֲלוֹא הִשִּׁיגוּ אֲבוֹתֵיכֶם	the prophets, did not they overtake your fathers?
וַיֹּאמְרוּ כַּאֲשֶׁר זָמַם יְהוָה צְבָאוֹת לַעֲשׂוֹת לָנוּ כְּדַרְכֵינוּ וּכְמַעַלְלֵינוּ	And they returned and said, as Yahweh of Hosts designed to do to us, according to our ways, and according to our doings.
כִּן עָשָׂה אֵתָנוּ ס	So he has done to us.”

### 1. Boundaries of the segment

The temporal phrase with the date at the start of the segment serves as deictic orientation (Zech 1:1). It sets the frame for the subsequent scene. Therefore, it marks the beginning of a new theme. As Zechariah 1:7 also starts with a temporal deictic orientation, this section forms a thematic unit.

### 2. Identification of potential theme traces

1) Topics (see 3.2.4.2): יְהוָה (“Yahweh”) is the primary topic. “Yahweh” in verse 2 is presupposed in that in the previous sentence דְבַר־יְהוָה (“the word of

<sup>112</sup> Literally, “Yahweh was angry against your fathers -wrath” in a form of right-dislocation.

Yahweh”) was introduced. It is renominalized in verses 2, 3, 4, and 6. It is pronominalized as a pronominal suffix in a prepositional phrase (אֵלַי, “to me”) in verses 3 and 4 and as a pronominal suffix with nouns (דְּבָרַי וְחֻקֵּי, “my words and my statutes”) in verse 6. It is the subject in verb conjugation (וְאָשׁוּב, “and I will return” in verse 3 and צִוִּיתִי, “I commanded” in verse 6). אֲבוֹתֵיכֶם (“Your fathers” in verse 2) and אֲלֵהֶם (“to them” in verse 3) in prepositional phrases are secondary topics, which are part of the focus domain (comment in topic-comment construction; see 3.3.1.2) interacting with “Yahweh” as the primary topic (cf. Floor 2004:88). Normally secondary topics are in the object position (cf. Floor 2004:89-90). אֲבוֹתֵיכֶם (“Your fathers”) in verse 2 is renominalized in verses 4, 5 and 6, and pronominalized as a pronominal suffix with nouns (מִדְרָכֵיכֶם, “from your ways” and וּמַעַלְלֵיכֶם, “from your doings” in verse 4 and כְּדַרְכֵינוּ וְכַמַּעַלְלֵינוּ, “according to our ways and according to our doings” in verse 6). The expression serves as the subject in the verb conjugation (“they”) in verses 4 (שָׁמְעוּ, “they listened”), 5 (יָחִיו, “they live”) and 6 (וַיָּשׁוּבוּ, “and they returned”), and as an explicit pronoun (הֵם, “they”) in verse 5. It is a pronominal suffix in the prepositional phrase (לָנוּ, “to us”) in verse 6. “Them” in verse 3 (אֲלֵהֶם, “to them”) is pronominalized as a pronominal suffix in a prepositional phrase (אֵלֵיכֶם, “to you”) in verse 3, with nouns in verse 4 (כְּאֲבוֹתֵיכֶם, “like your fathers”) where it forms a secondary topic. This “them” is not identified yet, but will be identified as Israel, Judah or Jerusalem in the subsequent discourses. The focal elements of the secondary topics (“your fathers” and “them”) are in *contrastiveness*<sup>113</sup> over topical elements: What “your fathers” did and what the referent “them” must do (return to Yahweh) is in *contrastiveness* (cf. Floor 2004:104-106).

2) Focus structures: כֹּה (“thus”) in the prophetic formula כֹּה אָמַר יְהוָה צְבָאוֹת (“thus says Yahweh”) in verse 3 refers cataphorically to the content of the word of Yahweh. The content of “thus” is, therefore, identified as שׁוּבוּ אֵלַי (“return to me”) in verse 3, which stands in focus according to the argument-focus structure. In the same way, the expression שׁוּבוּ נָא מִדְרָכֵיכֶם הָרָעִים (“return from your evil ways”) in verse

<sup>113</sup> See for details 3.3.1.2.

4 also stands in terms of the focus structure. The contents of דְּבַר־יְהוָה (“the word of Yahweh”) are identified in the immediate discourse as newly asserted information (cf. Floor 2004:333). The argument-focus structure is emphasized in both cases by the repeated word “return.” The contents of the phrase what “your fathers” said in verse 6 are in the argument-focus structure (see for details 3.2.4.4 focus). The focus particle אֵף in verse 6 indicates that דְּבַר־יְהוָה וְחַקֵּי (“my words and my statutes”) are in focus by the argument-focus structure. The phrase קָצַף --- עַל־אֲבוֹתֵיכֶם (“was angry with your father”) in verse 2 is in focus by the predicate-focus structure (see for details 3.2.4.4).

3) Syntactically marked configurations: The deictic orientation of the temporal phrase בַּחֹדֶשׁ הַשְּׁמִינִי בְּשָׁנַת שְׁתַּיִם לְדָרְיוֹשׁ (“in the eighth month, the second year of Darius” in Zech 1:1) frames the setting for the subsequent discourse (Zech 1:1-6), and signals the new beginning of the theme. It is a theme trace of the fronted temporal orientation.<sup>114</sup> אֲבוֹתֵיכֶם (“Your fathers”) in verse 5 is right-dislocated as marked word-order configuration.<sup>115</sup> דְּבַר־יְהוָה וְחַקֵּי (“My words and my statutes”) in verse 6 is fronted, dislocated for “they” which is the subject of the verb conjugation (הַשִּׁיגוּ, “overtake”) and emphasized by the focus particle אֵף. קָצַף (“Wrath”) in verse 2 is right-dislocated.<sup>116</sup>

4) Unmarked but cognitively prominent configurations: The repeated expression “return” (verses 3, 4, and 6) is a macroword (see 3.3.1.2) that carries the theme, indicating that the expression “return” is cognitively strengthened (cf. Floor 2004:257). In verse 6, “my words and my statutes” is introduced in *contrastiveness* to “your fathers” and הַנְּבִיאִים (“the prophets”) in verse 5, with the focus particle אֵף emphasizing the contrast (cf. Van der Merwe, Naudé and Kroeze 1999:312). “Your fathers” in verse 4 is modified by a relative pronoun (אֲשֶׁר) in the form of an end-weight (see 3.3.1.2).

<sup>114</sup> To confer the term “fronted” see 3.3.1.2.

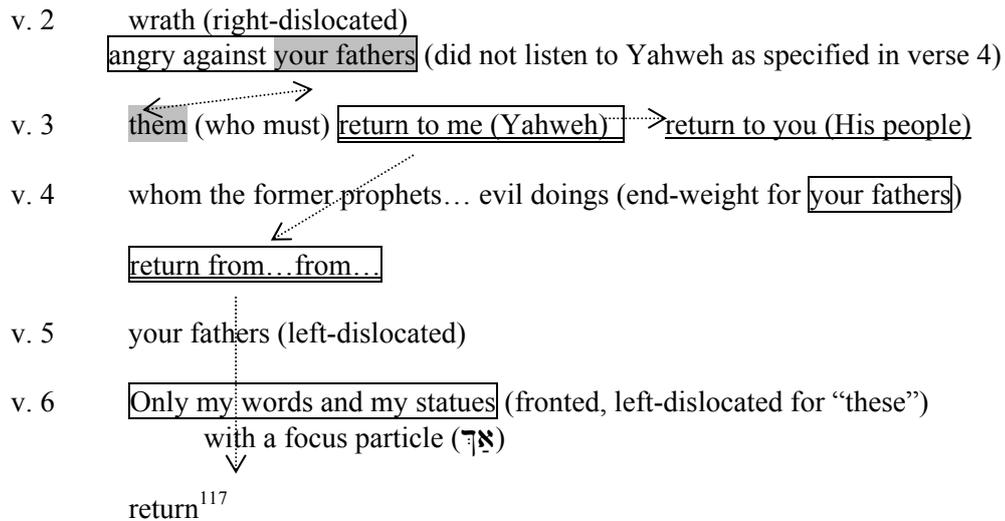
<sup>115</sup> To confer the term “right-dislocation” or “right-dislocated” see 3.3.1.2 Right-dislocation and left-dislocation are the terms used in syntax that indicate a constituent occurring outside the clause boundaries either to its left or to its right. For example, in the sentence Mary and Tom, they went to school, Mary and Tom is left-dislocated.

<sup>116</sup> The writing order of Hebrew is backward, so in Biblical Hebrew the right-dislocation is placed on the left side. However this study follows a general linguistic term.

### 3. An analysis of the thematic development and establishment of the theme

The fact that קָצַף יְהוָה עַל-אֲבוֹתֵיכֶם (“Yahweh was angry with your fathers”) in verse 2 is put in focus and an emphatic position by the predicate-focus structure and the right-dislocation (for “wrath”). *Contrastiveness* (topic contrast) is found in the focal elements of the secondary topics (“your fathers” and “them”): “Your fathers” did not listen to Yahweh, but the referent “them” must “return” to Him. “Return to me” (Yahweh) and “return from ... from...” are in focus according to the argument-focus structure. The expression “return” is the macroword that carries the theme. “Your father” is emphasized not only as the secondary topic, but is also modified by its end-weight (verse 4) and left-dislocation. The message “return” is connected to “my words and my statutes” in verse 6. It is emphatic due to fronting and left-dislocation, and the focus particle (אֵלֶּיךָ). Consequently the phrase “my words and my statutes” overtook “your fathers” is in an emphatic position.

The focus of this first segment can be depicted as follows: Yahweh was angry and Yahweh said, return to me, unlike your fathers who did not listen to the word of Yahweh. My words and statutes overtook your fathers. Yahweh (verse 2) is the primary topic, and “your fathers” (verse 2) and “them” (verse 3) are the secondary topics. Therefore, the local theme in this segment is as follows: The Word of Yahweh was delivered to “your fathers” and is delivered to them (the current generation), and there is an exhortation to return to Him, based on the promise that Yahweh will return to His people, in *contrastiveness* with what “your fathers” did to Him.



## 5.2 Segment Two: Zechariah 1:7-6:15

Like the preceding segment (Zech 1:1-6), this segment also starts with a temporal deictic orientation to indicate the introduction to a new theme (Zech 1:7). As discussed in the syntactic analysis of the larger segment, this temporal deictic marker in Zechariah 1:7 introduces the larger segment of Zechariah 1:7-6:15.

The subdivision into smaller segments presents some problems. The opening markers of each new scene in the series of the visions are clear. It is, however, a question how Zechariah 6:9-15 is related to these visions. The quotative formula לְאמֹר, which occurs in 4:8, together with the temporal deictic markers in Zechariah 1:1, 7 and 7:1, functions as a text level discourse marker (or a long-range discourse marker). However, the other occurrences in Zechariah 4:8 and 6:9 seem to function differently, not as text level markers.<sup>118</sup>

Within the larger segment (Zech 1:7-6:15), there are 8 visions (Zech 1:7-13; 2:1-4 (Eng. 1:18-21); 2:5-9 (Eng. 2:1-5); 3:1-5; 4:1-14; 5:1-4; 5:5-11; 6:1-8) and 5 oracles (1:14-17; 2:20-17 (Eng. 2:6-13); 3:6-10; 4:6-10; 6:9-15). In the comments on this larger

<sup>117</sup> The diagrams in this chapter are to assist the understanding of the thematic development, markedness of some elements and other indicators of focus or contrastiveness (topic contrast). The marks used in the diagrams need to be explained. An arrow ( .....→ ) means the connections between macrowords. The arrows in both directions with greyed words ( <.....> ) are used to signify contrastiveness (or topic contrast). A blocked word means that the word in blocked is in focus by the sentence focus structure or the argument-focus structure. Underlined words indicate a macroword or a repeated word in emphasis.

<sup>118</sup> Clark (1999) argues that these occurrences in 4:8 and 6:9 also function as high-ranking markers.

segment, each oracle's role in relation to the visions or within the larger segment will be discussed. As will be articulated later, based on discourse markers, some linguistic clues, and the role of the sentence-focus structure (which functions as reporting a new referent or a new scene in this segment, signaled by הַנְּהָ + noun + participle clause), the smaller segments of Zechariah 1:7-6:15 are the following:

- 1:7-17
- 2:1-4 (Eng. 1:18-21)
- 2:5-17 (Eng. 2:1-13)
- 3:1-10
- 4:1-14
- 5:1-4
- 5:5-11
- 6:1-8
- 6:9-15

### 5.2.1 Zechariah 1:7-17

7 בְּיוֹם עֶשְׂרִים וָאַרְבָּעָה לְעֶשְׂתֵּי־עָשָׂר חֹדֶשׁ	7. On the twenty-fourth day of the eleventh month,
הוּא־חֹדֶשׁ שֶׁבַט בְּשָׁנַת שְׁתַּיִם לְדָרְיוֹשׁ	which is the month of Shebat in the second year of Darius,
הָיָה דְבַר־יְהוָה אֶל־זְכַרְיָה בֶן־בְּרַכְיָהוּ בֶן־עֵדוּא הַנָּבִיא	the word of Yahweh came to the prophet Zechariah, son of Berechiah, son of Iddo,
לֵאמֹר	saying,
8 רָאִיתִי הַלַּיְלָה	8. I saw at night,
וְהִנֵּה־אִישׁ רֹכֵב עַל־סוּס אֲדָם	and look!, a man riding on a red horse,
וְהוּא עֹמֵד בֵּין הַתְּדָסִים אֲשֶׁר בְּמִצְלָה וְאַחֲרָיו סוּסִים אֲדָמִים שְׂרָקִים וְלִבְנִים	and he was standing between myrtles that (were) in the shade, and behind him (were) horses, red, sorrel and white.
9 וַיֹּאמֶר מָה־אֵלֶּה אֲדֹנָי	9. Then I said, "what (are) these, my Lord?"
וַיֹּאמֶר אֵלַי הַמַּלְאָךְ הַדֹּבֵר בִּי אֲנִי אֲרַאךָ מָה־הֵמָּה אֵלֶּה	And the messenger who was speaking with me said to me, "I will show you what these (are)."
10 וַיַּעַן הָאִישׁ הָעֹמֵד בֵּין־הַתְּדָסִים וַיֹּאמֶר	10. Then the man who was standing among the myrtles answered,
אֵלֶּה אֲשֶׁר שָׁלַח יְהוָה לְהַתְּהַלֵּךְ בְּאֶרֶץ	"these (are) what Yahweh has sent to patrol the land."
11 וַיַּעֲנוּ אֶת־מַלְאָךְ יְהוָה הָעֹמֵד בֵּין הַתְּדָסִים וַיֹּאמְרוּ	11. And they answered the messenger of Yahweh who was standing between the myrtles, and said,

הַתְּהַלְכֵנוּ בָּאָרֶץ וְהִנֵּה כָּל-הָאָרֶץ יֹשֶׁבֶת וְשָׁקֵטָה	“we have patrolled the land and look! All the land is sitting still and peaceful.”
<sup>12</sup> וַיַּעַן מַלְאֲכֵי-יְהוָה וַיֹּאמְרוּ:	12. Then the messenger of Yahweh answered,
יְהוָה צְבָאוֹת	“Yahweh of Hosts,
עַד-מָתַי אֲתָה לֹא-תִרְחַם אֶת-יְרוּשָׁלַם	Until when will you not show mercy on Jerusalem,
וְאֵת עָרֵי יְהוּדָה אֲשֶׁר זָעַמְתָּה זֶה שִׁבְעִים שָׁנָה	and on the cities of Judah that you have been angry these seventy years?”
<sup>13</sup> וַיַּעַן יְהוָה אֶת-הַמַּלְאָךְ הַדֹּבֵר בִּי	13. And Yahweh answered the messenger, who was speaking with me,
דְּבָרִים טוֹבִים דְּבָרִים נְחָמִים	good words, words of comfort.
וַיֹּאמֶר אֵלַי הַמַּלְאָךְ הַדֹּבֵר בִּי	14. And the messenger who was speaking with me said to me,
קְרֵא	“proclaim,
לֵאמֹר כֹּה אָמַר יְהוָה צְבָאוֹת	saying, thus says Yahweh of Hosts,
קִנְיָתִי לִירוּשָׁלַם וּלְצִיּוֹן קִנְיָה גְדוּלָה	“I am very jealous for Jerusalem, and for Zion. <sup>119</sup>
<sup>15</sup> וְקִצְף גְּדוּל אֲנִי קִצְף עַל-הַגּוֹיִם הַשְּׂאֲנָנִים	15. And I am very angry <sup>120</sup> with the nations who are at ease,
אֲשֶׁר אֲנִי קִצְפְּתִי מֵעַט וְהִמָּה עָזְרוּ לְרָעָה	because I was a little angry, and they made it worse. <sup>121</sup>
<sup>16</sup> לָכֵן כֹּה-אָמַר יְהוָה	16. Therefore, thus says Yahweh,
שָׁבַתִּי לִירוּשָׁלַם בְּרַחֲמִים	I returned to Jerusalem with mercies.
בֵּיתִי יִבְנֶה בָּהּ נָאִם יְהוָה צְבָאוֹת	My house will be built in it,” declares Yahweh of Hosts.
וְקוֹוָה יִנְטָה עַל-יְרוּשָׁלַם	“And a line will be stretched over Jerusalem.”
<sup>17</sup> עוֹד קְרֵא	17. Again, “Proclaim,”
לֵאמֹר כֹּה אָמַר יְהוָה צְבָאוֹת	saying, Thus says Yahweh of Hosts.
עוֹד תִּפּוּצִינָה עָרֵי מְטוֹב	“Again my cities will overflow with prosperity,
וְנַחֵם יְהוָה עוֹד אֶת-צִיּוֹן וּבָחַר עוֹד בִּירוּשָׁלַם ס	and Yahweh will again comfort Zion and again choose Jerusalem.”

<sup>119</sup> Literally, “I am jealous for Jerusalem, and for Zion – great jealousy.”

<sup>120</sup> Literally, “and great wrath, I am angry”

<sup>121</sup> This is CSB’s translation. Literally, “they assisted evil.”

## 1. Boundaries of the segment

As in the preceding segment (Zech 1:1-6), a temporal deictic orientation sets the frame for the subsequent discourses in this smaller segment. This deictic expression also functions as signaling the development of a new theme. The temporal setting “in the night” in verse 8 frames the setting for this segment. A discourse marker (לְכֹן) in verse 16 indicates “topic closure” (Goutsos 1997:63; cf. Van der Merwe, Naudé and Kroeze 1999:304). Thus, this segment forms a thematic unit.

While verses 7-14a function as the foreground, describing what Zechariah saw and his dialogue with the messenger, verses 14b-17 function as its background (supportive line), different from the mainline in verses 7-14a. In the segment verses 14b-17 give the answer to the question in verse 12, with clauses embedded.

## 2. Identification of potential theme traces

1) Topics: “Yahweh” (or “the word of Yahweh”) in verse 7 is a primary topic, as indicated by the findings that “Yawheh” is presupposed from the preceding segment as the primary topic, and renominalized in verses 10, 11, 12, 13, 14, 16 and 17, and prominalized as explicit pronouns (אַתָּה, “you” in verse 12 and אֲנִי, “I” in verse 15), as the subject in verb conjugation (זַעַמְתָּהּ, “you were angry” in verse 12, קִנְאָתִי, “I was jealous” in verses 14, and שָׁבַתִּי, “I returned” in verse 16), and as a pronominal suffix with a noun (עָרַי, “my cities”) in verse 17.

אִישׁ (“A man”) with “horses, red, sorrel and white” in verse 8 is a secondary topic. It is reactivated in the form of an explicit pronoun (וְהוּא, “and he”) in verse 8, referred to as אֵלֶּה (“these”) in verses 9 (twice) and 10 (twice), identified as אֲשֶׁר שָׁלַח יְהוָה לְהִתְהַלֵּךְ בְּאֶרֶץ (“what Yahweh has sent to patrol the land”) in verse 10, and pronominalized as the subject in verb conjugation (הִתְהַלַּכְנוּ, “we have patrolled”) in verse 11. “A man” is likely to be an agent of Yahweh here. הַגּוֹיִם (“The nations”) in verse 15 is a secondary topic, and it is reactivated as the subject in the verb conjugation (עָזְרוּ, “they assisted”) in the same verse. יְרוּשָׁלַם (“Jerusalem”) in verse 12 is a secondary topic, and paraphrased as עָרֵי יְהוּדָה (“the cities of Judah”) in the same verse, as צִיּוֹן (“Zion”) in verses 14 and 17, and as עָרַי (“my cities”) in verse 17, and

renominalized in verses 14, 16, and 17. The focal elements of the secondary topics (“Jerusalem” and “the nations”) are in *contrastiveness* over topical elements: Yahweh is angry against “the nations” but jealous for “Jerusalem” with mercies (לֹא-תִרְחַם, “will not show mercy” in verse 12 and בְּרַחֲמִים, “with mercies” in verse 16), and comfort (וַיְנַחֵם יְהוָה, “and Yahweh will comfort” in verse 17).

2) Focus structures: The הִנֵּה + noun + participle clause (verses 8, and 11) indicates the sentence-focus structure (see for details 3.2.4.4 focus) with a presentational function: The sentences “A man” is רֹכֵב עַל-סוּס אָדָם (“riding on a red horse”) in verse 8 and כָּל-הָאָרֶץ (“all the land”) is יֹשֶׁבֶת וְשָׁקֵטָה (“sitting still and peaceful”) in verse 11 are in focus. It signals the beginning of a theme and emphasizes a new theme (in the previous (1), both “a man” and “all the land” are identified as secondary topics). The use of the argument-focus structure is seen in verses 9, 10, 14, 16, and 17: מַה (“What”) in verse 9 as a WH-question introduces the argument-focus structure (cf. Floor 2004:169). The answer to that question stands in verse 9 and thus in the focus position according to the argument-focus structure. In this way, “a man” is continuously in focus. The other instances of the argument-focus structure are related to the prophetic formula, כֹּה אָמַר יְהוָה (“thus says Yahweh”) in verses 14 and 17. As Floor (2004:333) points out the כֹּה (“thus”) points cataphorically to the subsequent information, which is newly added information and thematic. The contents introduced by the prophetic formula are in focus by the argument-focus structure. The contents in verses 14 and 17 are about the restoration of Jerusalem and Zion.

3) Syntactically marked configurations: As in Zechariah 1:2, קִנְיָאָה גְדוֹלָה (“great jealousy”) in verse 14 is right-dislocated, and syntactically prominent. In a similar way, וְקִצְף גְּדוֹל (“and great wrath”) in verse 15 is left-dislocated, and prominent. אַתָּה (“You”) in verse 12 as an explicit pronoun referring to Yahweh is a theme trace.

4) Unmarked but cognitively prominent configurations: End-weight occurrences are found in verse 12: The expression, “the cities of Judah” in verse 12 is added to “Jerusalem” in the form of end-weight, to be more inclusive and emphatic (see 3.3.1.3). There are some potential macrowords that are repeated or paraphrased, such as mercy as

a verb and a noun (verses 12 and 16), “angry (or anger/wrath)” (זַעַמְתָּהּ, “you were angry” in verse 12, and וְקִצְףָּ נָרוּל, “and great anger”, קִצְףָּ, “angry”, and קִצְפֹּתִי, “I was angry” in verse 15); יִשְׁבֹּת וְשָׁקֵט ( “sitting still and peaceful”, verse 11), הַשְׂאֲנַנִּים (who are at ease”, verse 15), and comfort as a verb and a noun (verses 13 and 17).

### 3. An analysis of the thematic development and establishment of the theme

As indicated by the discussion of the foreground and the background above, this smaller segment can be divided into the two sections of verses. 7-14a and verses 14b-17, corresponding to the division between visions and oracular parts. Although they can not be sharply distinguished, each of these two divisions has its own secondary topic (the vision has “a man” with horses in verse 8 and the oracular part has “Jerusalem” in verse 12 and “the nations” in verse 15), and its own focus contents with Yahweh as the primary topic.

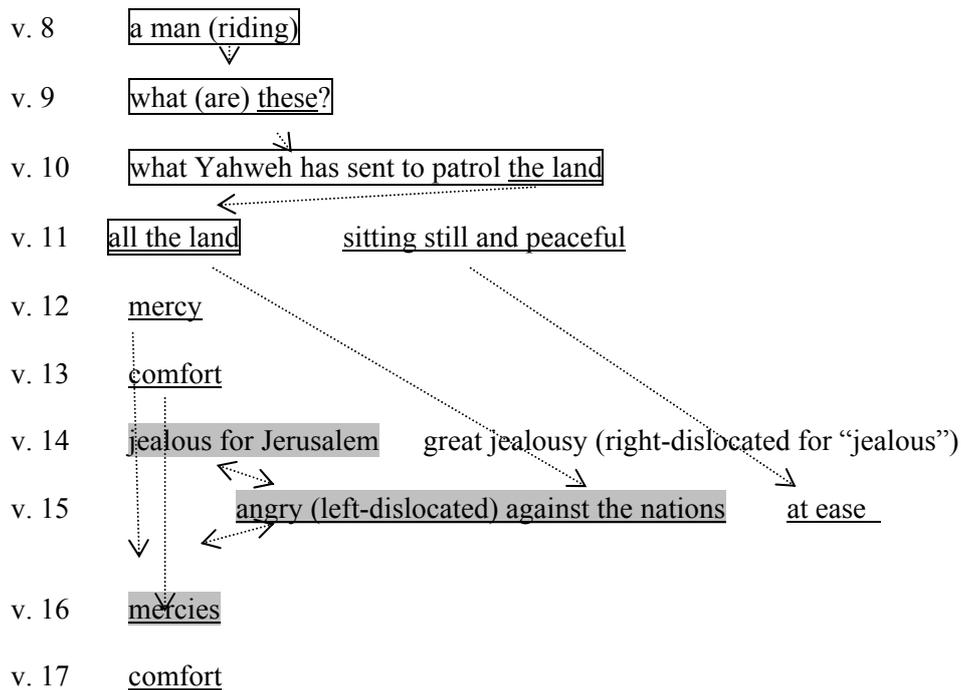
In verses 7-14a, the sentences “a man” is “riding on a red horse” and “all the land” is “sitting still and peaceful” stand in focus in terms of the sentence-focus structure. “All the land” is the object of the patrolling of “a man” who is “riding on a red horse”. “A man”, or what he is doing, is in focus and cognitively prominent. Therefore the focus contents of the vision in verses 7-14a is that “a man” is patrolling “all the land,” which are found to be “sitting still and peaceful.”

Verses 14b-17 are given as the answers to the question in verse 12. The answers were provided by the contents of the command with the repeated imperative verb “proclaim” (verses 14 and 17). The contents of the first message about, “great jealousy” and “great wrath” are stressed by right and left-dislocation.<sup>122</sup> In contrast with wrath, the macrowords “mercies” and “comfort” are emphasized in the first and second contents of the message to be proclaimed. The focus content of the embedded clauses as the content of the answers to the question in verse 12 is as follows: Yahweh was angry, but he will restore Jerusalem and return with “comfort” and “mercies.”

In the synthesis of the vision and the oracular section in 1:7-17, the vision describes the situation of “all the land” reported by the patrol of “a man” with the “horses” to be “sitting still and peaceful.” As the discourse proceeds, the appearance of “all the land” as “sitting still and peaceful” turns out to be temporary or seemingly true.

<sup>122</sup> To confer the term “left-dislocation” or “left-dislocated” see 3.3.1.2.

This appearance is repeated with the expression of “the nations who are at ease” in verse 15. The word of Yahweh says that this will be changed because of Yahweh’s judgmental wrath and jealousy. Yahweh will return and restore with mercies and comfort. The macrowords (“mercies” and “comfort”) and *contrastiveness* between “Jerusalem” and “the nations” reflect these contrasts. In this way, the local theme in this smaller segment is that all the land seemed to be quiet and peaceful, but Yahweh was angry against the nations, and will restore Jerusalem with mercies and comfort.



## 5.2.2 Zechariah 2:1-17 (Eng. 1:18-2:13)

The smaller segment of Zechariah 2:1-17 consists of three still smaller segments. Zechariah 2:1-4 (Eng. 1:18-21), 2:5-9 (Eng. 2:1-5), and 2:10-17 (Eng. 2:6-13) are separate thematic units that can be divided into three sub-sections. To consider the interconnection among these segments, it is necessary to investigate them within the larger segment of Zechariah 2:1-17. They are closely related to each other in terms of their information structure (topics and focus content).

### 5.2.2.1 Zechariah 2:1-4

וַאֲשָׁא אֶת־עֵינַי וָאָרָא <sup>1</sup>	1. And I lifted up my eyes and saw,
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וְהִנֵּה אַרְבַּע קַרְנוֹת	and look! Four horns.
<sup>2</sup> וָאָמַר אֶל־הַמַּלְאָךְ הַדֹּבֵר בִּי	2. Then I said to the messenger who was speaking with me,
מָה־אֵלֶּה	what (are) these?”
וַיֹּאמֶר אֵלַי	and he said to me,
אֵלֶּה הַקַּרְנוֹת אֲשֶׁר זָרוּ אֶת־יְהוּדָה אֶת־יִשְׂרָאֵל וִירוּשָׁלַם ס	“these (are) the horns that scattered Judah, Israel, and Jerusalem.”
<sup>3</sup> וַיִּרְאֵנִי יְהוָה אַרְבַּעַת חַרְשִׁים	3. Then Yahweh showed me four craftsmen.
<sup>4</sup> וָאָמַר מָה אֵלֶּה בָּאִים לַעֲשׂוֹת	4. and I asked, “what (are) these coming to do?”
וַיֹּאמֶר לֵאמֹר	and he said, saying,
אֵלֶּה הַקַּרְנוֹת אֲשֶׁר־זָרוּ אֶת־יְהוּדָה	“these (are) the horns that scattered Judah,
כִּפְּי־אִישׁ לֹא־נִשָּׂא רֹאשׁוֹ	so that no man lifted up his head,
וַיָּבֹאוּ אֵלֶּה לְהַחְרִיד אֹתָם	and these have come to terrify them,
לְהִדּוֹת אֶת־קַרְנוֹת הַגּוֹיִם	to cast down the horns of the nations
הַנִּשְׂאִים קַרְן אֶל־אֶרֶץ יְהוּדָה לְזַרוֹתָהּ ס	that lifted up a horn against the land of Judah to scatter her.”

### 1. Boundaries of the segment

As seen in the הִנֵּה + a noun clause in verse 1, this segment starts with a sentence-focus structure to signal the development of a new theme. There is no discourse marker here to mark the topic closure or framing, but like Zechariah 2:5 it starts with another sentence-focus structure to present a new scene. This sub-segment of Zechariah 2:1-4 forms a thematic unit.

### 2. Identification of potential theme traces

1) Topics: אַרְבַּע קַרְנוֹת (“Four horns”) in verse 1 and אַרְבַּעַת חַרְשִׁים (“four craftsmen”) in verse 3 are primary topics.<sup>123</sup> “Four horns” in verse 1 is referred to as אֵלֶּה (“these”) in verse 2, identified as אֵלֶּה אֲשֶׁר זָרוּ אֶת־יְהוּדָה אֶת־יִשְׂרָאֵל וִירוּשָׁלַם (“the horns that have scattered Judah, Israel and Jerusalem”) in verses 2 and אֶת־יְהוּדָה אֲשֶׁר־זָרוּ אֵלֶּה (“the horns that have scattered Judah”) in verse 4, and as הַקַּרְנוֹת אֲשֶׁר־זָרוּ אֶת־יְהוּדָה (“the horns of the nations”) in verse 4. It is pronominalized as a pronominal suffix in a prepositional phrase (אֶתָּם, “them”) in verse 4. חַרְשִׁים (“Craftsmen”) in verse

<sup>123</sup> Especially, “four craftsmen” act for Yahweh.

3 is referred to as the second אֱלֹהִים (“these”) in verse 4 and is identified as קַרְנוֹת הַגּוֹיִם (“and these have come to terrify them [the nations], to cast down the horns of the nations”) in verse 4. The focal elements of the primary topics (“four horns” and “four craftsmen”) are in *contrastiveness* over topical elements: Four horns have scattered Judah, but they were scattered by “four craftsmen”. “Judah” (metonymy for Israel and Jerusalem) in verse 2 is a secondary topic.

2) Focus structures: The הִנֵּה + noun clause found here indicates sentence-focus structure, placing the “four horns” in focus. Some instances of argument-focus structure are identified in verses 2 and 4. In verse 2, “four horns” are identified as answer to the question of מַה-אֵלֶּה (what are these?) in verse 2. The co-referent of “what” is “the horns” in verse 2, which is in focus and thematic according to the argument-focus structure. אֵלֶּה (the second “these”) in verse 4, which indicates אַרְבַּעַת הַרְשֵׁים (“four craftsmen”) is given as an answer by the question of מַה אֵלֶּה בָּאִים לַעֲשׂוֹת (“what (are) these coming to do?”) , and therefore, “four craftsmen” are in focus by argument-focus structure.

The unmarked argument-focus structure is the following. When “the horns” is modified by relative clauses, newly asserted information is added.

- v. 2      the horns that have scattered Judah
- v. 4      the horns that have scattered Judah, **so that no man lifted up his head**  
the horns **of nations that lifted up a horn** against the land of Judah  
to scatter her.

3) Unmarked but cognitively prominent configurations: End-weight emphasis is found in verses 2 and 4 (twice): “The horns” in verse 2 is modified by a relative clause as end-weight. The reactivated “the horns” in verse 4a is also modified by a relative clause, but in this case, there is another end-weight case: כִּפִּי-אִישׁ לֹא-נָשָׂא רֹאשׁוֹ (“so that no man lifted up his head”) is added information for “the horns”. In verse 4b there is another end-weight case: “Horns of the nations” is modified by a relative clause in *contrastiveness* to the horns of verse 4a. Infinitive phrases are repeated, but the first two phrases (to terrify ... to cast off) are in contrast with the third one (to scatter): The first two are applied to the nations, but the third to Judah. In other words, the nations intend to scatter Judah but they were to be terrified and cast down by “four craftsmen”. The



וְהִנֵּה-אִישׁ וּבְיָדוֹ חֶבְלֵי מִדָּה	and look! A man and a measure line in his hand.
<sup>6</sup> וַיֹּאמֶר אָנֹכָה אֶתָּה הַלֵּךְ	6. And I said, “where are you going?”
וַיֹּאמֶר אֵלַי לְמַד אֶת-יְרוּשָׁלַם	and he said to me, “to measure Jerusalem,
לְרֹאוֹת כַּמֶּה-רָחֵבָהּ וְכַמֶּה אָרְכָהּ	to see how much (is) its width, and how much its length.”
<sup>7</sup> וְהִנֵּה הַמַּלְאָךְ הַדֹּבֵר בִּי יֵצֵא	7. And look! The messenger who was speaking with me was going out,
וּמַלְאָךְ אֲחֵר יֵצֵא לִקְרָאתוֹ	and another messenger was going out to meet him.
<sup>8</sup> וַיֹּאמֶר אֵלָיו רֵץ דַּבֵּר אֶל-הַנְּעָר הַלֵּז	8. And he said to him, “run, and tell this young man,”
פְּרִזוֹת תֵּשֵׁב יְרוּשָׁלַם מְרֹב אָדָם וּבְהֵמָה בְּתוֹכָהּ	“in open country <sup>124</sup> Jerusalem will be inhabited because of many people and livestock in it.
<sup>9</sup> וַאֲנִי אֶהְיֶה-לָּהּ נְאֻם-יְהוָה חֹמַת	9. And I will be for her,” declares Yahweh,
אֵשׁ סָבִיב וּלְכָבוֹד אֶהְיֶה בְּתוֹכָהּ פ	“a wall of fire around it, and for glory I will be in her”.

### 1. Boundaries of the segment

As in the previous segment, this segment begins with the הִנֵּה + a noun phrase, which signals the beginning of a new theme as the frame for the following discourse. In this sub segment, the theme is developed in the dialogue between the participants. Because verse 10 starts with syntactically different configurations with imperatives, Zechariah 2:5-9 forms a thematic unit.

### 2. Identification of potential theme traces

1) Topics; “Yahweh” is presupposed from the preceding segments as the primary topic, and becomes active again in verse 9 and pronominalized as an explicit pronoun (וַאֲנִי, “and I”) in verse 9 and as the subject in verb conjugation (אֶהְיֶה, “I will be”) in verse 9.

הַמַּלְאָךְ (“A man”) with חֶבְלֵי מִדָּה (“a measure line”) in verse 5, and הַמַּלְאָךְ (“the messenger”) in verse 7 are secondary topics. Since “a man” with “a measure line” was introduced in verse 5, it is reactivated as an explicit pronoun (אָנֹכָה, “you”), and pronominalized as the subject in verb conjugation (וַיֹּאמֶר, “and he said”) in verse 6.

<sup>124</sup> as dwellers of the open country (without walls)

“The messenger” in verse 7 is also introduced, and it is reactivated as a pronominal suffix in infinitive (לִקְרָאתוֹ, “to meet him”) in verse 7.

“Jerusalem” is also a secondary topic in verse 6, in which it appears as an object for the verb לָמַד (“to measure”), and it is renominated in verse 8 and reactivated as pronominal suffixes in prepositional phrases (בְּתוֹכָהּ, “in her” in verses 8 and 9, and לָהּ, “for her” in verse 9).

2) Focus structures: The הִנֵּה + a noun phrases in verses 5 and 7 indicates the sentence-focus structure that presents new referents, which signals the start of a new thematic development: The sentences, אִישׁ וּבִיָּדוֹ חֵבֶל מִדָּה (“a man and a measure line in his hand”) in verse 5 and הַמְלַאֲךָ הַדֹּבֵר בִּי יֵצֵא (“the messenger who spoke with me is going out”) in verse 7 are in focus. אֲנִה (“Where”) in verse 6 is in the argument-focus structure, and the answer to the question, “Jerusalem” (verse 6) is also in an argument-focus structure, indicating it is thematic. Jerusalem is topical in the predicate-focus structure of verse 8, and the rest of the sentence is a comment on the topic, Jerusalem, and therefore also focal.

3) Syntactically marked configurations: The right-dislocation of וְכִמָּה אָרְכָהּ (“to see how much (is) its width, and how much its length”) in verse 6 functions cognitively to strengthen “to measure”. The left-dislocation, פְּרוּזוֹת (“in open country”) for “Jerusalem” in verse 8 emphasizes Jerusalem. אַתָּה (“You”) in verse 6 and וְאֲנִי (“and I”) in verse 9 are explicit pronouns.

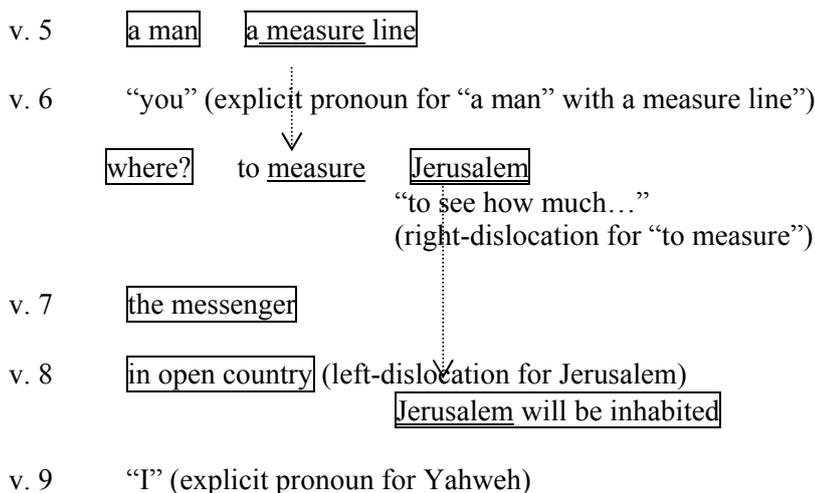
4) Unmarked but cognitively prominent configurations: The macrowords are “measure” (verses 5 and 6) and “Jerusalem” (verses 6 and 8, and verses 8 and 9 in prepositional phrase).

### 3. An analysis of the thematic development and establishment of the theme

The הִנֵּה + a noun phrases in verses 5 and 7 as the sentence-focus structure presents “a man and a measure line in his hand” and “the messenger who spoke with me is going out” as signals of a new potential theme. Both “a man” and “the messenger” as secondary topics are related to Jerusalem as another secondary topic: “A man” is measuring “Jerusalem” and “the messenger” delivers the message about “Jerusalem.”

“A measure line” is developed into a theme as the discourse progresses. In verse 6 “to measure” is repeated as macroword, and also strengthened cognitively by right-dislocation, “to see how much...” “Jerusalem” is thematic in the argument-focus structure in verse 6. It is also repeated as macroword in verse 8, and is strengthened cognitively by left-dislocation, “in open country” in verse 8.

In this sense, the focus content of the vision in this segment is about Jerusalem, measuring Jerusalem, and what Jerusalem will be like indicated by “in open country” and “Jerusalem will be inhabited” in verse 8. “A man” with “a measure line” in verse 5 and “the messenger” in verse 7 as secondary topics are involved in another secondary topic “Jerusalem.” The local theme in this segment is the rebuilding and restoration of Jerusalem by “a man” with “a measure line,” and the message about Jerusalem by the “messenger.”



### 5.2.2.3 Zechariah 2:10-17

10 הוֹי הוֹי הוֹי וְנָסוּ מֵאֶרֶץ צָפוֹן נְאֻם־יְהוָה	10. “Ho! ho! Flee from the land of the north,” declares Yahweh.
כִּי כְאֲרִבַּע רוּחוֹת הַשָּׁמַיִם	“For like the four winds of the heaven,
פִּרְשֵׁתִי אֶתְכֶם נְאֻם־יְהוָה	I have scattered you,” declares Yahweh.
11 הוֹי צִיּוֹן	11. “Ho! Zion.
הַמְלֻטִי יוֹשֶׁבֶת בֵּת־בָּבֶל ס	Escape residents <sup>125</sup> (with) the daughter of Bablyon.”
12 כִּי כֹה אָמַר יְהוָה צְבָאוֹת	12. For thus says Yahweh of Hosts,
אַחַר כְּבוֹד שְׁלַחְנִי אֶל־הַגּוֹיִם	“after honor he has sent me to the nations

<sup>125</sup> you that dwell

הַשְּׁלֵלִים אֶתְכֶם	who are spoiling you.
כִּי הַנֹּגַע בְּכֶם נֹגַע בְּבֶכֶת עֵינוּ	For whoever is coming against <sup>126</sup> you is coming against <sup>127</sup> the apple of his eye.
כִּי הִנְנִי מִנִּיף אֶת־יָדִי עֲלֵיהֶם <sup>13</sup>	13. For look! I am waving my hand against them,
וְהֵיוּ שָׁלַל לְעַבְדֵיהֶם	and they will be a spoil to their servants.
וַיִּדְעֶתֶם כִּי־יְהוָה צְבָאוֹת שְׁלָחַנִי ס	And you will know that Yahweh of Hosts has sent me.”
רְנִי וְשִׂמְחִי בַת־צִיּוֹן <sup>14</sup>	14. “Sing and rejoice, daughter of Zion.
כִּי הִנְנִי־בָא	For look! I am coming,
וְשָׁכַנְתִּי בְּתוֹכְךָ נְאֻם־יְהוָה	and I will dwell among you,” declares Yahweh.
וְנִלְווּ גוֹיִם רַבִּים אֶל־יְהוָה בַּיּוֹם הַהוּא <sup>15</sup>	15. “And many nations will be joined to Yahweh on that day,
וְהֵיוּ לִי לְעָם וְשָׁכַנְתִּי בְּתוֹכְךָ	and they will be a people for me and I will dwell among you,
וַיִּדְעֶתָ כִּי־יְהוָה צְבָאוֹת שְׁלָחַנִי אֵלֶיךָ	and you will know that Yahweh of Hosts has sent me to you.
וְנָחַל יְהוָה אֶת־יְהוּדָה חֶלְקוֹ עַל אֲדָמַת הַקֹּדֶשׁ <sup>16</sup>	16. And Yahweh will possess Judah as his portion on the holy ground.
וּבָחַר עוֹד בִּירוּשָׁלַם	And he will again choose Jerusalem.
הִס כָּל־בָּשָׂר מִפְּנֵי יְהוָה <sup>17</sup>	17. Silence, all flesh, in the presence of Yahweh,
כִּי נִעוֹר מִמְּעוֹן קֹדְשׁוֹ ס	for he has been stired from his holy dwelling.”

### 1. Boundaries of the segment

This segment is syntactically different from that of the previous sub segment in that it consists mainly of imperatives. The content of this segment is the message from Yahweh to Israel. Clark (1994:537-538) indicates that *הוֹי הוֹי* in verse 10 functions as an opening marker. In this respect, this segment is isolated from the previous segment, and forms a thematic unit.

With regard to the structure of this segment, it is necessary to consider the foreground and the background. As can be seen in the opening of this segment, there are two distinct verbs of the imperative in verses 6 and 7. Like the other hortatory remarks, in which the imperatives function as foreground (mainline), the sentences with “flee”

<sup>126</sup> touches/meddles with

<sup>127</sup> touches/meddles with

and “escape” function here as mainline and the rest of the sentences function as supportive.

## 2. Identification of potential theme traces

1) Topics: Since “Yahweh” (or נִאֲמַר יְהוָה, “declares Yahweh”) becomes active in verse 10, he is reactivated as the subject in the verb conjugation (“I”) in verses 10 (פָּרַשְׁתִּי, “I scattered”), 14 (וְשָׁכַנְתִּי, “and I will dwell”), and 15 (וְשָׁכַנְתִּי, “and I will dwell”), and as the pronominal suffix (“my” or “me”) in verses 13 (יָדִי, “my hand”), and 15 (לִי, “for me”). Sometimes “Yahweh” is reactivated as the third person in a form of the subject in verb conjugation (“he”) in verses 12 (שָׁלַחְנִי, “he sent me”) and 16 (וּבָחַר, “and he will choose”), and in a form of pronominal suffix (“his”) in verses 12 (עֵינָיו, “his eye”), 16 (חֶלְקִי, “his portion”) and 17 (קִדְשׁוֹ, “his holy”). In this way, “Yahweh” is the primary topic in this segment. “Zion” in verse 12 is the secondary topic. It is reactivated as pronominal suffix (“you”) in verses 12 (בְּכֶם, “against you”), 14 (בְּתוֹכְךָ, “among you”) and 15 (בְּתוֹכְךָ, “among you”), and as the subject in the verb conjugation (“you”) in verses 13 (וַיִּדְעֶתֶם, “and you will know”) and 15 (וַיִּדְעֶתֶן, “and you will know”). It is also paraphrased as “daughter of Zion” (verse 14), “Judah” (verse 16), and “Jerusalem” (בֵּית-צִיּוֹן in verse 16). Considering the relationship with the preceding segment, in which the focus content is about Jerusalem, the restoration of Jerusalem, “Jerusalem” is a metonymy here for the rest of the expressions referring to Israel.

There is another secondary topic. Not all the forms are identical, but most of them are cognitively identifiable as indicating similar referents: “the land of the north” (מֵאֶרֶץ צָפוֹן in verse 10); “the daughter of Babylon” (בֵּית-בָּבֶל in verse 11); “the nations” (verse 12); “them” in a pronominal suffix in a prepositional phrase (עֲלֵיהֶם, “against them” in verse 13), and “they” as the subject in verb conjugation (וְהֵיוּ, “and they are” in verse 13). The focal elements of the secondary topics (“Zion” and “the nations”) are in *contrastiveness* over topical elements: “The nations” spoiled “Zion” but they themselves are a spoil to their servants.

2) Focus structures: The prophetic formula, כֹּה אָמַר יְהוָה (“thus says Yahweh”) in verse 12 indicates the argument-focus structure. The following contents of

the word of Yahweh is in focus, which is about the judgment against the nations that spoiled אַתְּכֶם (“you”) (Judah and Jerusalem)

3) Unmarked but cognitively prominent configurations: There are some repeated words such as “dwell” וְשָׁכַנְתִּי, “and I will dwell” in verses 14 and 15), and similar meaning of וְנָסוּ (“and flee” in verse 10) and הִמָּלְטִי (“escape” in verse 11). אַתְּכֶם הַשְּׁלָלִים (“The nations who are spoiling you”) in verse 12 is contrasted by שָׁלַל וְהָיוּ (“they will be a spoil” in verse 13 (*contrastiveness*). The clauses following הִנֵּה in verses 13 and 14 are not in the sentence-focus structure, but they focus attention on the utterance (cf. Van der Merwe, Naudé and Kroeze 1999:330).

### 3. An analysis of the thematic development and establishment of the theme

This segment is developed through the relationship between Yahweh (“I”) as the primary topic and Israel or Zion (“you”)/”the nations” as the secondary topics. Verse 10 is parallel to verse 11, as seen in:

- 1) the repeated words in verses 10 and 11 (“flee” and “escape,” which is another expression of “return” (Zech 1:1-6);
- 2) the place from where the exiles have to escape or flee; and
- 3) the same secondary topic “you” and “Zion”. The repeated words in both verses indicate an exhortation toward Israel. Another repeated expression, “dwell” in verses 14 and 15 indicates the promise of Yahweh to Israel that accompanies the exhortation. Similar words (“possess” and “choose”) are added as those repeated expressions to strengthen the theme in this segment cognitively. The second repeated expression is also found in the previous segment in verse 9 (“will be” for Jerusalem or in Jerusalem). The contrastive destiny between Israel and the nations is described in verses 12 and 13: The nations spoiled Israel, but now they are a spoil to their servants. This is all because of Yahweh’s judgment against the nations. For this reason, the message of judgment and comfort to the nations was emphasized and repeated: הִנְנִי מְנִיף אֶת־יָדִי (“Look! I am waving my hand” in verse 13), הִנְנִי־בָא (“Look ! I am coming” in verse 14), and לְעַם לִי וְהָיוּ (“they will be a people to me” in verse 15).

The sentences with the imperatives “flee” and “escape” function as the mainline, so that this segment is given as exhortation to Israel, Jerusalem. The focus content is

that Yahweh exhorts Israel (or Jerusalem,) to come to Himself. The nations actually spoiled and will seemingly spoil Jerusalem, but finally they will be a spoil, which is paraphrased as **בִּירוּשָׁלַם עוֹר וּבָחַר עוֹר** (“and he will again choose Jerusalem” in verse 16). The response of Israel to the exhortation of Yahweh should be to “flee” and “escape” from Babylon and the nations to join themselves to Yahweh (verse 15). The analysis of the syntactic structure (foreground and background) in the previous segment helps to articulate discourse structure in this segment. Even though Zechariah 2:10-17 (Eng. 2:6-13) is the background for the foregrounds of the visions Zechariah 2:1-4 and 2:5-9, the imperative verbs “flee”, “escape”, and **רְנִי וְשִׂמְחִי** (“sing and rejoice”) function as the foreground within the segment Zechariah 2:1-17, while **כִּי** clauses function as the background by providing the reasons for the exhortations of imperative verbs. In this respect, hortatory remarks as another expression of “return” to Yahweh in 1:1-6 play a significant role as the main message in the discourse of this segment. Therefore, the local theme is about an exhortation. The local theme in this segment is that based on the promise that Yahweh will again choose (or dwell) Jerusalem (nations will be a spoil), there is an exhortation to His people, and to the nations, “Flee” and “escape” (Return).

v. 10	<u>flee</u>	
	∇	
v. 11	<u>escape</u>	
v. 12		had spoiled you [Israel]
v. 13	I am waving my hand (focusing attention)	against them [nations]
		they [nations] are a spoil
v. 14	I am coming (focusing attention)	<u>dwell</u>
		∇
v. 15		<u>dwell</u>

#### 5.2.2.4 Comments on Zechariah 2:1-17 (Eng. 1:18-2:13)

As discussed above, the *contrastiveness* between Israel and the nations is emphasized in Zechariah 2:12 and 2:13: The nations spoiled Israel, but now they themselves are a spoil to their servants. This reflects the contrast in the destiny of Israel (Judah, and Jerusalem) and the nations in Zechariah 2:1-4 (Eng. 1:18-21): The nations scattered Judah, but they

will be scattered by “craftsmen.” As in Zechariah 2:1-4 (Eng. 1:18-21), where Jerusalem (metonymy for Israel and Judah or the place of the house of Yahweh) functions as a secondary topic, the focus content in the subsequent segment (Zech 2:5-9, Eng. 2:1-5) is Jerusalem, the rebuilding and restoration of Jerusalem. Jerusalem is also the secondary topic in Zechariah 2:10-17 (Eng. 2:6-13) referred to as Zion and Judah. In the closing remarks Jerusalem is mentioned in Zechariah 2:16b, and it is paraphrased as “his holy dwelling (מִמְעוֹן קִדְשׁוֹ)” in 2:17. Zechariah 2:10-17 (Eng. 2:6-13) is a separate thematic unit that follows on Zechariah 2:1-9 (Eng. 1:18-2:5). In this way, three of the smaller segments in the Zechariah 2:1-17 are related in terms of topic as Jerusalem. In addition, there is a thematic flow in Zechariah 2:1-17. The first segment of Zechariah 2:1-4 is given as an introducing remark. The contrast of destiny between the nations and Jerusalem is emphasized. Then the second segment of Zechariah 2:5-9 focuses on the destiny of Jerusalem, another aspect of restoration of Jerusalem. And the last segment of Zechariah 2:9-17 in Zechariah 2:1-17 as closing remark functions as an exhortation to Jerusalem that is indicated by series of imperatives.<sup>128</sup>

### 5.2.3 Zechariah 3:1-10

Zechariah 3:1-5 and 3:6-10 are separate thematic units, consisting of a vision and oracular part. There is a close connection between them regarding their referents (“Joshua” in verses 1, 3, 6, and 8) and their theme as indicated by the thematic macrowords “filthy” in verses 3 and 4, “guilt” in verse 4, and “iniquity” in verse 9.

#### 5.2.3.1 Zechariah 3:1-5

<p>1 וַיִּרְאֵנִי אֶת־יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל עֹמֵד לִפְנֵי מַלְאָךְ יְהוָה</p>	1. And he showed me Joshua the high priest standing before the messenger of Yahweh,
<p>וְהַשָּׂטָן עֹמֵד עַל־יְמִינוֹ לְשַׁטְנוֹ</p>	and the Adversary standing at his right hand to accuse him.
<p>2 וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן</p>	2. And Yahweh said to the Adversary,
<p>יִנְעַר יְהוָה בְּךָ הַשָּׂטָן</p>	“Yahweh rebukes you, the Adversary,
<p>וַיִּנְעַר יְהוָה בְּךָ הַבַּחֲרֵי בִירוּשָׁלַם</p>	And Yahweh who has chosen Jerusalem rebukes you.
<p>הֲלוֹא זֶה אֹרֵךְ מִצֵּל מֵאֵשׁ</p>	Is not this a brand rescued from fire?”

<sup>128</sup> In hortatory remark, the imperatives function as leading the discourse as foreground and thus they need to be called for attention.

<p>3 וַיְהוֹשֻׁעַ הָיָה לְבָשׁ בְּגָדִים צֹאִים</p>	<p>3. And Joshua was dressed with filthy clothes,</p>
<p>וַעֲמַד לְפָנָי הַמַּלְאָךְ</p>	<p>and he was standing before the messenger.</p>
<p>4 וַיַּעַן וַיֹּאמֶר אֶל־הָעֹמְדִים לְפָנָיו לֵאמֹר</p>	<p>4. And he [Yahweh] said to those who were standing before him, saying,</p>
<p>הֲסִירוּ הַבְּגָדִים הַצְּאִים מֵעָלָיו</p>	<p>“take off the filthy clothes from him [Joshua],”</p>
<p>וַיֹּאמֶר אֵלָיו רְאֵה</p>	<p>and he said to him, “See,</p>
<p>הָעֲבֹרְתִי מֵעָלֶיךָ עֹנֶךָ וְהִלְבַּשׁ אֹתְךָ מִחֻלְצוֹת</p>	<p>I have removed from you your guilt and to clothe you with festival robes.”</p>
<p>5 וַאֲמַר יְשִׁימוּ צָנִיף טָהוֹר עַל־רֹאשׁוֹ</p>	<p>5. Then, I [Yahweh] said, “let them put a clean turban on his head.”</p>
<p>וַיִּשְׁימוּ הַצָּנִיף הַטָּהוֹר עַל־רֹאשׁוֹ</p>	<p>So they put the clean turban on his head,</p>
<p>וַיִּלְבְּשֵׁהוּ בְּגָדִים וּמַלְאָךְ יְהוָה עֹמֵד</p>	<p>and clothed him with clothes and the messenger of Yahweh was standing.</p>

### 1. Boundaries of the segment

There is a syntactic change in this segment. In the previous segment, most of the verbs are in the imperative mood as an oracle. This segment starts with a consecutive *waw* + imperfect verb clause and reports a new scene. Right after this segment the oracular part occurs again. Therefore, this segment is a thematic unit.

### 2. Identification of potential theme traces

1) Topics: “Yahweh” is the primary topic. “He” (in וַיִּרְאֵנִי, “and He showed me” as the subject of the verb conjugation) in verse 1 is presupposed from the preceding segment as “Yahweh”, and becomes active by being renominalized in verse 2 (three times), and pronomialized as the subject in verb conjugation (וַיַּעַן וַיֹּאמֶר, “and he answered and said” in verse 4 and הָעֲבֹרְתִי, “I removed” in verse 4 and וַאֲמַר, “and I said” in verse 5). The new referents, יְהוֹשֻׁעַ (“Joshua”) and וְהַשָּׂטָן (“and the Adversary”) as the secondary topics are presented by the sentence-focus structure in verse 1. “Joshua” is reactivated as a pronominal suffix in a prepositional phrase (“him” in verses 1 (עַל־יְמִינֵוֹ), “at his right hand”) and 4 (מֵעָלָיו, “from him”), and “you” in verse 4 (מֵעָלֶיךָ, “from you”), as a pronominal suffix with a noun (“his”) in verse 5 (עֹנֶךָ, “your guilt”), and as a pronominal suffix with a verb (“him”) in verse 5 (וַיִּלְבְּשֵׁהוּ, “and

clothe him”). “The Adversary” is renominalized in verses 2 (twice), and pronominalized as pronominal suffixes in prepositional phrases (“you”) in verse 2 (בְּךָ, “you”) (twice). The focal elements of the secondary topics (“Joshua” and “the Adversary”) are in *contrastiveness* over topical elements: “The Adversary” is rebuked by Yahweh, but “Joshua” is cleaned by Him.

2) Focus structures: As mentioned above, “and he showed me Joshua” is in a sentence-focus structure in which whole sentence is in focus. Verse 2 has an argument-focus structure as follows.

Yahweh rebukes you, the Adversary.

Yahweh **who chooses Jerusalem** rebukes you.

This is the case of unmarked argument-focus structure. The phrase בִּירוּשָׁלַם ( “who chooses Jerusalem”) is newly asserted information and thus in focus. In the same way, there is another argument-focus structure in verses 4 and 5. הַטְּהוֹר עַל-רֵאשׁוֹ הַצְּנִיף ( “They put the clean turban on his head”) is newly asserted information and thus in focus by argument-focus structure.

Clothe you with festival robes (verse 4)

**They put the clean turban on his head** and clothe him with clothes.

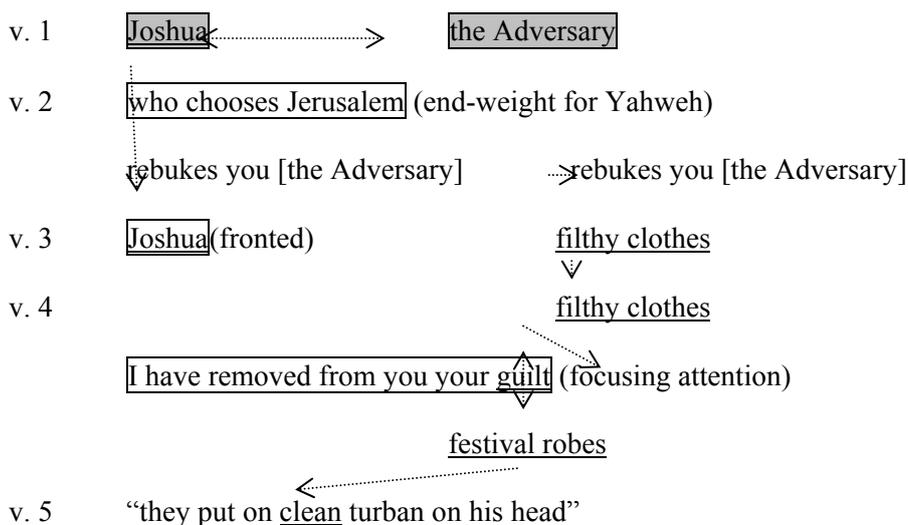
In verse 3, Joshua is fronted and in focus by argument-focus structure.

3) Unmarked but cognitively prominent configurations: There are some cases of end-weight. The participle with a definite article “who chooses Jerusalem” in verse 2 functions as modifier of Yahweh in the form of an end-weight, which cognitively strengthens the modified referent, Yahweh. The macrowords are “Joshua” (verses 1, and 3), “filthy clothes” (בְּגָדִים צוּאִים), “with filthy clothes” in verse 3 and הַבְּגָדִים הַצּוּאִים, “the filthy clothes” in verse 4), “guilt” (עוֹנֶיךָ, “your guilt” in verse 4), “festival robes” (מַחְלָצוֹת in verse 4), “a clean turban” (צְנִיף טְהוֹר in verse 5), and “the clean turban” (הַצְּנִיף הַטְּהוֹר in verse 5) and carries similar and opposite meanings. For emphasis the verb רָאָה (“see”) in verse 4 calls for attention to: הֵעֵבַרְתִּי מֵעֲלֶיךָ עוֹנֶיךָ (“I removed from you your guilt”).

### 3. An analysis of the thematic development and establishment of the theme

“Joshua” who is presented by the sentence-focus structure in verse 1 is reactivated repeatedly as macroword in verses 3, and 6. “Joshua” in verse 3 is also in focus by argument-focus structure. The other macroword, “filthy clothes”, is related to “Joshua”, as the focal element comments on the topical “Joshua”. In a contrasting way, “filthy clothes” are changed into “festival robes” to symbolize the removal of “your guilt” (verse 4). “Festival robes” are cognitively strengthened by the macroword, “clean” (verse 5). “Clean” in verse 5 is in contrast with “filthy” and connects with “festival robes” in verse 4 as a macroword. Furthermore the expression “they put on clean turban on his head” is in focus by the argument-focus structure. The cognitive strengthening is confirmed by the repetition in the subsequent oracle in 3:6-10: “You will judge my house, and also you will keep my courts.” This expression is likely to be related to the act of putting the clean turban on Joshua’s head, which is probably symbolic of the kingship. In this respect, the focus content is as follows: “Joshua” is depicted as transforming filthy into clean, putting the clean turban on his head, while on the other hand, “the Adversary” is rebuked by Yahweh.

Yahweh is the primary topic and “Joshua,” and “the Adversary” are the secondary topics. The local theme in this segment is that while “the Adversary” is rebuked by Yahweh, “Joshua” is transformed into clean from filthy, by putting a clean turban on his head.



### 5.2.3.2 Zechariah 3:6-10

וַיַּעַד מְלָאךְ יְהוָה בִּיהוֹשֻׁעַ 6	6. and the messenger of Yahweh admonished Joshua,
לֵאמֹר	saying,
כֹּה־אָמַר יְהוָה צְבָאוֹת אֱסֹבְדֹרְכֵי תֵלֶךְ 7	7. “Thus says Yahweh of Hosts, if in my ways you walk,
וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמַר	and if my charge you keep,
וְגַם־אֶתָּה תִּדְרִין אֶת־בֵּיתִי	then you will even judge my house,
וְגַם תִּשְׁמַר אֶת־הַצִּדְרֵי	and you will even keep my courts,
וְנָתַתִּי לְךָ מִהֲלֻכִים בֵּין הָעֹמְדִים הָאֵלֶּה	and I will give you access among those standing here.”
שָׁמַע־נָא יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל 8	8. “Listen, Joshua, the high priest
אֶתָּה וְרֵעֶיךָ הַיֹּשְׁבִים לְפָנֶיךָ	You and your companions sitting before you.
כִּי־אֲנֹשִׁי מוֹפֵת הֵמָּה	Indeed, people of wonder (are) they.
כִּי־הֲנִי מְבִיא אֶת־עַבְדִּי צֹמַח	Indeed, look! I will bring my servant, Shoot.
כִּי הִנֵּה 9	9. Indeed, look!
הָאֶבֶן אֲשֶׁר נָתַתִּי לְפָנַי יְהוֹשֻׁעַ	The stone that I put before Joshua.
עַל־אֶבֶן אַחַת שִׁבְעָה עֵינַיִם	On one stone are seven eyes.
הֲנִי מִפְתַּח פִּתְחָהּ נָאִם יְהוָה צְבָאוֹת	Look! I will engrave its inscription,” declares Yahweh of Hosts.
וּמִשְׁתִּי אֶת־עוֹן הָאֶרֶץ־הַהִיא בְּיוֹם אֶחָד	“And I will remove the iniquity of that land in one day.
בְּיוֹם הַהוּא נָאִם יְהוָה צְבָאוֹת 10	10. On that day,” declares Yahweh of Hosts,
תִּקְרְאוּ אִישׁ לְרֵעֵהוּ אֶל־תַּחַת גִּפְּן וְאֶל־תַּחַת תְּאֵנָה	“you will invite one another under your vines and fig trees.”

#### 1. Boundaries of the segment

There is a syntactic change again in this segment. Different from the previous segment, in which it starts with consecutive *waw* + a imperfect verb clause and reports the new scene as vision, this segment introduces the word of Yahweh as an oracular part. As the next segment starts with a new scene as another vision, this segment forms a thematic unit.

#### 2. Identification of potential theme traces

1) Topics: “Yahweh” in verse 6 is a primary topic. He is presupposed from the preceding segment (Zech 3:1-5), renominalized in verses 7 and 10, and pronominalized

as pronominal suffix with nouns in verses 7 (בְּדַרְכָּי, “in my ways” and מִשְׁמֶרְתִּי, “my charge”, בֵּיתִי, “my house”, and הַצִּדִּי, “my courts”) and 8 (עֲבָדִי, “my servant”) (five times), as the subjects in the verb conjugation (“I”) in verses 7 (וְנָתַתִּי, “and I will give”), and as in the form of הַנְּנִי + participle in verses 8 (הַנְּנִי מְבִיא, “Look! I will bring”), and 9 (הַנְּנִי מִפְתָּחַה, “Look! I will engrave”) (twice). The secondary topic is “Joshua” in 6, where he occurs as the object of the verb וַיַּעַד (“and he admonished”). “Joshua” is renominalized in verses 8 and 9, and pronominalized as the subject in the verb conjugation (“you”) in verse 7 (תֵּלֵךְ, “you walk” and twice of תִּשְׁמֹר, “you keep”), as an explicit pronoun (אַתָּה, “you”) in verses 7 and 8, as a pronominal suffix in a prepositional phrase in verse 7 (לְךָ, “to you”), and as a pronominal suffix with a noun in verse 8 (וְרֵעֶיךָ, “and your companions”). When בַּיּוֹם הַהוּא (“on that day”) in verse 10 is fronted, it has an anaphoric function, and also functions as the topic frame (see 3.2.4.3 Types of topic and related discussion) which sets the framework for the subsequent discourses (frame-setting in Jacobs’ term) (cf. Floor 2004:62).

2) Focus structures: בְּדַרְכָּי (“in my walks”) and מִשְׁמֶרְתִּי (“my charge”) in verse 7 are fronted and in focus by argument-focus structure. In verse 8 the הִנֵּה + a participle clause emphasizes עֲבָדִי צָמַח (“my servant, Shoot”) which stands in focus by the sentence-focus structure as a presentational function. Similarly, in verse 9 the הִנֵּה + noun phrase, as the sentence-focus structure, presents הָאֶבֶן (“the stone”) in focus. “The stone” is reactivated in the subsequent sentences as עַל-אֶבֶן אַחַת (“on one stone”), and following another הִנֵּה clause as פְּתָחָה (“its inscription”) in pronominal suffix. The discourse active material is cognitively strengthened. In verse 7 the prophetic formula, כֹּה אָמַר יְהוָה (“thus says Yahweh”) signals the argument-focus structure as a theme-announcing macroword (Floor 2004:333). כֹּה (“Thus”) refers cataphorically to the following contents of the word of Yahweh to put the content in focus.

3) Syntactically marked configurations: In verse 7 “you” referring to Joshua is expressed with an explicit pronoun, and is therefore cognitively prominent.

4) Unmarked but cognitively prominent configurations: In verse 9 attention is focused on הַנְּנִי מִפְתָּחַה פְּתָחָה (“I will engrave its inscription”) following הִנֵּה. The focus

particle **אָנְכִי** emphasizes “you” in verse 7 (twice). As Van der Merwe, Naudé and Kroeze (1999:315) suggest, this is a case where “if the entity that has to be added is something that is possible, but which one *would not expect*”.

### 3. An analysis of the thematic development and establishment of the theme

The content of “thus says Yahweh” in verse 7 is in focus by the argument-focus structure (cf. Floor 2004:333). In verse 7 “in my ways” and “my charge” are fronted and in focus by argument-focus structure. These signal a change of focus from the preceding segment. The theme “clean” or removal of “the guilt” in the preceding segment, however, continues in this segment as indicated by the macroword in verse 9. “In my ways” and “my charge” are related to removal of guilt. This cleansing of guilt and the exhortations to keep Yahweh’s ways and charges result in the promise that **אֶת־הַצִּדְקוֹתֵי וְגַם תִּשְׁמֹר** (“you will even judge my house, and you will even keep my courts” (verse 7). In the subsequent discourse, more promises are added (verses 7 and 8). There is another focal element in verse 9: “The stone” is presented by the sentence-focus structure, and repeatedly reactivated. This focal element seems to be related to the confirmation of the promise of Yahweh.

In this respect while the focus content of the preceding segment (Zech 3:1-5) was about removal of guilt and cleansing, the focus content (see 3.3.1.2 thematic structure) in this segment here is about the promises of Yahweh in regard to the removal of “iniquity.”<sup>129</sup> Yahweh is a primary topic, and Joshua is a secondary topic. The local theme (see 3.2 Considerations on text-linguistic approaches) is as follows: Joshua was admonished by Yahweh on the cleansing of sin to walk in His ways (verse 7), and then there will be a blessing (verse 10).<sup>130</sup>

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<sup>129</sup> As will be indicated later on, the promises of Yahweh in the latter part of this segment seem also to be related to the future promises (see “on that day”).

<sup>130</sup> “You” as the subject in verb conjugation in v. 10 is in the plural. It is different from “you” referring to Joshua that is in the singular. The admonition from Yahweh started to Joshua first, but it continued and expanded to “you” in general (it refers to Israel). In this regard, it is likely that Joshua is a representative figure to symbolize Israel as a whole.

- v. 6 Joshua
- v. 7 “you” (explicit pronoun)  
in my ways, my charge (fronted)  
even, even (focus particle)  
judge ..... courts
- v. 8 Joshua I will bring my servant Shoot (focusing attention)
- v. 9 the stone  
I will engrave its inscription (focusing attention)  
the iniquity
- v. 10 on that day (fronted)

### 5.2.4 Zechariah 4:1-14

וַיָּשָׁב הַמַּלְאָךְ הַדֹּבֵר בִּי <sup>1</sup>	1. And the messenger who was speaking with me returned,
וַיַּעֲרֵנִי כְאִישׁ אֲשֶׁר־יָעוֹר מִשְׁנָתוֹ	and awakened me like a man who was awakened from his sleep.
וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֵה <sup>2</sup>	Then he said to me, “what are you seeing?”
וַיֹּאמֶר רְאִיתִי	and I ( <i>qere</i> ) said, “I saw,
וְהִנֵּה מְנוֹרֶת זָהָב כְּלָהּ וְגִלְגָּל עַל־רֹאשָׁהּ וְשִׁבְעָה נִרְתִּיָּה עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוֹצְקוֹת לְנֵרוֹת אֲשֶׁר עַל־רֹאשָׁהּ	and look! A candlestick of gold, all of it and its bowl on its top, and its seven lamps on it, and seven each tube to the lamps that (are) on its top.
וּשְׁנַיִם זֵיתִים עָלֶיהָ אֶחָד מִיְמִין הַגִּלְגָּל וְאֶחָד עַל־שְׂמאלָהּ <sup>3</sup>	3. And (there are) two olive trees by it, one the right of the bowl, and one on its left.”
וָאֲנִי וָאָמַר אֶל־הַמַּלְאָךְ הַדֹּבֵר בִּי <sup>4</sup>	4. And I asked the messenger who was speaking with me,
לֵאמֹר מַה־אֵלֶּה אֲדֹנָי	saying, “what (are) these, my Lord?”
וַיַּעַן הַמַּלְאָךְ הַדֹּבֵר בִּי וַיֹּאמֶר אֵלַי <sup>5</sup>	5. And the messenger who was speaking with me answered me,
הֲלוֹא יָדַעְתָּ מַה־הֵמָּה אֵלֶּה	“don’t you know what these (are).”
וָאָמַר לֹא אֲדֹנָי	And I said, “no, my Lord”.
וַיַּעַן וַיֹּאמֶר אֵלַי <sup>6</sup>	6. Then he answered me,
לֵאמֹר זֶה דְבַר־יְהוָה אֶל־זְרֻבָּבֶל	saying, “this (is) the word of Yahweh to Zerubbabel,
לֵאמֹר לֹא בְחֵיל וְלֹא בְקֹחַ כִּי אִם־בְּרוּחִי אֲמַר יְהוָה צְבָאוֹת	saying, not by power, nor by strength, but by my spirit,” says Yahweh of Hosts.
מִי־אַתָּה הַר־הַגָּדוֹל <sup>7</sup>	7. Who (are) you? O great mountain.
לִפְנֵי זְרֻבָּבֶל לְמִישֵׁר	Before Zerubbabel (it will be) into a plain,
וְהוֹצִיא אֶת־הָאֶבֶן הָרִאשֹׁנָה תְּשִׂאֹת	and he will bring out the capstone, (with)

חַן חַן לָהּ פּ	shouts of grace, grace to it.”
<sup>8</sup> וַיְהִי דְבַר־יְהוָה אֵלַי	8. Then the word of Yahweh came to me,
לֵאמֹר	saying,
<sup>9</sup> יָדַי זְרַבְבֶּלֶת יָסְדוּ הַבַּיִת הַזֶּה	9. “Hands of Zerubbabel have laid foundations of this house,
וַיְדִיּוּ תִבְצַעְנָהּ	and his hands will finish.
וַיִּדְעַתְּ כִּי־יְהוָה צְבָאוֹת שְׁלַחַנִי אֵלֵיכֶם	Then you will know that Yahweh of Hosts has sent me to you.
<sup>10</sup> כִּי מִי בִז לְיוֹם קִטְנוֹת	10. For who scorns the day of small things.
וְשִׂמְחוּ	And they will rejoice
וְרָאוּ אֶת־הָאָכֵן הַבְּדִיל בְּיַד זְרַבְבֶּלֶת	and see plumb line in the hand of Zerubbabel.
שִׁבְעָה־אֵלֶּה עֵינֵי יְהוָה	These seven (are) the eyes of Yahweh.
הַמָּה מְשׁוֹטְטִים בְּכָל־הָאָרֶץ	They are roving around in all the land.”
<sup>11</sup> וָאֲעַן וָאָמַר אֵלָיו	11. Then I asked to him,
מַה־שְׁנֵי הַזֵּיתִים הָאֵלֶּה עַל־יְמִין הַמְּנוֹרָה וְעַל־שְׂמֹאלָהּ	“what (are) these two olive-trees, on the right of the candlestick, and on its left?
<sup>12</sup> וָאֲעַן שֵׁנִית וָאָמַר אֵלָיו	12. And I asked again to him,
מַה־שְׁתֵּי שִׁבְלֵי הַזֵּיתִים אֲשֶׁר בְּיַד שְׁנֵי צְנִתְרוֹת הַזָּהָב הַמְּרִיקִים מֵעֲלֵיהֶם הַזָּהָב	“what (are) the two branches of the olive trees from which, by means of the two golden pipes, are emptying, the gold.”
<sup>13</sup> וַיֹּאמֶר אֵלַי	13. And he said to me,
לֵאמֹר הֲלוֹא יָדַעְתָּ מַה־אֵלֶּה	saying, “don’t you know what these (are)?”
וָאָמַר לֹא אֲדָנִי	and I said, “no, my Lord.”
<sup>14</sup> וַיֹּאמֶר	14. And he said,
אֵלֶּה שְׁנֵי בְנֵי־הַיֵּצֶהָר	“these (are) the two sons of the oil,
הַעֹמְדִים עַל־אֲדוֹן כָּל־הָאָרֶץ	who are standing before the Lord of all the land.”

### 1. Boundaries of the segment

The scene has changed in verse 1 and there is a sentence-focus structure in verse 2 which signals the development of a new theme. With 5:1 another scene will start. Therefore Zechariah 4:1-14 is a thematic unit. This segment has a characteristic feature in its structure. The oracular part in 4:6-10, indicated by the occurrences of the word of Yahweh in verses 6 and 8, is inserted into the vision in Zechariah 4:1-5 and 4:11-14. The content of the oracular part Zechariah 4:6-10 does not seem to be relevant to this

segment: It speaks about the role of Zerubbabel in the building of the house of Yahweh. However, the oracular part is significant to understand this segment as a whole (Zech 4:1-14): 1). Here the question about אֵלֶּה (“these”) seven in verse 5 is identified as יְהוָה עֵינָי (“the eyes of Yahweh”) in verse 10; 2) Zerubbabel is related to the role of “the two sons of the oil” in verse 14.<sup>131</sup>

## 2. Identification of potential theme traces

1) Topics: As this segment succeeds the preceding visions (although the primary topic is not specified) it seems that the vision that Yahweh showed is presented by the interrelationship between the messenger and Zechariah (referred to repeatedly as “I” throughout this segment). In this respect, it is likely that “Yahweh” is still the primary topic in line with the preceding segments of the vision. מְנוֹרָת (“A candlestick”) and וּשְׁנַיִם זַיִתִּים (“and two olive trees”) mainly in the vision, and זְרֻבָבֶל (“Zerubbabel”) in the oracular part, are the secondary topics. Since “a candlestick” and “two olive trees” were presented by the הַנֵּה + a noun phrase, they are referred to repeatedly as אֵלֶּה (“these”) (verses 4, 5, 11, 12, and 13). “A candlestick” is pronominalized as pronominal suffix with nouns or prepositional phrase in verses 2 (כָּלָהּ וְנִגְלָהּ עַל־רֹאשָׁהּ), “all of it and its bowl on its top” and נִרְתְּיָהּ עָלֶיהָ, “its lamps on it”) and 3 (עָלֶיהָ, “by it”), and renominalized in verse 11. “Two olive trees” is renominalized in verses 11 and 12, and identified as שְׁנֵי בְנֵי־הַיֵּצֶהָר (“two sons of the oil”) in verse 14.

2) Focus structures: מָה (“What”) in verse 2 introduces the focus through the argument-focus structure. It leads to “a candlestick” in verse 2 and “two olive trees” in verse 3. This “what” is reactivated in verses 4 and 5 (in verse 5 it is repeated by the messenger), which is also in focus by the argument-focus structure, and thereby strengthened cognitively. This “what” is identified as יְהוָה עֵינָי (“the eyes of Yahweh”) focusing on the number “seven” in verse 10, which is also in focus by the argument-focus structure. In verse 9 יְדֵי זְרֻבָבֶל (“hands of Zerubbabel”) and וַיְדָיו (“and his hands”) are fronted and in focus by argument-focus structure. In verse 11 another “what” introduces the focus by the argument-focus structure. In the same way

<sup>131</sup> See for details in chapter 6.3.2.

the “what” mentioned in verse 2 is reactivated in verses 12 and 13. This “what” is identified as “two sons of the oil” in verse 14. The הַנֵּיָה + a noun phrase indicates the sentence-focus structure that focuses on “a candlestick” (verse 2) and “two olive trees” (verse 3).

3) Unmarked but cognitively prominent configurations: “A candlestick” (verse 2), “two olive trees” (verse 3), and “the two sons of the oil” (verse 14) are expanded with end-weight phrase. The macrowords are “Zerubbabel” (verses 6, 7, 9, and 10), and “what” (verses 2, 4, 5, 11, 12, and 13).

### **3. An analysis of the thematic development and establishment of the theme**

“A candle stick” and “two olive trees” are in focus by both the sentence focus and the argument-focus structure. Reference to these focal elements, “what (or what are these)” is repeated (verses 2, 4, 5, 11, 12, and 13), and thereby strengthened cognitively. “These” are identified as “the eyes of Yahweh” (verse 10) and “the two sons of the oil” (verse 14). Therefore, it is likely that “the eyes of Yahweh” and “the two sons of the oil” are in focus and thematic. As seen in the identification of those two focal elements, the focus content is about the eyes of Yahweh that takes control of all of the land, and about the two persons, presumably Joshua and Zerubbabel, who are standing and serving Yahweh. The focus content in the oracle 4:6-10 is about “hands of Zerubbabel,” which is in focus by argument-focus structure. Although the embedded clauses of 4:6b-10 are in the background (supportive line), what Zerubbabel will do, that is the rebuilding of the House of Yahweh, is placed in conjunction with what Joshua will do (3:1-10). The secondary topics are “a candlestick” with “two olive trees” in the vision part, and “Zerubbabel” in the oracular part. The local theme is as follows: “The eyes of Yahweh” (verse 10), identified as the objects (“a candlestick” with “two olive trees”) in the vision takes control of all of the land, and the rebuilding of the House of Yahweh will be fulfilled by the role of Zerubbabel and Joshua, indicated by the “two olive trees.”



וְאֶל-בֵּית הַנֹּשֶׁבַע בְּשֵׁמִי לְשָׁקֵר	and the house of him who swears by my name for a falsehood,
וְלִנְה בְּתוֹךְ בֵּיתוֹ	and it will remain in the midst of his house,
וְכִלְתּוֹ וְאֶת-עֵצָיו וְאֶת-אֲבָנָיו	and consume it and its wood and its stones.”

### 1. Boundaries of the segment

As indicated by the הִנֵּה + a participle clause, this segment signals a new beginning. As Zechariah 5:5 starts with another presentational sentence-focus structure, Zechariah 5:1-4 is a thematic unit.

### 2. Identification of potential theme traces

1) Topics: As in the preceding segment (Zech 4:1-14), “Yahweh” does not occur often in this segment, but he is presupposed from the preceding segment, and renominalized in verse 4 and pronominalized as the subject in verb conjugation (הוֹצֵאתִיהָ, “and I will bring it out”) in verse 4. The messenger (pronominalized as the subject in verb conjugation in verse 2 as וַיֹּאמֶר, “and he said”) and Zechariah (referred to as “I” in a form of the subject in verb conjugation in verse 1 (וָאָשׁוּב וְאָשָׂא), “and I raised again”) and explicit pronouns (אֲנִי, “I” and אַתָּה, “you”) in verse 2 are acting instead of Yahweh. מְגִלָּה עֹפֶה (“A flying scroll”) in verse 2 is a secondary topic, renominalized in verse 2, and pronominalized as pronominal suffixes with nouns in verse 2 (אָרְכָּהּ, “its length” and וְרֻחְבָּהּ, “its width”), as a pronominal suffix with a verb in verse 4 (הוֹצֵאתִיהָ, “I will bring it out”), as the subject in the verb conjugation (“it”) in verse 4 (וּבָאָהּ, “and it will enter” and וְלִנְה, “and it will remain”) and as an explicit pronoun (זֹאת, “this”) in verse 3. It is identified as הָאֵלֶּה (“the curse”) in verse 3. This topical element (“a flying scroll”) is commented by the predicate-focus structure (verse 4) as focal element, and therefore “a flying scroll” is thematic.

2) Focus structures: The הִנֵּה + a participle clause indicates a sentence-focus structure, signaling the beginning of a new theme. The focus is on “a flying scroll” in verse 1. “What” is in argument-focus structure as a WH-question in verse 2. This “what” is identified as “a flying scroll” in the subsequent discourse. “A flying scroll” is



שָׂא נָא עֵינֶיךָ	“raise your eyes
וּרְאֵה מָה הַיּוֹצֵאת הַזֹּאת	and see what this (is) that is coming forth?”
וַיֹּאמֶר מָה־הִיא <sup>6</sup>	6. And I asked, “what (is) it”.
וַיֹּאמֶר זֹאת הָאֵיפָה הַיּוֹצֵאת	Then he said, “this (is) the ephah that is coming forward,”
וַיֹּאמֶר זֹאת עֵינָם בְּכָל־הָאָרֶץ	and he said, “this (is) their iniquity in all the land.
וַהֲנֶה כֶּכֶר עֲפֹרַת נִשְׂאֹת <sup>7</sup>	7. Look! A lead cover was lifted up,
וְזֹאת אִשָּׁה אַחַת יוֹשֶׁבֶת בְּתוֹךְ הָאֵיפָה	and this (is) one woman sitting in the midst of the ephah.”
וַיֹּאמֶר זֹאת הָרָשָׁעָה <sup>8</sup>	8. And he said, “this (was) the wickedness.”
וַיִּשְׁלֶךְ אֹתָהּ אֶל־תּוֹךְ הָאֵיפָה	And he threw her into the midst of the ephah,
וַיִּשְׁלֶךְ אֶת־אֶבֶן הָעֲפֹרַת אֶל־פִּיהָ ס	and threw the lead weight on its opening.
וַיִּשָּׂא עֵינַי <sup>9</sup>	9. Then I raised my eyes,
וַיֵּרָא	and saw,
וַהֲנִי שְׁתֵּי נָשִׁים יוֹצְאוֹת	and look! Two women were coming forward,
וְרוּחַ בְּכַנְפֵיהֶם	and wind in their wings.
וְלַהֲנֶה כְּנָפִים כְּכַנְפֵי הַחֲסִידָה	And they had wings like wings of the stork, <sup>132</sup>
וַתִּשְׂאֲנָה אֶת־הָאֵיפָה בֵּין הָאָרֶץ וּבֵין הַשָּׁמַיִם	and they raised the ephah between earth and sky.
וַיֹּאמֶר אֶל־הַמַּלְאָךְ הַדֹּבֵר בִּי <sup>10</sup>	10. And I said to the messenger who was speaking with me,
אֵינָה הֵמָּה מוֹלְכוֹת אֶת־הָאֵיפָה	“where are they bringing the ephah?”
וַיֹּאמֶר אֵלַי לְבַנוֹת־לָהּ בַּיִת בְּאֶרֶץ שִׁנְעָר <sup>11</sup>	11. Then he said to me, “to build a house for it in the land Shinar.
וְהוּכַן וְהִנִּיחָה שָׁם עַל־מְכַנְתָּהּ ס	When it is established, it will be set there on its place.”

### 1. Boundaries of the segment

This segment begins with another scene that differs from the previous segment. The next segment starts with a presentational sentence in a sentence-focus structure. In this respect, Zechariah 5:5-11 is a thematic unit.

<sup>132</sup> Literally, “to them wings (are) like wings of the stork.”

## 2. Identification of potential theme traces

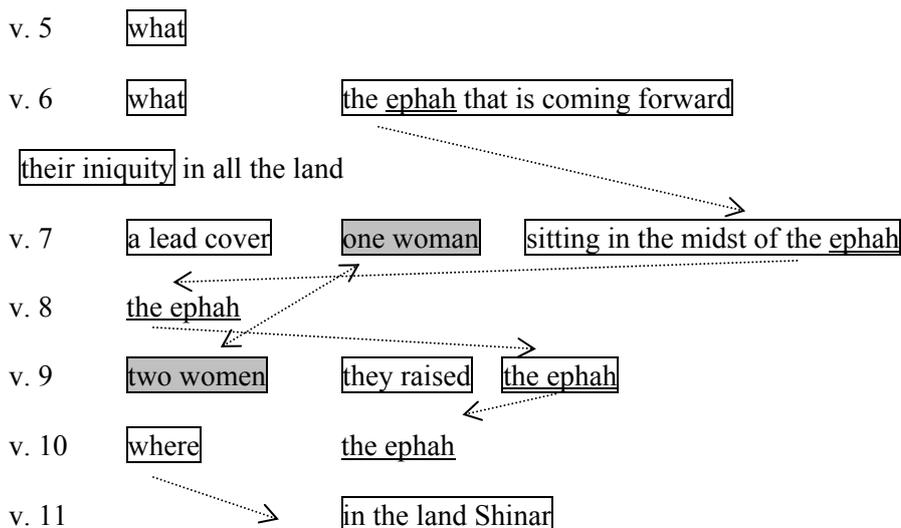
1) Topics: As in the preceding segments (Zech 4:1-14 and 5:1-4), “Yahweh” does not occur often in this segment. However, he is presupposed from the preceding segment, and functions as a primary topic through the messenger (verse 5) and through Zechariah (referred to as “I” in a form of the subject in verb conjugation (וָאֲמַר, “and I asked”) in verse 6). הָאֵיפָה (“The ephah”) in verse 6, אִשָּׁה אַחַת (“one woman”) in verse 7, and שְׁתֵּי נָשִׁים (“two women”) in verse 9 are secondary topics. “The ephah” is referred to as הַזֹּאת (“this”) that Zechariah saw in verse 5, identified as עֲיִנָם (“their iniquity”) in verse 6, and remonimized in verses 7, 8, 9 and 10. “One woman” is referred to as כִּכַר עֲפָרָה (“a lead cover”) in verse 7, and identified as הַרְשָׁעָה (“the wickedness”) and pronominalized as a pronominal suffix in a prepositional phrase (אֵתָהּ, “her”) in verse 8. “Two women” is pronominalized as a pronominal suffix in a prepositional phrase in verse 9 (בְּכַנְפֵיהֶם, “in their wings”) (twice), and as the subject in verb conjugation (“they”) in verse 9 (וַתִּשְׂאָנָה, “and they raised”). The focal elements of the secondary topics (“one woman” in verse 7 and “two women” in verse 9) are in *contrastiveness* over topical elements: “One woman” is sitting in the midst of the ephah, but the “two women” raise the ephah.

2) Focus structures: “What” in verses 5 and 6 points to the focus in the argument-focus structure. This “what” is identified as “the ephah” in verse 6, and also as “their iniquity” in verse 6. “A woman” in verse 6 is identified as “the wickedness” in verse 8, which is also in the argument-focus structure. אֵינָה (“Where”) in verse 10 is in an argument-focus structure. This “where” is identified as בְּאֶרֶץ שִׁנְעָר (“in the land Shinar”) in verse 11. By הִגִּיהַ + a participle clause, “a lead cover” and “a woman” in verse 7 is in focus by the sentence-focus structure. In verse 9 the הִגִּיהַ + a participle clause present “two women” in the sentence-focus structure.

3) Unmarked but cognitively prominent configurations: The macroword is “the ephah” (verses 6, 7, 8, 9 and 10).

### 3. An analysis of the thematic development and establishment of the theme

“The ephah” in verse 6 is in focus by the the argument-focus structure, identified as “their iniquity” in verse 6, where it is expressed that the “iniquity” is pervasive throughout all the land, and repeatedly mentioned as the macroword. “The ephah” is a unit to capacity/volume that symbolizes the standard of judgment, or the amount of sin itself. In the meantime, two focal elements are in *contrastiveness*: “One woman” is sitting in the midst of the ephah, symbolizing wickedness or the iniquity; and the “two women” raised the ephah. The act of raising the ephah is related to that of judgment, in that the ephah is carried to measure the degree of sin. By the argument-focus structure in verses 10 and 11 the raising is explained. “The ephah” is brought to the land of Shinar (Babylon). To bring the ephah to the land of Shinar will be a judgment on Shinar (Babylon), or the nations that had scattered Israel earlier. In this way, the focus content of this segment is about “the ephah”, which signifies the iniquity throughout all the land, and the final destiny of “one woman” and “two women” in relation with “the ephah,” that is the confirmation of Yahweh’s judgment against sin (or removal of sin) first in Shinar, which signifies the nations that had scattered Israel. What is mentioned as wickedness (idolatry) in the (holy) land will become an object of worship in Babylon. The secondary topics are “the ephah, “one woman,” and “two women” with Yahweh as the primary topic. The local theme is as follows: The iniquity is all pervasive throughout all the land, but the judgment against sins starts with the nations.



### 5.2.7 Zechariah 6:1-8

1 וָאָשַׁב וָאֲשָׂא עֵינַי	1. And I raised my eyes again,
וָאֲרָאָה	and saw,
וְהִנֵּה אַרְבַּע מְרֻכָּבוֹת יֹצְאוֹת מִבֵּין שְׁנֵי הַהָרִים וְהַהָרִים הָרִי נְחֹשֶׁת	and look! Four chariots were going out from between two mountains, and the mountains (were) mountains of bronze.
2 בַּמְרֻכָּבָה הָרֵאשׁוֹנָה סוּסִים אֲדָמִים וּבַמְרֻכָּבָה הַשְּׁנִיתָ סוּסִים שְׁחֹרִים	2. With the first chariot, (there were) red horses, and with the second chariot, black horses.
3 וּבַמְרֻכָּבָה הַשְּׁלִישִׁית סוּסִים לְבָנִים וּבַמְרֻכָּבָה הָרְבִיעִית סוּסִים בְּרָדִים אֲמָצִים	3. And with the chariot white horses, and with the third chariot, speckled and strong horses.
4 וָאֶעֱנָה וָאָמַר אֶל־הַמַּלְאָךְ הַדֹּבֵר בִּי מִה־אֵלֶּה אֵדְנִי	4. And I answered the messenger who was speaking with me, “what (are) these, my Lord?”
5 וַיַּעַן הַמַּלְאָךְ וַיֹּאמֶר אֵלַי	5. Then the messenger answered me,
אֵלֶּה אַרְבַּע רְחוֹת הַשָּׁמַיִם יוֹצְאוֹת מִהַתְיַצֵּב עַל־אֲדוֹן כָּל־הָאָרֶץ	“these (are) four spirits of the heavens going out from standing themselves before the Lord of all the land.
6 אֲשֶׁר־בָּהּ הַסּוּסִים הַשְּׁחֹרִים יֹצְאִים אֶל־אֶרֶץ צָפוֹן	6. The one with the black horses is going to the land of the north,
וְהַלְבָּנִים יֹצְאוּ אַחֲרֵיהֶם	and the white horses are going after them,
וְהַבְּרָדִים יֹצְאוּ אֶל־אֶרֶץ הַתֵּימָן	the speckled (horses) are going to the land of the south.”
7 וְהָאֲמָצִים יֹצְאוּ	7. And the strong (horses) is going out
וַיִּבְקְשׂוּ לָלֶכֶת לְהַתְהַלֵּךְ בְּאֶרֶץ	and seek to go and patrol the land,
וַיֹּאמֶר לָכֵן תִּהְיֶינָה לְכֹו בְּאֶרֶץ	and he said, “go, patrol the land”
וַתִּתְהַלְכֶנָּה בְּאֶרֶץ	and they patrolled the land.
8 וַיִּזְעַק אֵתִי	8. And He called out to me
וַיְדַבֵּר אֵלַי	and said to me,
לֵאמֹר רְאֵה	saying, “see,
הַיּוֹצְאִים אֶל־אֶרֶץ צָפוֹן הֵנִיחוּ אֶת־רוּחִי בְּאֶרֶץ צָפוֹן ס	those going to the land of the north have made my spirit rest in the land of the north.”

#### 1. Boundaries of the segment

As indicated by the הִנֵּה + a noun + a participle clause, this segment begins with a new scene in verse 1. The next segment starts with a different style of discourse. Therefore Zechariah 6:1-8 is a thematic unit.

## 2. Identification of potential theme traces

1) Topics: As in the preceding segments (the visions), in this segment the primary topic is “Yahweh”, who is represented by Zechariah (“I” in a form of the subject in verb conjugation, וָאֲנִי וְאָמַר, “and I answered”) and the messenger (v. 4). The אַרְבַּע מְרֻכָּבוֹת (“four chariots”) in verse 2 is a secondary topic, as it is repeatedly reactivated in this segment. It is renominalized in verses 2-3 (end-weight), referred to as אֵלֶּה (“these”) in verses 4 and 5, identified as the אַרְבַּע רְחוֹת (“four spirits”) in verse 5. In the subsequent discourse (verses 6-7), the סוּסִים (“horses”) (with chariots in verses 2-3) are continuously repeated by the predicate-focus structure, and paraphrased as הַיּוֹצְאִים (“those going”) in verse 8.

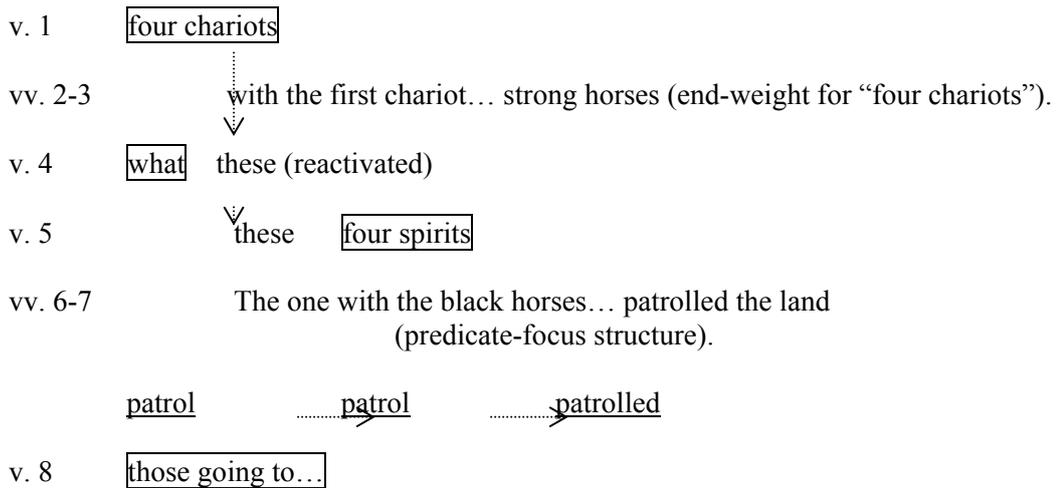
2) Focus structures: The הִנֵּה + a noun + a participle clause indicates the sentence focus structure, which signals the beginning of the new scene or theme. “Four chariots” is in focus, and thematic. “Four chariots” are reactivated as “these” in verse 4. In verse 8 “those going...” is in focus by the sentence-focus structure. “What” in verse 4 referring to “four chariots” in verse 1 introduces the focal elements in the argument-focus structure and “what” is identified as “four spirits” in verse 5. In verses 6 and 7, the different colors of the horses with “four chariots” that are identified as “four spirits” are commented on in the predicate-focus structure. It indicates the thematic unity within this segment.

3) Unmarked but cognitively prominent configurations: The descriptions for chariots are expanded in end-weight in verses 2 and 3, and thus “chariots” can be cognitively significant and thematic. In a similar way, the descriptions for “four spirits” in verse 5 are expanded in end-weight. In verse 7, the macroword “patrol” is used.

## 3. An analysis of the thematic development and establishment of the theme

“Four chariots” in verse 1 is in focus by the sentence-focus structure. The descriptions for the “four chariots” are added as end-weight to indicate the theme. The “four chariots” are cognitively strengthened by the argument-focus structure in verses 4 and 5. In verse 4 it is focused on by the “what” question, and identified as “four spirits.” In the subsequent discourse (verses 6, 7 and 8), the descriptions of the horses, are metonymies for the chariots (Klein 2008:191). The horses are in focus by the predicate-

focus structure. The “four chariots” and what they are doing are in focus and thematic. The macroword “patrol” in verse 7 is a description of what the “four chariots” are doing. Especially “those going to the land of the north” is in focus by the sentence-focus structure. “Patrol” and “going to” are the terms related to the judgment. The act of “going to the north” in verse 8 indicates the act of Yahweh’s judgment, and thus verse 8 is about the judgment against the land of the north, which refers to Babylon. Babylon is not geographically located in the north to Israel, but the north seems to indicate the direction from which Babylon attacked Israel (cf. Klein 2008:192). The focus content is the “four chariots” and what they are doing, that is probably judgment against the nations, against Babylon (the north) in particular. The secondary topic is also “four chariots” with Yahweh (represented by the messenger or Zechariah) the primary topic. The local theme is that four chariots (identified as “four spirits”) are sent by Yawweh to patrol the land.



### 5.2.8 Zechariah 6:9-15

<sup>9</sup> וַיְהִי דְבַר־יְהוָה אֵלַי	9. And the Word of Yahweh came to me,
לֵאמֹר	saying,
<sup>10</sup> לְקַח מֵאֵת הַגּוֹלָהּ מִחֶלְדַּי וּמֵאֵת טוֹבִיָּה וּמֵאֵת יְדַעְיָה	10. “Take from the exiles, from Heldai, Tobijah, and Jedaiah,
וּבָאֵת אִתָּהּ בַּיּוֹם הַהוּא	and you will go on that day,
וּבָאֵת בֵּית יֹאשִׁיָּה בֶן־צַפְנָנְיָה אֲשֶׁר־בָּאוּ מִבָּבֶל	and you will go the house of Josiah, son of Zephaniah who have arrived from Babylon.
<sup>11</sup> וְלָקַחְתָּ כֶּסֶף וְזָהָב	11. And you will take silver and gold,

וַעֲשִׂיתָ עֲטָרוֹת	and make crowns
וְשַׂמְתָּ בְּרֹאשׁ יְהוֹשֻׁעַ בֶּן־יְהוֹזָדָק הַכֹּהֵן הַגָּדוֹל	and place them on the head of Joshua, son of Josedech, the high priest.
<sup>12</sup> וְאָמַרְתָּ אֵלָיו	12. And you will speak to him,
לֵאמֹר כֹּה אָמַר יְהוָה צְבָאוֹת	saying, “thus says Yahweh of Hosts,”
לֵאמֹר הִנֵּה־אִישׁ צָמַח שְׁמוֹ	saying, “look! A man, Shoot (is) his name.
וּמִתַּחְתָּיו יִצְמַח	And from beneath him, he will sprout
וּבְנֶה אֶת־הַיְכָל יְהוָה	and will build the temple of Yahweh.”
<sup>13</sup> וְהוּא יִבְנֶה אֶת־הַיְכָל יְהוָה	13. He will build the temple of Yahweh,
וְהוּא יִשָּׂא הוֹד	and he will receive glory,
וְיָשֵׁב וּמְשַׁלֵּעַל־כִּסֵּאוֹ	and sit and rule on his throne,
וְהָיָה כֹהֵן עַל־כִּסֵּאוֹ	and he will be a priest on his throne,
וְעֵצַת שְׁלוֹם תְּהִיָּה בֵּין שְׁנֵיהֶם	and there will be a counsel of peace between both of them.
<sup>14</sup> וְהָעֲטָרוֹת תְּהִיָּה לְחֵלֶם וּלְטוֹבִיָּה וְלִידְעָיָה וְלִחֵן בֶּן־צִפְנָנְיָה לְזִכְרוֹן בְּהַיְכָל יְהוָה	14. And the crowns will be for Helem, Tobijah, Jedaiah, and Hen, son of Zephaniah, for a memorial in the temple of Yahweh.
<sup>15</sup> וְרַחוּקִים יָבֹאוּ	15. And those who are far away will come,
וּבְנוּ בְּהַיְכָל יְהוָה	and build in the temple of Yahweh,
וְיִדְעֻתֶם כִּי־יְהוָה צְבָאוֹת שְׁלָחַנִי אֵלֵיכֶם	and you will know that Yahweh of Hosts has sent me to them.
וְהָיָה	And it will happen
אִם־שָׁמוּעַ תִּשְׁמְעוּ בְּקוֹל יְהוָה אֱלֹהֵיכֶם ס	if you surely listen to the voice of Yahweh, your God.”

### 1. Boundaries of the segment

Different from the previous segment, this segment begins with the introduction of the word of Yahweh. In the next segment, a temporal deictic orientation signals a new development of the scene and theme. Therefore this segment is an independent thematic unit.

### 2. Identification of potential theme traces

1) Topics: The primary topic is “Yaweheh” (or “the word of Yaweheh”) in verse 9, who is represented by Zechariah (referred to as “you” in an explicit pronoun (אַתָּה) or in a form of the subject in verb conjugation (וּבָאתָ, “and you will go” in twice)). “You” is repeatedly reactivated in the subsequent clauses (up to verse 12) by the predicate-focus

structure. Thus, within this boundary “you” continue to play a role representing “Yahweh” as the primary topic indicating the thematic unity in it (it is also in focus by the predicate-focus structure). In verse 12 another primary topic **צֶמַח** (“Shoot”) is introduced by the sentence-focus structure, which is cognitively strengthened by the predicate-focus structure in the subsequent discourse (verses 11), in which **אִישׁ צֶמַח** (“a man, Shoot”) is reactivated as an explicit pronoun (**וְהוּא**, “and he”) in verse 13 (twice), as a pronominal suffix with a noun (**כִּסְאוֹ**, “his throne”) in verse 13, and as the subject in verb conjugation (**וְהָיָה**, “and he will be”) in verse 13.

2) Focus structures: The **הִנֵּה** + a noun phrase in verse 12 indicates that **יְהוָה** **אִישׁ צֶמַח שְׁמוֹ וּמִתְחַתָּיו יִצְמַח וּבְנָה אֶת־הַיְיָכָל** (“a man, Shoot is his name, and from beneath him he will sprout and will build the temple of Yahweh”) is in focus by sentence-focus structure. “A man, Shoot” is repeatedly reactivated in the subsequent discourse by the predicate-focus structure (verses 12b-13).

3) Syntactically marked configurations: **אַתָּה** (“you”) in verse 10 is an explicit pronoun, and considering the continuous reactivation of “you” in the subsequent discourse, the theme in this segment seems to be related to “you.” There are some cases of fronted configurations. The explicit pronoun **וְהוּא** (“and he”) in verse 13 (twice) is fronted. **וְעֵצַת שְׁלוֹם** (“and a counsel of peace”) in verse 13 and “the crowns” in verse 14 are fronted. **וְרַחוּקִים** (“and those who are far away”) in verse 15 is fronted.

4) Unmarked but cognitively prominent configurations: **שָׁמוּעַ תִּשְׁמָעוּן** (“Surely listen”) in verse 15 is emphatic, as intensified by the infinitive absolute.

### 3. An analysis of the thematic development and establishment of the theme

In the beginning of this segment, “you” (referring to Zechariah as a primary topic) is involved in the coronation of Joshua, and has to deliver the message from Yahweh about “a man, Shoot (is) his name.” From the moment “Shoot” is presented, in the latter part of this segment, this “Shoot” plays a significant role as the primary topic, as indicated by fronted emphasis on what “he” does in verses 12 and 13, and as explained by the focal elements in the predicate-focus structure. In this respect, what “Shoot” will do (verses 12b-13) is in focus.

The context seems to suggest that “Shoot” can be identified as Zerubbabel (cf. Zech 4:9-10). However, there is another possibility. The added information about what “Shoot” will do is more than what was said about Zerubbabel in Zechariah 4:9-10 (cf. Klein 2008:201). In Zechariah 4:9-10 Zerubbabel is said to complete the building of the House of Yahweh, but here “Shoot” will do more than that: he will “receive glory, sit and rule on his throne, and he will be a priest on his throne, and a counsel of peace will be between both of them” in verse 13.

In “Shoot’s” role, “a counsel of peace” is emphasized by fronting, which is also in focus and thus thematic. Furthermore, “those who are far away” (in plural) are fronted and thematic. Based on the context (Zech 2:15 [Eng. 2:11]; 8:22), “those” refer, not only to those who returned from the exile, but also to the foreign nations (cf. Klein 2008:205). The themes mentioned earlier in the segments of visions are repeated: the building of the House of Yahweh, and at the same time what is more than building of the House, the restoration of Jerusalem as indicated in verse 13. “Those who are far away” including the nations will participate in it. On the other hand, although the expression אִם-שָׁמוּעַ תִּשְׁמָעוּן (“if you surely listen to”) is in the conditional clause, it implies indirectly an exhortation of Yahweh to His people to listen to Him. It reflects the call שׁוּבוּ אֵלַי (“return to me”) in Zechariah 1:1-6. The focus content is what “Shoot” will do: the building of the House of Yahweh, ruling, priestly work, and doing “a counsel of peace.” The secondary topic is “Shoot”, with Yahweh (or represented by Zechariah) the primary topic. The local theme will be that Israel should return to Yahweh, based on the promise of rebuilding of the house of Yahweh, and the restoration of Jerusalem.

v. 10 you (explicit pronoun)

v. 12 you (predicate-focus structure in verses 11 and 12)

a man, Shoot is his name him (reactivated) he (reactivated)

←

v. 13 he (explicit pronoun) (fronted) (reactivated)

→ he (explicit pronoun) (reactivated)

→ his...his (reactivated)

a counsel of peace (fronted)  
 (predicate-focus structure in verses 12 and 13)

v. 14 the crowns (fronted)

v. 15 those who are far away (fronted)  
 surely listen (emphatic)

### 5.2.8.1 Comments on Zechariah 6:9-15

The position of Zechariah 6:9-15 is an issue. It seems that there is no connection between the oracular part of Zechariah 6:9-15 and the vision of Zechariah 6:1-8. However, as in the other oracular parts (Zech 1:14-17; 2:10-17 (Eng. 2:6-13); 3:6-10; 4:6-10) among the visions, it is necessary to consider this oracular part Zechariah 6:9-15 as a part of the sequential discourse in the larger segment of Zechariah 3:1-6:15.

“Joshua” in verse 11 is reactivated from 3:1-10, and “Shoot” is also reactivated from Zechariah 3:1-10. What “Shoot” will do is also repeated from Zechariah 4:6-10, namely the building of the House of Yahweh. In this way, this segment is closely related to the visions in Zechariah 3:1-10 and 4:1-14, where Joshua and Zerubbabel are referred to. The expression “a counsel of peace will be between both of them” in Zechariah 6:13, seems to refer to both Joshua and Zerubbabel. Therefore this segment functions as the closing remarks on the restoration of the king’s rule in Jerusalem and the rebuilding of the House of Yahweh through what Joshua and Zerubbabel will fulfill. In relation with the preceding three visions Zechariah 5:1-4, 5:5-11, and 6:1-8, in which the focus contents are the “curse” on “all the land”, and judgment against evil “between earth and sky” and among Shinar (Babylon)” in particular with judgment all over the land and the north in particular, it is also possible that this segment Zechariah 6:9-15 is a closing remark on those judgment messages: The true restoration of Jerusalem and rebuilding of the House of Yahweh will be fulfilled through the judgment of Yahweh over all the land.

### **5.2.9 Summary and comments on Zechariah 1:7-6:15**

Within the larger segment of Zechariah 1:7-6:15 there are clear division indicators between the visions. According to these signals of the development of new themes or scenes, this larger segment can be subdivided as follows: Zechariah 1:7-17; 2:1-4 (Eng. 1:18-21); 2:5-17 (Eng. 2:1-13); 3:1-10; 4:1-14; 5:1-4; 5:5-11; 6:1-8; 6:9-15. Within these divisions, the following oracles are included: Zechariah 1:14-17; 2:10-17 (Eng. 2:6-13); 3:6-10; 4:6-10; 6:9-15. Some of the oracles are closely related to the visions and considered to be part of the specific vision.

The first oracle Zechariah 1:14-17 occurs as an embedded clause in a dialogue between Yahweh and the messenger. This oracle is more closely related to the vision in 1:7-13 than the rest of the oracles. The focus content of the vision is about “a man” who is riding on a red horse and “horses, red, sorrel and white”, and what they did. Patrolling all the land is in focus: all the land was reported to be “sitting still and peaceful.” It seems to symbolize that Yahweh is taking control of all the land. This oracle elaborates on the focus content of the first vision. The appearance of all the land in the vision that seems to be “sitting still and peaceful” will be changed. Yahweh is angry with the nations who were “at ease”, and he has returned to Jerusalem with mercies. The House of Yahweh will be built in it and Jerusalem will prosper again.

The second oracle Zechariah 2:10-17 (Eng. 2:6-13) occurs in a separate unit, but it provides added information to the preceding visions in Zechariah 2:1-4 (Eng. 1:18-21) and 2:5-9 (Eng. 2:1-5). The second vision in Zechariah 2:1-4 (Eng. 1:18-21) is about the restoration of Jerusalem: The nations scattered Jerusalem, but they will be scattered themselves by “craftsmen.” The third vision in Zechariah 2:5-9 (Eng. 2:1-5) is about the rebuilding of Jerusalem. In the second oracle the restoration of Jerusalem is reaffirmed: The nations had spoiled Jerusalem, but now they have been a spoil in verses 8 and 9 (Eng. verses 4 and 5). Furthermore, Jerusalem will be “his holy dwelling.” The mention of “on that day” in this oracle repeated in the third oracle Zechariah 3:6-10 seems to suggest a connection between the oracles in the visions and the oracles in the following discourse (chapters 7-14). This connection will be considered in the next chapter analysing the holistic structure.

The third oracle in Zechariah 3:6-10 is closely related to the preceding vision in Zechariah 3:1-5. The same secondary topic, Joshua, occurs in both segments and the thematic macroword (“filthy” and “iniquities”) continues.

The fourth oracle in Zechariah 4:6-10 seems to be irrelevant to the vision of Zechariah 4:1-14, but it plays a significant role in the development of the theme and focus content in the vision of Zechariah 4:1-14 as follows. Firstly, the question about “these” seven in verse 5 is identified as “the eyes of Yahweh” in verse 10. Secondly Zerubbabel is one of “the two sons of the oil” in verse 14.

It seems that there is no connection between the oracle in Zechariah 6:9-15 and the vision in Zechariah 6:1-8, but this oracle plays a significant role within the larger segment of Zechariah 3:1-6:15. It is a part of the sequential discourse within Zechariah 3:1-6:15, and further within Zechariah 1:1-6:15. The connection between this oracle and the preceding segments is probably the reactivation of “Joshua” and “Shoot” from Zechariah 3:1-10 and the repetition of the thematic content of the rebuilding of the house of Yahweh from Zechariah 4:1-14. In relation with the preceding three visions Zechariah 5:1-4, 5:5-11, and 6:1-8, this oracle functions as a closing remark. The restoration of Jerusalem and the rebuilding of the House of Yahweh are the themes that are repeated throughout the visions. Actually, Zechariah 6:9-15, as a closing remark, goes back to the opening of the book of Zechariah. Interestingly, from the second oracles onwards, except for the fourth oracle in Zechariah 4:6-10, which plays a different role from the rest of the oracles, there are exhortations to Judah or Jerusalem. In the second oracle in Zechariah 2:10-17 (Eng. 2:6-13), there is an exhortation to “flee” or “escape,” which is similar to the exhortation “return to me” in Zechariah 1:1-6. In the third oracle in Zechariah 3:6-10, it is expressed as “if in my ways you walk, and if my charge you keep.” In this oracle Zechariah 6:9-15, the exhortation is expressed as: “if you surely listen to the voice of Yahweh” in verse 15. All these exhortations indicate a connection between the focus content of Zechariah 1:1-6 and most of the oracles in Zechariah 1:7-6:15. In this respect Zechariah 6:9-15 is as an epilogue to the larger segment of Zechariah 1:1-6:15 (cf. Clark 1994:554-555).



Various types of quotative formulae occur in the third larger segment (7:1-8:23). Among the repeated occurrences are לֵאמֹר (with אֵלֵי or אֶל-זְכַרְיָה). The phrase (וְיַהֲוֶה דְבַר-יְהוָה (צְבָאוֹת) which occurs only four times in this segment (Zech 7:4, 8; 8:1, 18) indicates subdivisions of the larger segment (cf. Clark 1985:328-330; Butterworth 1992:151). According to Hayes (2004:114, 116) וְיַהֲוֶה can be a text level deictic marker, and a cognitive connector with the preceding discourse, signaling the beginning of a new scene (cf. Miller 1999:440).

The role of Zechariah 7:1-3 within the larger segment (Zech 7:1-8:23) with its four occurrences of the quotative formula in 7:4, 8, 8:1, and 8:18 is as follows: 7:1 starts with the text level temporal deictic marker (cf. Zech 1:1, 7). In verses 2 and 3 the narrative introduces a dialogue between certain men with the priests and the prophets. The participants of the dialogue are related to the topical themes of the subsequent segments. Therefore Zechariah 7:1-3 functions as a frame or setting for the subsequent discourses within this larger segment (Zech 7:1-8:23).<sup>135</sup> The following units are the smaller segments within the larger segment Zechariah 7:1-8:23. As will be discussed, these smaller units are demarcated by indicators of unit boundaries. Considering the role of Zechariah 7:1-3 and subdivision markers of the larger segment in Zechariah 7:1-8:23 such as the phrase וְיַהֲוֶה דְבַר-יְהוָה (צְבָאוֹת), the subdivisions in this larger segment are as follows. Zechariah 7:4-7 will be examined with Zechariah 7:1-3 for the discourse in Zechariah 7:4-7 is closely related to that in Zechariah 7:1-3. The smaller segments of Zechariah 7:1-8:23 are the following:

- 7:1-7:7
- 7:8-14
- 8:1-17
- 8:18-23

### 5.3.1 Zechariah 7:1-7

וְיַהֲוֶה בְּשָׁנַת אַרְבַּע לְדַרְיוֹשׁ הַמֶּלֶךְ <sup>1</sup>	1. In the fourth year of Darius the king,
הָיָה דְבַר-יְהוָה אֶל-זְכַרְיָה	the word of Yahweh came to Zechariah,
בְּאַרְבַּעָה לַחֹדֶשׁ הַתְּשַׁעִי בְּכֶסֶלֶו	in the fourth of the ninth month, in Chislev.
וַיִּשְׁלַח בֵּית-אֵל שְׂרָאֲצַר וְרָגִם מֶלֶךְ <sup>2</sup>	2. And Beth-El had sent Sherezzer and Regem-Melech, and his men to appease

<sup>135</sup> Cf. Clark (1985:335) considers 7:1-3 as “a narrative introduction.”

וַאֲנִשְׁי לְחַלּוֹת אֶת־פְּנֵי יְהוָה	Yahweh
3 לֵאמֹר אֶל־הַכֹּהֲנִים אֲשֶׁר לְבֵית־יְהוָה צְבָאוֹת וְאֶל־הַנְּבִיאִים לֵאמֹר	3. saying to the priests who (wee) at the house of Yahweh of Hosts, and to the prophets, saying,
הֲאִבְכָה בַּחֹדֶשׁ הַחֲמִישִׁי הַזֶּה	“Should I mourn and abstain in the fifth month
כַּאֲשֶׁר עָשִׂיתִי זֶה כְּמֵה שָׁנִים פ	as I have done these many years?”
4 וַיְהִי דְבַר־יְהוָה צְבָאוֹת אֵלַי	4. And the word of Yahweh of Hosts came to me,
לֵאמֹר	saying
5 אֹמַר אֶל־כָּל־עַם הָאָרֶץ וְאֶל־הַכֹּהֲנִים	5. “Say to all the people of the land and to the priests,
לֵאמֹר כִּי־צַמְתֶּם וְסָפֹד בַּחֲמִישִׁי וּבַשְּׁבִיעִי	saying: when you fasted and mourned in the fifth and in the seventh month,
וְזֶה שְׁבַעִים שָׁנָה הָצוּם צַמְתִּי אָנִי	and during these seventy years did you really fast for me? for me? <sup>136</sup>
6 וְכִי תֹאכְלוּ וְכִי תִשְׁתּוּ	6. And when you eat and drink,
הֲלוֹא אַתֶּם הָאֹכְלִים וְאַתֶּם הַשֹּׂתִים	isn't it you who are eating and you who are drinking?
7 הֲלוֹא אֶת־הַדְּבָרִים אֲשֶׁר קָרָא יְהוָה בְּיַד הַנְּבִיאִים הָרִאשׁוֹנִים	7. Are not (these) the words that Yahweh proclaimed through the former prophets,
בְּהִיּוֹת יְרוּשָׁלַם יֹשֶׁבֶת וְשִׁלּוֹה	when Jerusalem and her surrounding cities were inhabited and at ease,
וְעַרְיָה סְבִיבְתֶיהָ וְהַנֶּגֶב וְהַשְּׁפֵלָה יֹשֵׁב פ	and her surrounding cities and the Negef and the Shefela inhabited?”

### 1. Boundaries of the segment

Zechariah 1:7 covers the whole series of visions. In this segment the temporal deictic orientation in Zechariah 7:1 does not only cover this segment, but also the subsequent discourses. Zechariah 7:1-3 functions as a setting or an introduction to the subsequent discourses in the larger segment (Zech 7:1-8:23). This setting is closely related to Zechariah 7:4-7, which will be considered here along with Zechariah 7:1-3.

### 2. Identification of potential theme traces

1) Topics: There is a conversation between the delegation sent by Beth-El and the priests and prophets, but they are not presupposed (having appeared previously) and not active in the discourse. They are not likely to be primary or secondary topics. The primary topic is “the word of Yahweh” (or “Yahweh”) in verses 1 and 4, or “me”

<sup>136</sup> Literally, “I?”

(referring to Yahweh in the object in verb conjugation (צָמַתְנִי, “you fast for me”) or an explicit pronoun (אֲנִי, “I”) in verse 5. The secondary topic is כָּל-עַם (“all the people”) (verse 5), which is referred to as אַתָּם (“you”) in explicit pronouns (verse 6) twice or as the subject in a verb conjugation (תֹּאכְלוּ, “you eat” and תִּשְׁתּוּ, “you drink”). אֲנִי (“I”) (verse 5) and אַתָּם (“you”) (verse 6) are in *contrastiveness*: It appeared that “you” (“all the people” and הַכֹּהֲנִים (“priests”) in verse 5) fasted and mourned for Yahweh, but it turned out that “you” did it for yourselves.

2) Syntactically marked configurations: אֲנִי (translated as “for me”) in verse 5, which is literally “I”, is right-dislocated using “for me” as a pronominal suffix (צָמַתְנִי, “you fast for me”). There are explicit pronouns, “I” in verse 5 and “you” in verse 6.

3) Unmarked but cognitively prominent configurations: There are repeated expressions such as “mourn and abstain” (verse 3) and “fasted and mourned” (verse 5) being carriers of the theme. After the prophetic formula הָיָה דְבַר-יְהוָה (“the word of Yahweh came”), the contents of the word of Yahweh follow. The contents are emphasized cognitively.

### 3. An analysis of the thematic development and establishment of the theme

As indicated in the repetitive expression, it is likely that the main content of the word of Yahweh mentioned in verse 4, is about fasting and mourning.<sup>137</sup> The focus content is about fasting and mourning. Besides, “me” and “you” are emphatic through the explicit pronouns, and in strong *contrastiveness* in verses 5 and 6: “All the people” fasted and mourned for themselves, and not for Yahweh. Yahweh (or the word of Yahweh, referred to as “me”) is the primary topic with “all the people” (referred to as “you”) the secondary topic. The local theme is that “you” seemingly attempted to fast and mourn for Yahweh (“me”), but eventually “all the people” (or “you”) did for it for themselves

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<sup>137</sup> After the cataphoric expression in v. 1, “the word of Yahweh came” is mentioned, the word of Yahweh is expected, and introduced with expressions of saying (לֵאמֹר) in v. 3, and thus the content of the word of Yahweh can be emphatic.

- v. 1 in the fourth year... (temporal deictic orientations)
- v. 3 mourn and abstain
- ∨
- v. 4 fasted and mourned
- v. 5 me [Yahweh] (explicit pronoun) (right-dislocation)
- v. 6 you (explicit pronoun) (twice)

### 5.3.2 Zechariah 7:8-14

וַיְהִי דְבַר־יְהוָה אֶל־זְכַרְיָה <sup>8</sup>	8. And the word of Yahweh came to Zechariah,
לֵאמֹר	saying
כֹּה אָמַר יְהוָה צְבָאוֹת <sup>9</sup>	9. “Thus says Yahweh of Hosts,
לֵאמֹר מִשְׁפַּט אֱמֶת שְׁפֹטוּ וְחַסְדַּי וְרַחֲמֵי עֲשׂוּ אִישׁ אֶת־אָחִיו	saying, truthful judgment you are to judge, and kindness and mercy you are to show to each other.
וְאַל־מָנָה וַיְתוֹם גֵּר וְעַנִּי אֶל־תַּעֲשֹׂקוּ <sup>10</sup>	10. And widow, fatherless, stranger, and the poor you should not oppress.
וְרַעַת אִישׁ אָחִיו אֶל־תַּחֲשֹׁבוּ בְלִבְבְּכֶם	Evil against his brother you are not to plot in your heart.”
וַיִּמָּאֲנוּ לְהִקְשִׁיב וַיִּתְּנוּ כַתֵּף סָרְרַת <sup>11</sup>	11. But they refused to listen and turned a stubborn shoulder,
וְאָזְנֵיהֶם הִכְבִּידוּ מִשְׁמוֹעַ <sup>138</sup>	and their ears they stoped from hearing.
וְלִבָּם שָׁמוּ שְׁמִיר מִשְׁמוֹעַ אֶת־הַתּוֹרָה וְאֶת־הַדְּבָרִים <sup>12</sup>	12. And their heart they made adamant from hearing the law and the words
אֲשֶׁר שָׁלַח יְהוָה צְבָאוֹת בְּרוּחוֹ בְיַד הַנְּבִיאִים הַרְאֵשְׁנִים	that Yahweh of Hosts had sent by his Spirit through the former prophets.
וַיְהִי קֶצֶף גָּדוֹל מֵאֵת יְהוָה צְבָאוֹת	So there was a great wrath from Yahweh of Hosts.
וַיְהִי כַאֲשֶׁר־קָרָא <sup>13</sup>	13. And just as he had called,
וְלֹא שָׁמְעוּ	and they did not listen
כִּן יִקְרָאוּ	so they called,
וְלֹא אֲשָׁמַע אָמַר יְהוָה צְבָאוֹת	but I would not listen,” says Yahweh of Hosts.
וְאֲסַעְרֵם עַל כָּל־הַגּוֹיִם <sup>14</sup>	14. “And I scattered them among all the nations
אֲשֶׁר לֹא־יָדְעוּם	that they did not know,
וְהָאָרֶץ נִשְׁמָה אַחֲרֵיהֶם	and the land was desolated behind them

<sup>138</sup> Literally, “their ears they made heavy from hearing.”

מעבר ומשב	without any one passing by or returning. <sup>139</sup>
וישימו ארץ חמדה לשמה פ	And they turned a pleasant land into desolation.

### 1. Boundaries of the segment

The prophetic formula “the word of Yahweh came” introduces the new content of the word of Yahweh. The subsequent segment is introduced by the same expression. Therefore this segment is a thematic unit.

### 2. Identification of potential theme traces

1) Topics: “Yahweh” (or “the word of Yahweh”) is the primary topic. He is renominalized in verses 9 and 12 (twice), and pronominalized as a pronominal suffix with a noun (ברוחו, “by his Spirit”) in verse 12, and as the subject in verb conjugation (“I”) in verses 13 (ולא אשמע, “but I did not listen”) and 14 (ואסערים, “and I scattered them”). “They” as the subjects in verb conjugation in verse 11 (וימאנו, “but they refused”) is presupposed from the preceding segment (“all the people” in 7:5), and repeatedly reactivated as the subjects in verb conjugation (“they”) in verses 11 (הכבירו, “they made heavy”), 12 (שמו, “they made”), 13 (ולא שמעו, “and they did not listen”), and 14 (יקראו, “they called”), and 14 (לא ידעו, “they did not know”, and וישימו, “and they made”), and as a pronominal suffix with a noun (“their”) in verses 11 (ואזניהם, “and their ears”), and 12 (ולבם, “and their heart”), and thus “they” are the secondary topic.

2) Focus structures: The cataphoric prophetic formula “thus says Yahweh” indicates the content of Yahweh’s words is in focus by the argument- focus structure.

3) Syntactically marked configurations: משפט אמת (“A truthful judgment”), and וחסד ורחמים (“and kindness and mercy”) in verse 9, ויעני גר ועני (“and widow, fatherless, stranger, and poor”) and ורעת איש אחיו (“evil against one another”) in verse 10, ואזניהם (“and their ears”) in verse 11, ולבם (“and their heart”) in verse 12, and והארץ (“and the land”) in verse 14, are all fronted.

<sup>139</sup> “with no one passing by and returning”.

4) Unmarked but cognitively prominent configurations: תְּהוֹרָה וְאֵת־הַדְּבָרִים (‘‘and the law and the words’’) in verse 12 are modified by a relative clause (אֲשֶׁר) which is an end-weight form.

### 3. An analysis of the thematic development and establishment of the theme

In verses 9 and 10 there are precepts of ‘‘the law and the words’’ of Yahweh that they have to follow. All the precepts are fronted and thus in focus. However, they did not listen. ‘‘Their ears’’ and ‘‘their heart’’ are fronted to emphasize their stubbornness, which is paraphrased in verse 13. In verse 14 ‘‘the land’’ is fronted to emphasize the desolation of the land. The focus content is in the following: ‘‘The law and the words’’ of Yahweh demanding a truthful judgment and kindness were given ‘‘by his Spirit through the former prophets,’’ but they did not listen. As a result of their stubbornness the land was desolated, and they were scattered. ‘‘They’’ (‘‘all the people’’ [Zech 7:5] in the preceding segment) are the secondary topic with Yahweh as the primary topic. The local theme is that their (‘‘all the people’’) stubbornness refusing to listen to Yahweh resulted in the desolation.

- v. 9      truthful judgment (fronted), judge...      kindness and mercy (fronted)
- v. 10      widow, fatherless, stranger, and poor (fronted)  
                    evil against one another (fronted)
- v. 11      their ears (fronted)
- v. 12      their heart (fronted)  
                    that Yahweh of Hosts has sent... (end-weight for ‘‘the law and the words’’)
- v. 14      the land (fronted)

### 5.3.3 Zechariah 8:1-17

וַיְהִי דְבַר־יְהוָה צְבָאוֹת לֵאמֹר	1. And the word of Yahweh of Hosts came, saying
כֹּה אָמַר יְהוָה צְבָאוֹת קִנְיָתִי לְצִיּוֹן קִנְיָה גְדוֹלָה	2. ‘‘Thus says Yahweh of Hosts, I am jealous on behalf of /for Zion, with great jealousy.
וְחַמָּה גְדוֹלָה קִנְיָתִי לָהּ	And with a great wrath I am jealous for her.’’
כֹּה אָמַר יְהוָה	3. Thus says Yahweh,

שְׁבִתִי אֶל־צִיּוֹן	“I will return to Zion,
וּשְׁכַנְתִּי בְּתוֹךְ יְרוּשָׁלַם	and I will dwell in the midst of Jerusalem.
וְנִקְרְאָה יְרוּשָׁלַם עִיר־הָאֱמֹת	And Jerusalem shall be called, the city of truth.
וְהָר־יְהוָה צְבָאוֹת הַר הַקֹּדֶשׁ ס	And the mountain of Yahweh of Hosts, the holy mountain.”
<sup>4</sup> כֹּה אָמַר יְהוָה צְבָאוֹת	4. Thus says Yahweh of Hosts,
עַד יֵשְׁבוּ זְקֵנִים וְזִקְנוֹת בְּרַחְבוֹת יְרוּשָׁלַם	“old men and old women will again sit in streets of Jerusalem,
וְאִישׁ מִשְׁעֲנֹתוֹ בְּיָדוֹ מִרְבַּי יָמִים	and each will hold his staff in his hand, because of great age. <sup>140</sup>
<sup>5</sup> וְרַחְבוֹת הָעִיר יִמְלְאוּ יְלָדִים וְיֻלְדוֹת	5. and streets of the city will be filled with boys and girls
מִשְׁחָקִים בְּרַחְבֹּתֶיהָ ס	playing in its streets.”
<sup>6</sup> כֹּה אָמַר יְהוָה צְבָאוֹת	6. Thus says Yahweh of Hosts,
כִּי יִפְלֵא בְעֵינֵי שְׂאֲרֵית הָעָם	“indeed it is wonderful in the eyes of the remnant of this people on those days,
הַזֶּה בְּיָמֵים הָהֵם	
גַּם־בְּעֵינֵי יִפְלֵא נְאֻם יְהוָה צְבָאוֹת פ	also in my eyes it is wonderful,” declares Yahweh of Hosts.
<sup>7</sup> כֹּה אָמַר יְהוָה צְבָאוֹת	7. Thus says Yahweh of Hosts,
הֲנִי מוֹשִׁיעַ אֶת־עַמִּי	“Look! I will save my people from the land
מֵאֶרֶץ מִזְרָח וּמֵאֶרֶץ מְבֹוא הַשָּׁמֶשׁ	of the east and the land of the west.
<sup>8</sup> וְהִבֵּאתִי אֹתָם	8. and I will bring them back,
וּשְׁכְּנוּ בְּתוֹךְ יְרוּשָׁלַם	and they will dwell in the midst of Jerusalem,
וְהָיוּ־לִי לְעָם	and they will be a people to me,
וְאֲנִי אֱהִיָּה לָהֶם לֵאלֹהִים בְּאֱמֹת	and I will be God for them, in truth and in righteousness.”
וּבְצִדְקָה ס	
<sup>9</sup> כֹּה־אָמַר יְהוָה צְבָאוֹת	9. Thus says Yahweh of Hosts,
תְּחַזְקֵנָה יְדֵיכֶם	“let your hands be strong.
הַשְּׁמָעִים בְּיָמֵים הָאֵלֶּה	Those who hear in these days,
אֵת הַדְּבָרִים הָאֵלֶּה מִפִּי הַנְּבִיאִים	these words from the mouth of the prophets
אֲשֶׁר בְּיוֹם יִסַּד בֵּית־יְהוָה צְבָאוֹת	that in the day the house of Yahweh of Hosts were founded,
תֵּהִיכַל לְהַבְנוֹת	the temple to be built.
<sup>10</sup> כִּי לִפְנֵי הַיָּמִים הָהֵם שָׂכַר הָאָדָם	10. For before those days there was no wage
לֹא נָהְיָה	for man,
וּשְׂכַר הַבְּהֵמָה אֵינָנָה	and no wage for animal.

<sup>140</sup> Literally, “because of many days”

וְלִיּוֹצֵא וּלְבָא אִין-שְׁלוֹם מִן-הַצָּר	And for those who went out and came in, there was no peace because of the adversary,
וְאֶשְׁלַח אֶת-כָּל-הָאָדָם אִישׁ בְּרֵעֵהוּ	and I sent all men each against another.
11 וְעַתָּה לֹא כִיָּמִים הָרִאשֹׁנִים	11. And now, not like the former days,
אֲנִי לְשְׂאֵרֵית הָעָם הַזֶּה נֹאֵם יְהוָה צְבָאוֹת	I (am) to the remnant of this people,” declares Yahweh of Hosts.
12 כִּי-זֶרַע הַשְּׁלוֹם	12. “For (it is) the seed of the peace.
תִּגְפֵן תִּתֵּן פְּרִיָּהּ	The vine will give its fruit,
וְהָאָרֶץ תִּתֵּן אֶת-יְבוּלָהּ	and the land will give its produce.
וְהַשָּׁמַיִם יִתְּנוּ טֶלֶם	And the skies will give their dew,
וְהִנְחַלְתִּי אֶת-כָּל-אֱלֹהֵי אֶת-שְׂאֵרֵית הָעָם הַזֶּה	and I will have the remnant of this people inherit all these.
13 וְהָיָה כַּאֲשֶׁר הָיִיתֶם קְלָלָה בְּגוֹיִם בַּיִת יְהוּדָה וּבַיִת יִשְׂרָאֵל	13. As you have been a curse among the nations, house of Judah and house of Israel,
כֵּן אוֹשִׁיעַ אֶתְכֶם	so I will save you
וְהִיִּיתֶם בְּרָכָה	and you will be a blessing.
אַל-תִּירְאוּ	Do not fear.
תַּחֲזִקְנָה יְדֵיכֶם ס	Let your hands be strong.”
14 כִּי כֹה אָמַר יְהוָה צְבָאוֹת	14. For, thus says Yahweh of Hosts,
כַּאֲשֶׁר זָמַמְתִּי לְהָרַע לָכֶם	“as I planed to harm you,
אֲבַתִּיכֶם אֶתִּי אָמַר יְהוָה צְבָאוֹת	when your fathers provoked me to anger, said Yahweh of Hosts.
וְלֹא נַחַמְתִּי	And I didn’t regret.”
15 כֵּן שָׁבַתִּי זָמַמְתִּי בַיָּמִים הָאֵלֶּה	15. “So I planned again in these days,
לְהַיְטִיב אֶת-יְרוּשָׁלַם וְאֶת-בַּיִת יְהוּדָה	to do good to Jerusalem, and to the house of Judah,
אַל-תִּירְאוּ	“do not fear.”
16 אֵלֶּה הַדְּבָרִים אֲשֶׁר תַּעֲשׂוּ	16. These (are) the things that you have to do.
דַּבְּרוּ אֱמֶת אִישׁ אֶת-רֵעֵהוּ	Speak truth with one another.
אֱמֶת וּמִשְׁפַּט שְׁלוֹם שִׁפְטוּ בַשְּׁעָרֵיכֶם	Truth and judgment of peace judge in your gates.
17 וְאִישׁ אֶת-רֵעֵת רֵעֵהוּ אַל-תַּחֲשְׁבוּ בְּלִבְבְּכֶם	17. and evil to one another, do not plot in your heart.
וּשְׁבַעַת שֶׁקֶר אַל-תִּאָהֲבוּ	And a false oath, do not like.
כִּי אֶת-כָּל-אֱלֹהֵי אֲשֶׁר שָׂנֵאתִי נֹאֵם-יְהוָה ס	For all these (are) things that I have hated,” declares Yahweh.

## 1. Boundaries of the segment

As in the previous segment (Zech 7:8-14), this segment starts with the prophetic formula “the word of Yahweh came” in verse 1. The next segment (Zech 8:18-23) also starts with the same formula. In this respect, this segment is a thematic unit. It is necessary to mention some characteristics of the structure of this segment. There are three kinds of prophetic formulae here. The first one is “the word of Yahweh came,” which seems to demarcate texts from the long-distance perspective. The second one is “thus says Yahweh,” which occurs more often than the other formulae, and indicates the content in focus by the argument-focus structure. The last one is “declares Yahweh,” which occurs sometimes at the end of the sentence, and seems to emphasize the content of the word of Yahweh, comparing it to the other contents of His word. The כִּי clause occurs in verses 10, 12, and 14. The כֵּן ... כִּאֲשֶׁר clause in verse 13, and verses 14-15 emphasizes the *contrastiveness*. The linguistic traces of the structure divides the segment in two parts: In the first part, “thus says Yahweh” is repeated, In the last part כִּי and כֵּן ... כִּאֲשֶׁר clauses occur.

## 2. Identification of potential theme traces

1) Topics: “Yahweh” (or “the word of Yahweh”) is the primary topic. He is renominalized in verses 2, 3, 4, 6, 7, 9, 10, and 14, pronominalized as the subject in verb conjugation (“I”) in verses 2 (קִנְאֹתַי, “I have been jealous”), 3 (שָׁבַתִּי, “I will return” and וּשְׁכַנְתִּי, “and I will dwell”), 10 (וְאֵשְׁלָחַהּ, “and I sent”), 12 (וְהִנַּחֲלֹתִי, “and I will have”), 13 (אוֹשִׁיעַ, “I will save”), 14 (זָמַמְתִּי, “I planned”), and 15 (שָׁבַתִּי זָמַמְתִּי, “I planned again”), as הִנְנִי + participle (הִנְנִי מוֹשִׁיעַ, “Look! I will save”) in verse 7, and as an explicit pronoun (אֲנִי, “I”) in verses 8 and 11. “Zion” (or “Jerusalem”) is the secondary topic. It occurs at first as the object of the preposition in verse 2 (לְצִיּוֹן, “for Zion”), and it is pronominalized as a pronominal suffix in a prepositional phrase in verses 2 (לָהּ, “for her”) and 13 (אֲתֶכֶם, “you”), as the subject in verb conjugation (“they” in verse 8 (וּשְׁכַנּוּ, “and they will dwell”, and וְהָיוּ, “and they will be”) and “you” in verse 13 (וְהָיִיתֶם, “and you will be”). It is also paraphrased as “Jerusalem” in verses 3 (twice), 4

and 15. as עִיר־הָאֱמֶת (“the city of truth”) in verse 3, as וְהַר־יְהוָה (“and the mountain of Yahweh”) in verse 3, as וְרַחְבוֹת הָעִיר (“and broad places of the city”) in verse 5, as לִי לְעָם (“my people”) in verse 8 and as בֵּית יְהוּדָה וּבֵית יִשְׂרָאֵל (“house of Judah and house of Israel”) in verses 13 and 15.

2) Focus structures: כֹּה אָמַר יְהוָה (“Thus says Yahweh”) occurs continuously from verse 2 to verse 9, and once in verse 14. Zechariah’s words emphasized the content of the words as the word of Yahweh more obviously to confirm the restoration promise of Yahweh. The other prophetic formula נֹאֵם יְהוָה זְבָאוֹת (“declares Yahweh of Hosts”) that is added at the end of the sentence in verse 6, 11, and 17, is a further confirmation. By the argument-focus structure of verses 16-17 הַדְּבָרִים אֲשֶׁר תַּעֲשׂוּ (“the things that you have to do”) are prescribed positively and negatively. The phrase אֲשֶׁר תַּעֲשׂוּ (“you have to do”) is identified as אֶל־תִּתְּהַבּוּ ... אֲשֶׁר תַּעֲשׂוּ (“speak truth... do not like”) in verses 16 and 17, and is in the argument-focus structure. The הִנֵּה + a participle clause indicates that the sentence הִנֵּה מוֹשִׁיעַ אֶת־עַמִּי (“Look! I will save my people”) is in focus by the sentence-focus structure.

3) Syntactically marked configurations: קִנְיָה גְדוֹלָה (“Great jealousy”) in verse 2 is right-dislocated and וְחַמָּה גְדוֹלָה (“and great wrath”) in verse 2 is left-dislocated. בְּעֵינַי (“In my eyes”) in verse 6 is in focus by the focus particle גַּם. In verse 8 אֲנִי (“and I”) is fronted and expressed as an explicit pronoun. In verse 10 שְׂכָר הָאָדָם (“wage for man”), וּשְׂכָר הַבְּהֵמָה (“and wage for animal”), and וְלִיּוֹצֵא וְלִבָּא (“and for those who went out and came in”) are fronted, and thus are thematic. In a similar way, in verses 16-17, אֱמֶת וּמִשְׁפַּט שְׁלוֹם (“truth and judgment of peace”), וְאִישׁ אֶת־רֵעֵהוּ (“and evil to one another”), and וּשְׁבַעַת שֶׁקֶר (“and a false oath”) are fronted.

4) Unmarked but cognitively prominent configurations: The repeated expressions are וּשְׁכַנְתִּי, “and I will dwell” in verse 3 and וּשְׁכֹנֵי, “and they will dwell” in verse 8), “save” (הִנֵּה מוֹשִׁיעַ, “Look! I will save” in verse 7 and אֲשִׁיעַ, “I will save” in verse 13), and אַל־תִּירָאוּ (“do not fear” in verses 13 and 15). The temporal deictic orientations לְפָנֵי הַיָּמִים הָהֵם (“before those days” in verse 10) and וְעַתָּה (“and now” in verse 11) set the frame for the subsequent discourse. The descriptions about

“before those days” (verse 10) and “now” (verse 11) are in *contrastiveness*, contrasting nowadays with past days. The כֵּן ... כִּאֲשֶׁר clause in verse 13, and in verses 14-15 also contrasts the present with the past, Yahweh’s planning to do good to the house of Judah who had been a curse.

### 3. An analysis of the thematic development and establishment of the theme

In spite of the lack of signals of change of the theme or the scene, this segment is divided into two parts:

- 1) verses 1-9, in which “thus says Yahweh of Hosts” are continuously repeated;
- 2) verses 10-17, in which the כִּי clause and כֵּן ... כִּאֲשֶׁר clauses occur.

In the first part, the content of the word of Yahweh follows each of the prophetic formulae “thus says Yahweh of Hosts,” although there is no discourse marker to connect them to each other. But, it is possible to see the connection through their content. Exhortations are repeated: 1) “let your hands be strong” in verses 9 and 13; 2) “do not fear” in verses 13 and 15. Right after the first occurrence of this exhortation in verse 9, three כִּי clauses (verses 10, 12, and 14) follow, which provide the reasons for the exhortations. The reasons for the exhortations are the emphatic *contrastiveness* between past days and the present (or future days) since Yahweh has returned to his people. In the last part of this segment, the *contrastiveness* between past days and nowadays (or future days) is repeated. In verses 10 and 11, the preposition לְפָנַי (before) and the particle עַתָּה (now) reflects the *contrastiveness*. The כֵּן ... כִּאֲשֶׁר clauses in verse 13, and verses 14-15 also reflect this *contrastiveness*.

Before the first occurrence of the exhortation (verse 9) and the כִּי clause (verse 10), the precepts of the word of Yahweh are given. Among these precepts of Yahweh, the first position of the word of Yahweh seems significant. The content of the first word of Yahweh is fronted, which indicates that it is thematic. The first two contents of the word of Yahweh are in contrast according to the reasons given in the last parts of this segment. The contents of the first two words of Yahweh are as follows: Yahweh has been jealous and wrathful, but he will return to Zion and dwell in it (verses 2-3). The contents following the word of Yahweh seem to be added or to be another aspect of the main message. Verse 2 refers to the past days (“before those days”) when Yahweh had

been jealous and angry with Zion. But “now” (or “in these days”) there is a restoration of Jerusalem (verses 3-9), which is also supported by repeated expressions “dwell” and “save.” This *contrastiveness* is repeated in verses 10-11. Each sentence is framed by temporal deictic orientations, “before those days” and “now.” The subsequent sentence in verse 12 is also framed by a possible temporal deictic orientation “the seed of peace” in contrast to the past days. In the last part of this segment the description of the time of restoration and the precepts of what people have to do are in fronted and marked configurations. Therefore the focus content is about restoration of Judah that is based on the hopeful promise of the days when Yahweh will “dwell” and “save”, but the people have to apply the exhortations of Yahweh, which are specified in verses 16-17. The secondary topic is “Zion” (or “Jerusalem”) with “Yahweh” as the primary topic. The local theme is that “Zion” has to follow the exhortations of Yahweh, given the Yahweh’s promise of restoration.

- vv. 2-9, 14 “thus says Yahweh” (argument-focus structure)
- v. 2 great jealousy (right-dislocated) great wrath (left-dislocated)
- v. 3  dwell   
 ▾
- v. 4  dwell
- v. 6 focus particle (אני): “in my eyes” in focus
- v. 7  I will save my people
- v. 8  dwell  I (explicit pronoun) (fronted)
- v. 10  before those days  (temporal deictic orientation)  
 ▲ no wage for man, no hiring of animal, for those who went out and came in  
 ▾ (fronted)
- v. 11  now  (temporal deictic orientation)
- v. 13  save   do not fear
- as (כִּאֲשֶׁר)  ←  כִּן (כִּן)  (contrastiveness in its content)
- vv. 14-15  as (כִּאֲשֶׁר)  ←  כִּן (כִּן)  (contrastiveness in its content)
- v. 15  do not fear
- vv. 16-17  truth and judgment of peace, one another the evil, a false oath (fronted)  
 Speak truth... do not like

### 5.3.4 Zechariah 8:18-23

וַיְהִי דְבַר־יְהוָה צְבָאוֹת אֵלַי <sup>18</sup>	18. And the word of Yahweh of Hosts came to me,
לֵאמֹר	saying,
כֹּה־אָמַר יְהוָה צְבָאוֹת <sup>19</sup>	19. “Thus says Yahweh of Hosts,
צוֹם הָרְבִיעִי וְצוֹם הַחֲמִישִׁי וְצוֹם הַשְּׁבִיעִי וְצוֹם הָעֲשִׂירִי יִהְיֶה לְבֵית־יְהוּדָה לְשִׂשׂוֹן וּלְשִׂמְחָה וּלְמַעֲרִים שׂוֹבִים וְהָאֱמֶת וְהַשְּׁלוֹם אֲהַבּוּ פ	the fourth, the fifth, the seventh, and the tenth fast will be for the house of Judah, joy and rejoicing, and pleasant holidays.
וְהָאֱמֶת וְהַשְּׁלוֹם אֲהַבּוּ פ	And Love truth and peace.”
כֹּה אָמַר יְהוָה צְבָאוֹת עַד <sup>20</sup>	20. Thus says Yahweh of Hosts again,
אֲשֶׁר יָבֹאוּ עַמִּים וַיֵּשְׁבוּ עָרִים רַבּוֹת	“people will come and the inhabitants of many cities.
וְהָלְכוּ יִשְׁבֵי אַחַת אֶל־אַחַת <sup>21</sup>	21. And the inhabitants of one (city) will go to another,
לֵאמֹר נֵלְכָה הַלּוֹךְ לְחַלּוֹת אֶת־פְּנֵי יְהוָה	saying, let us go to plead before Yahweh,

וּלְבַקֵּשׁ אֶת־יְהוָה צְבָאוֹת אֱלֹהֵי גַם־אֲנִי	and to seek Yahweh of Hosts, I will go, even I.
22 וּבָאוּ עַמִּים רַבִּים וְגוֹיִם עֲצוּמִים	22. And many people and strong nations will come
לְבַקֵּשׁ אֶת־יְהוָה צְבָאוֹת בִּירוּשָׁלַם	to seek Yahweh of Hosts in Jerusalem
וּלְחַלּוֹת אֶת־פְּנֵי יְהוָה ס	and to plead before Yahweh.”
23 כֹּה אָמַר יְהוָה צְבָאוֹת	23. Thus says Yahweh of Hosts,
בַּיָּמִים הַהֵמָּה אֲשֶׁר יַחְזִיקוּ עֲשָׂרָה אָנָשִׁים מִכָּל לְשׁוֹנוֹת הַגּוֹיִם	“in those days, ten men from all languages of the nations will seize,
וְהִחְזִיקוּ בַכֶּנֶף אִישׁ יְהוּדִי	and they will seize the hem of the robe of a Jewish man,
לֵאמֹר נֵלְכָה עִמָּכֶם	saying, let us go with you,
כִּי שָׁמַעְנוּ אֱלֹהִים עִמָּכֶם ס	for we have heard God is with you.”

### 1. Boundaries of the segment

As in the previous segment, this segment begins with the prophetic formula **צְבָאוֹת יְהוָה** (“and the word of Yahweh of Hosts came”). The next segment starts with another discourse marker **מִשָּׁא**. Thus, this segment is a thematic unit.

### 2. Identification of potential theme traces

1) Topics: “Yahweh” is the primary topic. Since “the word of Yahweh” was introduced in v. 18, the prophetic formulae “thus says Yahweh of Hosts (verses 19, 20, and 23)” introduces repeatedly the word of Yahweh. “Yahweh” is also repeatedly renominalized throughout this segment (verses 21 and 22), and paraphrased as **אֱלֹהִים** (“God”) in verse 23. **עַמִּים** (“People”) in verse 20 is a secondary topic, and it is paraphrased as **וְיֹשְׁבֵי עָרִים רַבּוֹת** (“and the inhabitants of many cities” in verse 20), **יֹשְׁבֵי אַחַת** (“the inhabitants of one [city]” in verse 21), **עַמִּים רַבִּים וְגוֹיִם עֲצוּמִים** (“many people and strong nations” in verse 22), and **עֲשָׂרָה אָנָשִׁים מִכָּל לְשׁוֹנוֹת הַגּוֹיִם** (“ten men from all languages of the nations” in verse 23). It is also pronominalized as the subject in verb conjugation (“they”, “we” or “us”) in verses 21 (**נֵלְכָה**, “let us go”) and 23 (**נֵלְכָה**, “let us go”, **וְהִחְזִיקוּ**, “and they will seize”, and **שָׁמַעְנוּ**, “we have heard”).

2) Focus structures: As in the previous segment (Zech 8:1-17), the prophetic formula “thus says Yahweh” occurs three times in verses 19, 20, and 23 which

functions as a division between the words of Yahweh, and also indicates that the sentences following the cataphoric expression “thus” are in focus. וְגוֹיִם עֲצוּמִים (“and strong nations”) in verse 22 is in focus by the unmarked argument-focus structure. The rest of contents of verse 22 is presupposed, but “strong nations” is added as newly asserted information. In a similar way, בְּכַנְף אִישׁ יְהוּדִי (“the hem of the robe of a Jewish man”) in verse 23 is in the argument-focus structure. The rest of the sentence is presupposed, but this expression is added as newly asserted information to the previous sentence.

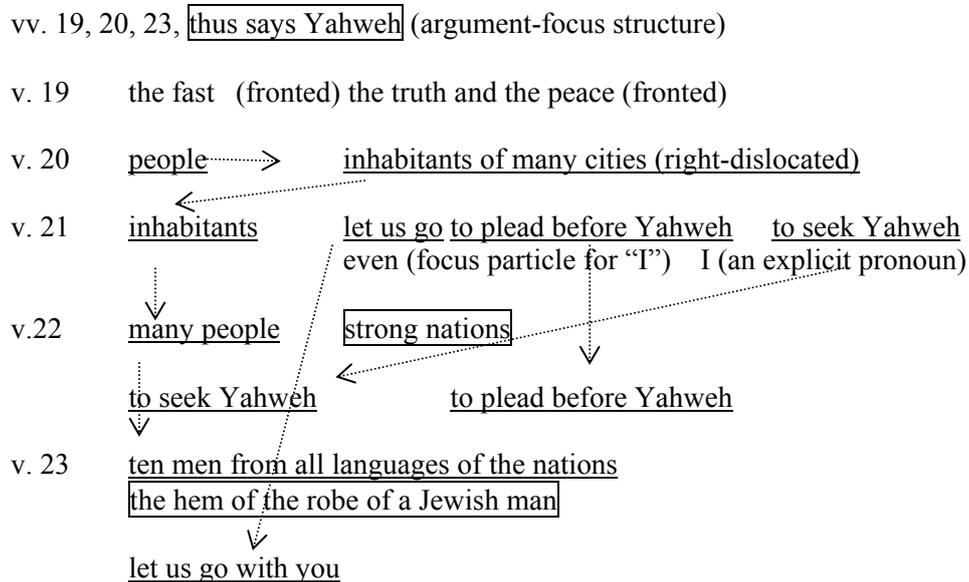
3) Syntactically marked configurations: צוֹם (“The fast”) and וְהָאֱמֶת וְהַשְׁלוֹם (“and the truth and the peace”) in verse 19 are fronted in exhortations to people as in the previous segment. וְיֹשְׁבֵי עָרִים רַבּוֹת (“and the inhabitants of many cities”) in verse 20 is right-dislocated. The explicit pronoun אֲנִי (“I”) in verse 21 with the focus particle (נִם) is in focus.

4) Unmarked but cognitively prominent configurations: There are some macrowords such as “people” and “inhabitants” (verses 20, 21, and 22), “to plead before Yahweh” (verses 21 and 22), “to seek Yahweh” (verses 21 and 22), and “let us go” (verses 21 and 23).

### 3. An analysis of the thematic development and establishment of the theme

The content of the first word of Yahweh (verse 19) is an exhortation to the people for truth and peace in verse 19, and all of the contents are in focus by way of fronting. The content of the second and third word of Yahweh (verses 20-23) is mainly about people (foreign nations) and Yahweh. Even foreign people plead with the Jewish people (in focus by the argument-focus structure in verse 23). The content (verses 20-23) describes the day of restoration of Jerusalem, and thus the glory of Jerusalem. The many nations who will come to Yahweh are mentioned in Zechariah 2:15 (Eng. 2:11) and 6:15, but in this segment, they are emphasized as a thematic element, as another aspect of the restoration of Jerusalem. As indicated by the repeated macrowords, the focus content is that people, even the strong nations (in focus by the argument-focus structure in verse 22), will come to seek and to plead before Yahweh, saying “let us go with you”.

“People” (foreign nations) or “inhabitants” is the secondary topic with Yahweh as the primary topic. The local theme is that many nations will come to plead before Yahweh.



### 5.3.5 Summary and comments on Zechariah 7:1-8:23

The five divisions of this larger segment are: 1) Zechariah 7:1-3; 2) 7:4-7; 3) 7:8-14; 4) 8:1-17; 5) 8:18-23. Due to the close connection between 7:1-3 and 7:4-7, the section of 7:1-7 is considered as a thematic unit. Based on the local themes of each segment, the segments can be divided as follows:

7:1-7	Fasting for themselves not for Yahweh
7:8-14	Their stubbornness and their desolation for not listening
8:1-17	Exhortations of Yahweh to follow, based on the promises of the restoration of Jerusalem
8:18-23	Another aspect of restoration: Many nations will come to Yahweh

The global theme in this larger segment (Zech 7:1-8:23) is about Israel’s past deeds in relationship with Yahweh, His exhortations, and confirmation of restoration, which can be seen as a part of the reasons for the exhortations. As will be articulated in the next chapter discussing the holistic structure in the book of Zechariah, the first and the last smaller segment in this larger segment are related in terms of fasting. Centering on the theme of fasting, this larger segment develops the exhortation to Yahweh’s people. By looking back upon Israel’s past deeds, they need to realize Yahweh’s requirement as His people. This requirement expressed in exhortation is given, based on the promise of the restoration of Jerusalem. The last segment of Zechariah 8:18-23 not only develops the

theme of restoration by introducing another aspect of restoration, but also connects with the first segment by continuing and concluding the theme of fasting.

## 5.4 Segment Four: Zechariah 9:1-11:17

In this larger segment (Zech 9:1-11:17) imperative verbs are found functioning as markers to signal the beginning of the new aspect of exhortation to Israel by Yahweh (Zech 9:9; 10:1; 11:1). As indicated by the text level deictic marker “an oracle (מִשָּׁא)” in Zechariah 9:1, the content in Zechariah 9:1-11:17 mainly deals with the “oracle” of Yahweh, in which the exhortations to Israel and to the nations are found. In this regard, imperatives as the expressions of exhortations, play a significant role in this larger segment. According to these fronted imperatives (Zech 9:9; 10:1; 11:1), the subdivisions of the larger segment Zechariah 9:1-11:17 can be divided as follows: 1) Zechariah 9:1-8; 2) 9:9-17; 3) 10:1-12; and 3) 11:1-17.

### 5.4.1 Zechariah 9:1-8

מִשָּׁא <sup>1</sup>	1. An oracle,
דְּבַר־יְהוָה בְּאֶרֶץ חֲדָרַךְ וּדְמֹשֶׁק מִנְחָתוֹ	the word of Yahweh (is) against the land of Hadrach, and rests on Damascus. <sup>141</sup>
כִּי לַיהוָה עֵינֵי אָדָם וְכָל שְׁבֵטֵי יִשְׂרָאֵל	For the eyes of men are on Yahweh, and all the tribes of Israel.
וְגַם־חַמַּת תְּגַבֵּל־בָּהּ צַר וְצִידוֹ	2. And also Hamath bordering on it, Tyre, and Zidon,
כִּי חֲכָמָה מְאֹד	even though (they are) very wise.
וְתִבֵּן צַר מְצוֹר לָהּ	3. And Tyre has built a fortress for herself,
וַתַּצְבֵּר־כֶּסֶף כַּעֲפָר	and has piled up silver as dust,
וְחֲרוֹץ כְּטִישׁ חוּצוֹת	and gold as the dirt of the streets.
הִנֵּה <sup>4</sup>	4. Look!
אֲדָנִי יִרְשָׁנָה	The Lord will dispossess her,
וְהִכָּה בַיָּם חֵילָהּ	and he will smite her power in the sea,
וְהִיא בָאֵשׁ תֹּאכַל	and she herself shall be consumed by fire.
תִּרְאֵ אַשְׁקֶלֶן וְתִירָא וְעַזָּה	5. Ashkelon will see and fear, and Gaza.
וְתַחִיל מְאֹד וְעֶקְרוֹן	And she will tremble greatly. And Ekron.
כִּי־הִבִּישׁ מִבְּטָהּ וְאֶבֶד מֶלֶךְ מֵעַזָּה	For her hope will put to shame and a king from Gaza will perish,
וְאַשְׁקֶלֶן לֹא תִשָּׁב	and Ashkelon will not remain.

<sup>141</sup> Literally, “Damascus (is) its resting place”

וַיָּשֶׁב מִמֹּזַר בְּאַשְׁדּוֹד <sup>6</sup>	6. And a bastard will dwell in Ashdod,
וְהִכַּרְתִּי גְאוּן־פְּלִשְׁתִּים	and I will cut off the pride of the Philistines.
וְהִסְרַתִּי דָמָיו מִפִּי <sup>7</sup>	7. And I will take away his blood from his mouth,
וְשִׂקְצָיו מִבֵּין שָׁנָיו	and his abominations from between his teeth.
וְנִשְׁאַר גַּם־הוּא לֵאלֹהֵינוּ	And he will also remain to our God,
וְהָיָה כְּאַלְפָּה בִיהוּדָה	and he will be like a leader in Judah,
וְעֶקְרוֹן כִּיבוּסִים	and Ekron (shall be) like the Jebusites.
וְחָנִיתִי לְבֵיתִי מִצָּבָה מְעַבֵּר וּמֹשֵׁב <sup>8</sup>	8. And I will encamp by my house because of the one passingby and returning.
וְלֹא־יַעֲבֵר עֲלֵיהֶם עוֹד נֹגֵשׁ	So tax-collector <sup>142</sup> will not pass by over them again.
כִּי עַתָּה רָאִיתִי בְעֵינַי ס	Because now I have seen with my eyes.

### 1. Boundaries of the segment

This segment starts with the word מֹשֵׁב which introduces a long-perspective segmentation (cf. 12:1; Mal 1:1). The next segment begins with imperative, and the הִנֵּה + a participle clause to signal the development of a new theme. Thus, this segment is a thematic unit.

### 2. Identification of potential theme traces

1) Topics: צַר (“Tyre”) in verse 2 functions as a secondary topic, and it is repeatedly reactivated as a pronominal suffix or an explicit pronoun (הִיא) in verses 3 (לָהּ, “for herself”) and 4 (יִרְשָׁנָה, “dispossess her” and חִילָּהּ, “her power”). It is likely that “Tyre” is a metonymy for the nations (Hamath, Ashkelon, Gaza, Ashdod, the Philistines, and Ekron) in this segment. In this sense, the focal elements for “Tyre” apply also to the other foreign nations. אֲדֹנָי (“The Lord”) in verse 4 is the primary topic. It is reactivated as the subject in verb conjugation (“I”) in verses 6 (וְהִכַּרְתִּי, “and I will cut off”), 7 (וְהִסְרַתִּי, “and I will take away”), and 8 (וְחָנִיתִי, “and I will encamp”).

2) Focus structures: The הִנֵּה + a clause in verse 4 indicates that the clause following the הִנֵּה is in focus by sentence-focus structure.

<sup>142</sup> Indicating “an oppressor.”

3) Syntactically marked configurations: הִיא (“she”) in verse 4 is an explicit pronoun, and הוּא (“he”) in verse 7 is also an explicit pronoun that is cognitively strengthened by the focus particle (נָם). “Gaza”, “Ekron”, and Ashkelon” in verse 5 are right-dislocated, and thus thematic.

4) Unmarked but cognitively prominent configurations: יִשְׂרָאֵל ... חֲכָמָה מְאֹד (“All the tribes of Israel, ...very wise”) in verse 1-2 is in end-weight for וְכָל שְׁבֵטַי (“the eyes of men”). The sentence in verse 3 is in *contrastiveness* with the one in verse 4: Tyre built and piled up, but the Lord will dispossess her and will smite her. “The eyes of men” in verse 1 is in *contrastiveness* with “my eyes” in verse 8: The eyes of men are looking up to Yahweh in expectation and Yahweh’s eyes are observing and protecting. The sentence in verse 1 functions as a deictic orientation, which frames the setting for the subsequent discourse.

### 3. An analysis of the thematic development and establishment of the theme

The first sentence in this segment frames the setting for the subsequent discourse as deictic (cataphoric) expressions. The כִּי clause functions as indicating a result clause (cf. Klein 2008:261): As a result of the judgment of Yahweh on Hadrach and Damascus, the eyes of all men, including “all the tribes of Israel, and Hamath also...” (v. 2) are on Yahweh looking up to Him. Verses 3-4 depict and emphasize the aspect of the Lord’s judgment in *contrastiveness*: Tyre tried to survive on her own, but the Lord will punish and smite her. In verses 5-6a, each nation that will be judged is right-dislocated, which seems to imply that every nation mentioned without exception, will be judged, based on what she has done. From verse 6b, “I” (referring to Yahweh) is reactivated as a primary topic, which emphasizes that it is Yahweh that takes an initiative in judgment. In verse 7 “the Philistines” is reactivated with suffixes and the pronoun “he” that is emphasized or by an explicit pronoun with a focus particle. Among the nations that will be judged and perish, some will remain to serve Yahweh. The names of the nations are repeatedly reactivated (Tyre) or right-dislocated (Gaza, Ekron, and Ashkelon). The nations play a significant role in the topics. In the beginning part of this segment, Tyre is repeatedly mentioned and thus a secondary topic. In the subsequent discourses of this segment, the other nations are emphatic by right-dislocation and relevant to the preceding Tyre in



12 שׁוּבוּ לְבִצְרוֹן אֲסִירֵי הַתְּקוּהָ	12. Return to the fortress, prisoners of the hope,
גַּם־הַיּוֹם מְגִיד מִשְׁנֵה אָשִׁיב לָךְ	even today telling (that) I will return to you a second time.
13 כִּי־דָרַכְתִּי לִי יְהוּדָה קֶשֶׁת	13. For I will strung Judah as a bow to me,
מִלְאֲתֵי אֶפְרַיִם	strung with Ephraim (as an arrow).
וְעוֹרְרֹתֵי בְנֵיךָ צִיּוֹן עַל־בְּנֵיךָ יָוָן	I will stir up your sons, Zion, against your sons, Javan.
וְשִׁמְתִּיךָ כְּחֶרֶב גִּבּוֹר	And I will make you like a warrior's sword.
14 וַיֵּהָוֶה עֲלֵיהֶם יְרָאָה	14. Then Yahweh will appear over them,
וַיֵּצֵא כְּבָרֶק חֶצוֹ	and his arrow will go out like lightning,
וְאֲדֹנָי יְהוִה בְּשׁוֹפָר יִתְקַע	and the Lord Yahweh will blow on the horn,
וְהִלָּךְ בְּסַעֲרוֹת תִּימָן	and go out with the storm of the south.
15 יְהוָה צְבָאוֹת יִגֹן עֲלֵיהֶם	15. Yahweh of Hosts will protect them,
וְאָכְלוּ וְכָבְשׁוּ אַבְנֵי־קֶלַע	and they will consume and subdue the sling stones,
וְשָׁתוּ הָמוֹ כְּמוֹ־יַיִן	and they will drink and make noise like wine,
וּמְלֵאוּ כַּמִּזְבֵּחַ כְּזוּיֹת מִזְבֵּחַ	and they will be full as a bowl, as corners of an altar.
16 וַיְהוֹשִׁיעֵם יְהוָה אֱלֹהֵיהֶם בַּיּוֹם הַהוּא כְּצֹאן עֵמוֹ	16. And Yahweh their God will save on that day his people as the flock.
כִּי אַבְנֵי־נֹזֵר מִתְנוֹסְסוֹת עַל־אֲדָמָתוֹ	For as precious stones of a crown they are sparkling over his land.
17 כִּי מַה־טוֹבוֹ וּמַה־יָּפִיּוֹ	17. For what his goodness, and what his beauty!
דָּגָן בַּחֹרִיִּם וְתִירוֹשׁ יִנּוּבֵב בְּתַלְלוֹת	Grain will make the young men flourish, and wine the young women.

### 1. Boundaries of the segment

The first sentence starts with two imperative verbs as exhortation to the inhabitants of Zion (identified as Jerusalem in v. 1). These imperative verbs signal the beginning of a new aspect to the exhortations of Israel. At the same time the הִנֵּה + a participle clause in verse 9 signals the development of a new theme. Following the two imperatives Yahweh promises that restoration will follow (verses 10 and 12b-16). Centering on the imperative verbs in verses 9 and 12, the first promises about “your king” occur after the הִנֵּה + a noun + imperfect clause, and the second groups of promises are given following the כִּי clauses.

9:9a	Rejoice Shout
9:9b-10	The הִגֵּה + a participle clause
9:12	Return
9:13-17	The series of the כִּי clauses

In this way, this segment keeps its thematic unity and therefore is a thematic unit.

## 2. Identification of potential theme traces

1) Topics: “Yahweh” is presupposed from the preceding segment, referred to as “I” in a form of the subject in verb conjugation (Zech 9:6-8), and still active in this segment, referred to as מְלִכְךָ (“your king”) (it is likely that “your king” is a representative of Yahweh) in verse 9. “Yahweh” is also renominalized in verses 14, 15, and 16, and pronominalized as the subject in verb conjugation in verses 10 (וְהִכַּרְתִּי), “and I will cut off”), 12 (אָשִׁיב, “I will return”), and 13 (דָּרַכְתִּי, “I will draw”), and as a pronominal suffix with a noun in verses 14 (חֲצוֹ, “his arrow”), 16 (עַמּוֹ, “his people”), and 17 (טוֹבוֹ, “his goodness” and יָפְיוֹ, “his beauty”). “Your king” in verse 9 is pronominalized as an explicit pronoun (הוּא, “he”) in verse 9, as the subject in verb conjugation (“he”) in verse 10 (וְדַבֵּר, “and he will speak”). In this way, “Yahweh” (or “your king”) is the primary topic. בַּת יְרוּשָׁלַם (“Daughter of Zion”), בַּת יְרוּשָׁלַם (“daughter of Jerusalem”) in verse 9, or “Zion” in verse 13 is a secondary topic, and is reactivated in the subsequent as an explicit pronoun אַתָּה (“you”) in verse 11 or as pronominal suffixes in prepositional phrases in verses 9 (לְךָ, “to you”), 14 (עֲלֵיהֶם, “over them”) and 15 (עֲלֵיהֶם, “them”), as pronominal suffix with a noun in verse 13 (בְּנֵיךָ, “your sons”), as pronominal suffix with a verb in verse 13 (וְשָׂמַתִּיךָ, “and I will make you”), as the subject in verb conjugation in verse 15 (וְאָכְלוּ וְכָבְשׁוּ, “and they will consume and subdue”), וְשָׁתוּ, “and they will drink” and וּמָלְאוּ, “and they will be full”), and as the object of the imperative verbs in verses 9 (בַּת יְרוּשָׁלַם and בַּת-צִיּוֹן) and 12 (אֲסִירֵי הַתְּקוּהָ, “the prisoners of hope”).

2) Focus structures: The הִגֵּה + a noun + imperfect clause in verse 9 signals the presentation of the new referent “your king,” which is in focus by the sentence-focus structure. In the subsequent discourse, by the predicate-focus structure, “your king” is

reactivated as an explicit pronoun (הוא) in verse 9, and as the subject in verb conjugation (וְדַבֵּר, “and he will speak”) or pronominal suffix to a noun (וּמִשְׁלָלוֹ, “and his rule”) in verse 10.

3) Syntactically marked configurations: הוא (“He”) in verse 9 is an explicit pronoun. את (“You”) in verse 11 is also an explicit pronoun with focus particle גם, which seems to be related to the imperative verb in verse 12. קֶשֶׁת (“A bow”) in verse 13 is fronted. In verses 14-15, וַיְהִיָּה עֲלֵיהֶם (“and Yahweh over them”), וַאֲדֹנָי יְהוָה (“and the Lord Yahweh”), and יְהוָה צְבָאוֹת (“Yahweh of Hosts”) are fronted.

### 3. An analysis of the thematic development and establishment of the theme

Centering on the imperatives in verse 9 and 12, it is likely that there is a division. In the first part (verses 9-11), “your king” is in focus (verse 9) and continuously reactivated as a primary topic. By the predicate-focus structure, newly asserted information is commented on the topic (verses 9-10). In the latter part of this segment, “I” or “Yahweh” functions as the primary topic, and is commented upon by focal elements (verses 10-16), and at the same time cognitively fronted to a prominent position. In both parts, the emphasis of the role of “your king” in the first part or “Yahweh” in the second part follows the exhortation of the imperatives. It is likely that the former is the ground for the latter. In other words, the sentences after the imperatives, regarding “your king” and “Yahweh”, are given for the purpose of the exhortations. Based on what Yahweh is going to do for His people, His people need to follow His exhortations.

Each part has its own thematic unity, which is signaled by the predicate-focus structure. Although the exhortation contents of the imperatives are different, the focus contents in each part are very similar: In both of them, the promise of Yahweh’s restoration or restoration through the “king” is given. Thus, the focus content is about the promise of restoration of Yahweh or through “king.” The primary topics are “your king” and “I” (or Yahweh), and that the secondary topic is “daughter of Zion” or “daughter of Jerusalem”. The local theme is as follows: Rejoice and return, daughter of Zion, based on the promise of what Yahweh is going to do for His people.



וְהִבִּישׁוּ רֹכְבֵי סוּסִים	and put to shame riders of horses.
<sup>6</sup> וַגְּבַרְתִּי אֶת־בֵּית יְהוּדָה	6. And I will make the house of Judah strong,
וְאֶת־בֵּית יוֹסֵף אֹשִׁיעַ	and the house of Joseph I will save.
וְהוֹשִׁבוֹתִים	And I will bring them back
כִּי רַחַמְתִּים	because I have loved them.
וְהָיוּ כַּאֲשֶׁר לֹא־זָנַחְתִּים	It will be as if I had not sent them away.
כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם	For I am Yahweh, their God
וְאֶעֱנֵם	and I will answer them.
<sup>7</sup> וְהָיוּ כְּגִבּוֹר אַפְרַיִם	7. And Ephraim will be like a warrior,
וְשִׂמְחָה לִבָּם כְּמוֹ־יַיִן	and their heart will rejoice as (from) wine,
וּבְנֵיהֶם יִרְאוּ	and their sons will see,
וְשִׂמְחוּ	and will rejoice.
יִגַּל לִבָּם בִּיהוָה	Their heart will shout with joy in Yahweh.
<sup>8</sup> אֲשַׁרְקָה לָהֶם	8. I will whistle to them
וְאֶקְבְּצֵם	and gather them
כִּי פִדִיתִים	because I have redeemed them,
וְרַבּוּ כְּמוֹ רַבּוּ	and they will be many as they were many.
<sup>9</sup> וְאֶזְרַעֵם בְּעַמִּים	9. And I sow them among the nations,
וּבְמִדְרָחוֹת יִזְכְּרוּנִי	but in the distant lands they will remember me.
וְחָיוּ אֶת־בְּנֵיהֶם	And they will live with their sons
וְשָׁבוּ	and return.
<sup>10</sup> וְהִשִּׁיבוֹתִים מֵאֶרֶץ מִצְרַיִם	10. Then I will bring them back from the land of Egypt
וּמֵאֲשׁוּר אֶקְבְּצֵם	and from Assyria I will gather them,
וְאֶל־אֶרֶץ גִּלְעָד וְלִבְנוֹן אָבִיָּאם	and to the land of Gilead, and to Lebanon I will bring them in,
וְלֹא יִמָּצֵא לָהֶם	and it (space) will not be found for them.
<sup>11</sup> וְעָבַר בַּיָּם צָרָה	11. And he will pass through the sea of distress,
וְהִכָּה בַיָּם גְּלִים	and smite waves in the sea,
וְהִבִּישׁוּ כָּל מְצוֹלוֹת יָאֵר	and all the depths of the Nile will be made dry,
וְהוֹרַד גְּאוֹן אֲשׁוּר	and the pride of Assyria will be brought down,
וְשִׁבַט מִצְרַיִם יִסּוֹר	and the rod of Egypt will depart.
<sup>12</sup> וַגְּבַרְתִּים בִּיהוָה	12. And I will make them strong in Yahweh,

וּבְשֵׁמוֹ יִתְהַלְּכוּ נְאֻם יְהוָה ס	and in his name they will march, declares Yahweh.
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### 1. Boundaries of the segment

As in the preceding segment, this segment also starts with an imperative verb, which signals the beginning of a new aspect of the exhortation by Yahweh.

### 2. Identification of potential theme traces

1) Topics: “Yahweh” in verse 1 is continuously renominalized in verses 1, 3, 5, 6, 7, and 12, and promominalized (or reactivated) as the subjects of the verb conjugation (“he”) in verses 1 (יָתֵן, “he will give”), 3 (וְשָׂם, “and he will make”) and 11 (וְעָבַר, “and he will pass”), and (“I”) in verses 3 (אֶפְקֹד, “I will visit”), 6 (וְגִבַּרְתִּי, “and I will make”), 9 (וְאָזְרַעֵם, “and I sow them”), 10 (וְהִשִּׁיבוֹתִים, “and I will bring them back”), and 12 (וְגִבַּרְתִּים, “and I will make them strong”), as pronominal suffixes with nouns in verses 3 (אָפִי, “my anger”, עֶרְוֹ, “his flock”, and הוֹדוֹ, “his splendor”) and 12 (וּבְשֵׁמוֹ, “and in his name”), as an explicit pronoun אֲנִי (“I”) in verse 6, and as pronominal suffixes in prepositional phrases (“him”) in verse 4 (מִמֶּנּוּ, “from him”) (four times) throughout this segment. Therefore, “Yahweh” is the primary topic, and the content of what he is doing is in focus. בֵּית יְהוּדָה (“The house of Judah”) is discourse-active first as the object in verse 3 (then in verse 6) and is then reactivated as a pronominal suffix in a prepositional phrase or a verb in verses 3 (אוֹתָם, “them”), 5 (עִמָּם, “with them”), and 6 (וְהוֹשִׁיבוֹתִים, “and I will bring them back”) and as the subject in verb conjugation in verse 5 (וְהָיוּ, “and they will be”, וְנִלְחָמוּ, “and they will fight”, and וְהִבִּישׁוּ, “and they will put to shame”). “Ephraim” in verse 6 (the house of Judah is metonymy for Ephraim) is discourse-active and is reactivated as a pronominal suffix in prepositional phrases or verbs in verses 7 (לִבָּם, “their heart” twice and וּבְנֵיהֶם, “and their sons”), 8 (וְאֶקְבְּצֵם, “and I will gather them”), 9 (וְאָזְרַעֵם, “and I sow them”), and 12 (וְגִבַּרְתִּים, “and I will make them strong”), and as the subject in the verb conjugation in verse 9 (וְחָיוּ, “and they will live”). Therefore, “the house of Judah” or “Ephraim” as Yahweh’s people are secondary topics.

2) Syntactically marked configurations: In verse 2, הַתְּרָפִים (“the teraphim”), וְהַקֹּסְמִים (“and the diviners”), and הַבֶּל (“(with) nothingness”) are fronted, and in the subsequent discourse (verse 3), עַל-הָרְעִים (“against shepherds”) and וְעַל-הַעֲתוּדִים (“and against leaders”) are fronted. In verse 4 מִמֶּנּוּ יִתֵּר מִמֶּנּוּ קֶשֶׁת מִלְחָמָה מִמֶּנּוּ (“and against leaders”) are fronted. In verse 4 מִמֶּנּוּ (“from him.... From him a battle bow, from him”) is fronted. In verses 9-10, וְאֶל-אֲרִיץ גִּלְעָד וְלְבָנוֹן אָבִיָּאם (“and to the land of Gilead and to Lebanon”) are fronted.

3) Unmarked but cognitively prominent configurations: In verses 1-2, there is *contrastiveness*: Yahweh is supporting His people and providing crops by making lightning and showers of rain, but the teraphim and the diviners did the opposite to what Yahweh had done. In the same way, the first כִּי clause in verse 2 is also in contrast with the כִּי clause in verse 3: The first כִּי clause in verse 2 indicates the acts of the diviners or idolatry (teraphim), while the כִּי clause in verse 3 indicates those of Yahweh to His people. There are macrowords, such as גִּבּוֹר (“warrior”) or וְגִבַּרְתִּי (“make strong”) (verses 5, 6, 7, and 12), similar repeated expressions such as “save”, “bring back”, “redeem”, “return”, “gather”, or “bring in” in verses 6 (אֲשִׁיעַ, “I will save” and וְהוֹשִׁיבוֹתִים, “and I will bring them back”), 8 (וְאֶקְבְּצֵם, “and I will gather them”), and 9 (וְשָׁבוּ, “and they will return”), and 10 (וְהוֹשִׁיבוֹתִים, “and I will bring them back” and וְאֶקְבְּצֵם, “I will gather them”).

### 3. An analysis of the thematic development and establishment of the theme

As in the preceding segment, this segment starts with the imperative verb: “Ask from Yahweh!” This is in the foreground, and the rest of the segment is given as the reason why His people should ask from Yahweh: The teraphim and diviners that His people sought turned out vanity and nothingness (verse 2), but it is Yahweh who makes them like warriors and makes them strong (verses 5, 6, 7, and 12). The teraphim and diviners that are fronted are therefore in focus in verse 2. This marked configuration by fronting and right-dislocation continues in the subsequent sentence in verse 3. The focuses are on the object of the punishment, and at the same time, on those who Yahweh will tend, “the house of Judah,” and in this way the destiny of both of them are in *contrastiveness*.

Two kinds of macrowords are found in this segment. The first one is related to the image of warrior: “warrior” or “make strong” is repeated in verses 5, 6, 7 and 12. Interestingly both the noun and the verb are expressed by the same consonants. This image of Yahweh’s making His people into a warrior is paraphrased in verses 3 and 4. Especially verse 4 is in marked configuration by fronting, and thus indicates that the warrior or the image of Yahweh’s making His people into warriors is thematic. The image that Yahweh makes his people warriors (or strong) is also expressed by the similar repeated macrowords: “save”, “bring back”, “redeem”, “return”, “gather”, or “bring in” (verses 6, 8, 9, and 10). In this way, the focus content of this segment is expressed by two kinds of macrowords (or similar repeated expressions): One is the image of Yahweh’s making His people warriors, and the other is the restoration or redemption of His people. In this focal content, it is Yahweh who plays a significant role as a primary topic, not terephim or diviners. “The house of Judah” and “Ephraim” as Yahweh’s people are secondary topics. Thus the local theme is as follows: Ask from Yahweh. He is the only one who will restore and make His people (the house of Judah or Ephraim) into warriors (or strong).

- v. 1 **Yahweh**...
- v. 2 **the teraphim**... the diviners... (with) nothingness (fronted)  
 כִּי clause (the first one)
- v. 3 **כִּי** clause  
 against shepherds (fronted) against leaders (fronted)  
 the house of Judah (right-dislocated)
- v. 4 from him [Yahweh]... From him a battle bow, from him (fronted)
- v. 5 warriors (גְּבוּרִים)
- v. 6 make strong (וּגְבַרְתִּי) saye bring back
- v. 7 warrior (גְּבוּר) gather redeem
- v. 8 in the distant lands (fronted) return
- v. 9 to the land of Gilead and Lebanon (fronted)
- v. 10 bring back gather → bring in
- v. 12 make strong (וּגְבַרְתִּים)

#### 5.4.4 Zechariah 11:1-17

פְּתַח לְבָנוֹן דִּלְתִּיךָ <sup>1</sup>	Open, Lebanon, your gates
וְתֹאכַל אֵשׁ בְּאַרְזֶיךָ	And fire will consume your cedars.
הִילַל בְּרוֹשׁ <sup>2</sup>	2. Wail, cypress,
כִּי־נָפַל אֲרֹז	for the cedar has fallen,
אֲשֶׁר אֲדָרִים שָׁדְדוּ	the mighty has been devastated.
אֵלוֹנֵי בָשָׁן	Wail, oaks of Basan,
כִּי יָרַד יַעַר הַבְּצוּר	for forest has come down.
קוֹל יִלְלַת הָרֹעִים <sup>3</sup>	3. The sound of the wailing of the shepherds,
כִּי שָׁדְדָה אֲדָרְתָם	for their splendor is destroyed.
קוֹל שִׁאֲנַת כְּפִירִים כִּי שָׁדַד גְּאוֹן הַיַּרְדֵּן ס	The sound of the roaring of young lions for the pride of the Jordan is devastated.
כֹּה אָמַר יְהוָה אֱלֹהֵי רַעַה אֶת־צֹאן הַהֲרֹגָה <sup>4</sup>	4. Thus says Yahweh, my God, “pasture the flock of the slaughter.” <sup>143</sup>
אֲשֶׁר קָנִיחֵן יַהֲרֹגֵן וְלֹא יֵאָשְׁמוּ <sup>5</sup>	5. Those who buy them slaughter them but

<sup>143</sup> meaning “destined for the slaughter.”

	are not guilty,
וּמְכַרֵיהֶן יֹאמֵר	and those who sell them say,
בְּרוּךְ יְהוָה	Blessed is Yahweh,
וְאֵשֶׁר	for I am rich,
וְרֵעֵיהֶם לֹא יַחְמוּל עֲלֵיהֶן	and their shepherds do not have pity on them.
6 כִּי לֹא אַחְמוּל עוֹד עַל־יֹשְׁבֵי הָאָרֶץ נֹאֵם־יְהוָה וְהָנָה	6. Indeed, I will not have pity on the inhabitants of the land,” declares Yahweh.
אֲנֹכִי מִמְצִיא אֶת־הָאָדָם אִישׁ בְּיַד־רֵעֵהוּ וּבְיַד מֶלֶכּוֹ	“And look! I am turning over each into the hand of his neighbor, and into the hand of his king.
וְכַתְּחוּ אֶת־הָאָרֶץ	And they will beat the land,
וְלֹא אֲצִיל מִיָּדָם	and I will not deliver from their hand.”
7 וְאַרְעָה אֶת־צֹאן הַהֲרֹגָה לְכֵן עֲנִי הַצֹּאן	7. And I pastured the flock of slaughter, therefore the afflicted of the flock.
וְאָקַח־לִי שְׁנֵי מַקְלוֹת	And I took for me two staffs,
לְאֶחָד קָרָאתִי נֶעֱם	for the one I have called “favor”,
וּלְאֶחָד קָרָאתִי הַבָּלִים	and for the other I have called “bonds”,
וְאַרְעָה אֶת־הַצֹּאן	and pastured the flock.
8 וְאֶכְחַד אֶת־שְׁלֹשַׁת הָרְעִים בְּיָרֵחַ אֶחָד	8. And I cut off the three shepherds in one month,
וְתִקְצַר נַפְשֵׁי בָהֶם	and I was annoyed with them
וְגַם־נִפְשָׁם בָּחֲלָה בִּי	and they also detested me.
9 וְאָמַר לֹא אֲרַעָה אֶתְכֶם	9. Then I said, “I will not pasture you,
הַמֹּתָה תָמוּת	the dying let it die,
וְהַנִּכְחָדָת	and what is to be destroyed,
תִּכְחָד	let it be destroyed.
וְהַנִּשְׁאָרוֹת	Those who are left over,
תֹּאכְלֶנָה אִשָּׁה אֶת־בֶּשֶׂר רֵעוּתָהּ	let them eat one another’s flesh.”
10 וְאָקַח אֶת־מַקְלִי אֶת־נֶעֱם	10. Then I took my staff, “favor,”
וְאִגְדַּע אֹתוֹ	and broke it in pieces,
לְהַפִּיר אֶת־בְּרִיתִי אֲשֶׁר כָּרַתִּי אֶת־כָּל־הָעַמִּים	to break my covenant that I had made with all the peoples.
11 וַתִּפָּר בַּיּוֹם הַהוּא	11. And it was broken on that day,
וַיֵּדְעוּ כֵן עֲנֵי הַצֹּאן הַשְּׂמֵרִים אֹתִי	and they, the afflicted of the flock who are observing me, knew
כִּי דְבַר־יְהוָה הוּא	that it (is) the word of Yahweh.
12 וְאָמַר אֲלֵיהֶם	12. Then I said to them,
אִם־טוֹב בְּעֵינֵיכֶם	“if (it is) good in your eyes,

הָבוּ שְׂכָרִי	give my wages,
וְאִם-לֹא	and if not,
חָדְלוּ	Stop.”
וַיִּשְׁקְלוּ אֶת-שְׂכָרִי שְׁלֹשִׁים כֶּסֶף	And they weighed my wages thirty pieces of silver.
<sup>13</sup> וַיֹּאמֶר יְהוָה אֵלַי	13. Then Yahweh said to me,
הַשְׁלִיכֵהוּ אֶל-הַיּוֹצֵר	“throw it to the potter,
אֲדָר הַיָּקָר אֲשֶׁר יָקַרְתִּי מֵעֲלֵיהֶם	the noble price that I was valued by them.
וַאֲקַחָהּ שְׁלֹשִׁים הַכֶּסֶף	So I took the thirty pieces of silver
וַאֲשַׁלְּכֶנּוּ אִתּוֹ בַּיַּת יְהוָה אֶל-הַיּוֹצֵר	and threw them in the house of Yahweh into the potter.
<sup>14</sup> וָאֲנִדַּע אֶת-מַקְלֵי הַשְּׁנִי אֶת הַחֲבָלִים	14. Then I broke my second staff in pieces, “bonds”
לְהַפְּרֵן אֶת-הָאֲחֻזָּה בֵּין יְהוּדָה וּבֵין יִשְׂרָאֵל ׀	to break the union between Judah and Israel.
<sup>15</sup> וַיֹּאמֶר יְהוָה אֵלַי	15. And Yahweh said to me,
עוֹד קַח-לְךָ כְּלֵי רֹעֵה אֹולִי	“again take for you the equipment of a foolish shepherd.
<sup>16</sup> כִּי הִנֵּה-אֲנֹכִי מִקִּים רֹעֵה בְּאֶרֶץ	16. For look! I am raising up a shepherd in the land,
הַנִּכְחָדוֹת לֹא-יִפְקֹד	what is to be destroyed he will not care for,
הַנֶּעֱרָר לֹא-יִבְקֹשׁ	and the lost he will not seek,
וְהַנִּשְׁבָּר לֹא יִרְפֹּא	and the injured he will not heal,
הַנִּצְבָּה לֹא יִכְלֹל	the exhausted he will not support,
וּבֶשֶׂר הַבְּרִיאָה יֹאכַל	and the flesh of the fat he will eat,
וּפְרִסֵיהֶן יִפְרֹק ׀	and their hoof he will tear off.
<sup>17</sup> הוּא רֹעֵי הָאֵלִיל עֲזָבֵי הַצֹּאן	17. Woe to the worthless shepherd who forsakes the flock.
חֶרֶב עַל-זְרוּעוֹ וְעַל-עֵינֵן	A sword on his arm, and on his right eye,
יְמִינוֹ זָרְעוֹ יְבוֹשׁ תִּיבֹשׁ	his arm will be utterly dried up,
וְעֵינֵן יְמִינוֹ כָּהָה תִּכְהָה ׀	and his right eye will be very dim.”

### 1. Boundaries of the segment

It is arguable whether verses 1-3 belong to the previous segment or to the subsequent discourse (cf. Klein 2008:311). The theme of verses 1-3 is related to the previous segment in terms of judgment against the nations, but the word הָרֹעִים (“the shepherds”) in verse 3 is also related to the subsequent discourse, in which the macroword “pasture

” (רעה)”) often occurs. As will be discussed Zechariah 11:4-17 is also a message of judgment over Yahweh’s people and their shepherds (leader). In this respect, Zechariah 11:1-3 and 11:4-17 are related. In addition, as in the preceding segments, this segment starts with an imperative verb, which signals the beginning of a new aspect to the exhortations by Yahweh. Therefore it is likely that 11:1 is the beginning of this segment, and thus 11:1-17 is a thematic unit. For Zechariah 12:1 begins with discourse marker **מִשָּׁנָה** signaling the beginning of a new theme.

## 2. Identification of potential theme traces

1) Topics: In verses 1-6, “Yahweh” functions as a primary topic, (reactivated as “I”). In verses 7-14 (וְאָרְעָה, “and I pastured”, וְאָקַח, “and I took”, קָרָאתִי, “I called” and וְאָרְעָה, “and I pastured” in verse 7, וְאָכַחֵר, “and I cut off” in verse 8, וְאָמַר, “and I said” and וְאָרְעָה, “I will not pasture” in verse 9, וְאָקַח, “and I took” and וְאָגִידֵה, “and I broke” in verse 10, וְאָמַר, “and I said” in verse 12, וְקִרְתִּי, “I was valued”, וְאָקַחְתָּה, “and I took”, and וְאֶשְׁלִיךְ, “and I threw” in verse 13, and וְאָגִידֵה, “and I broke” in verse 14), “I” (referring to Zechariah) as a representative of Yahweh functions as a primary topic. Then in verses 15-17, “Yahweh” is renominalized in verse 15, and pronominalized as an explicit pronoun אֲנֹכִי (“I”) in verse 16, and הרועים (“the shepherds”) functions as a secondary topic. “Shepherd” is pronominalized as the subject in verb conjugation (“he”) in verse 16 (לֹא יִבְלֶכֶל, “he will not care for”, לֹא יִרְפָּא, “he will not seek”, לֹא יִכְלֹךְ, “he will not support”, יֹאכַל, “he will eat” and יִפְרֹק, “he will tear off”) and as pronominal suffixes with nouns (“his”) in verse 17 (זְרוּעוֹ, “his arm”, and עֵין יְמִינוֹ, “his right eye” twice) and paraphrased as רְעֵי הָאֵלִיל (“worthless shepherd”) in verse 17.

2) Focus structures: The הִנֵּה + a pronoun + a participle clause in verses 6 and 16 indicates the sentence-focus structure, which functions to present new referents.

3) Syntactically marked configurations: אֲנֹכִי (“I”) in verses 6 and 16 is an explicit pronoun. הַמֵּתָה הַמֵּתָה (“The dying”), וְהַנִּכְחָדָת (“and what is to be destroyed”), and וְהַנִּשְׁאָרוֹת (“those who are left over”) in verse 9 are fronted. הַצֵּאן הַשְּׂמֵרִים אֶתִּי

עֲנִי (“The afflicted of the flock who are observing me”) in verse 11 is right-dislocated for “they” in the subject of the verb conjugation.

4) Unmarked but cognitively prominent configurations: The macrowords are “pasture” in verses 4 (רָעָה, “pasture”), 7 (וַאֲרָעָה, “and I pastured” twice), and 9 (לֹא אֲרָעָה, “I will not pasture”), and the names of the staff, נָעָם (“favor”) and הַבָּלִים (“bonds”) (verses 7, 10, and 14). There is *contrastiveness* between verse 5 and verse 6: Their shepherds do not have pity on Yahweh’s people, but now Yahweh will not have pity on them. עוֹד (“Again”) in verse 15 functions as a focus particle, indicating parallelism between וַאֲחַחֲלִי שְׁנֵי מִקְלֹת ( “and I took for me two staffs”) in verse 7 and קַח־לְךָ כְּלִי ( “take for you the equipment”) in verse 15.

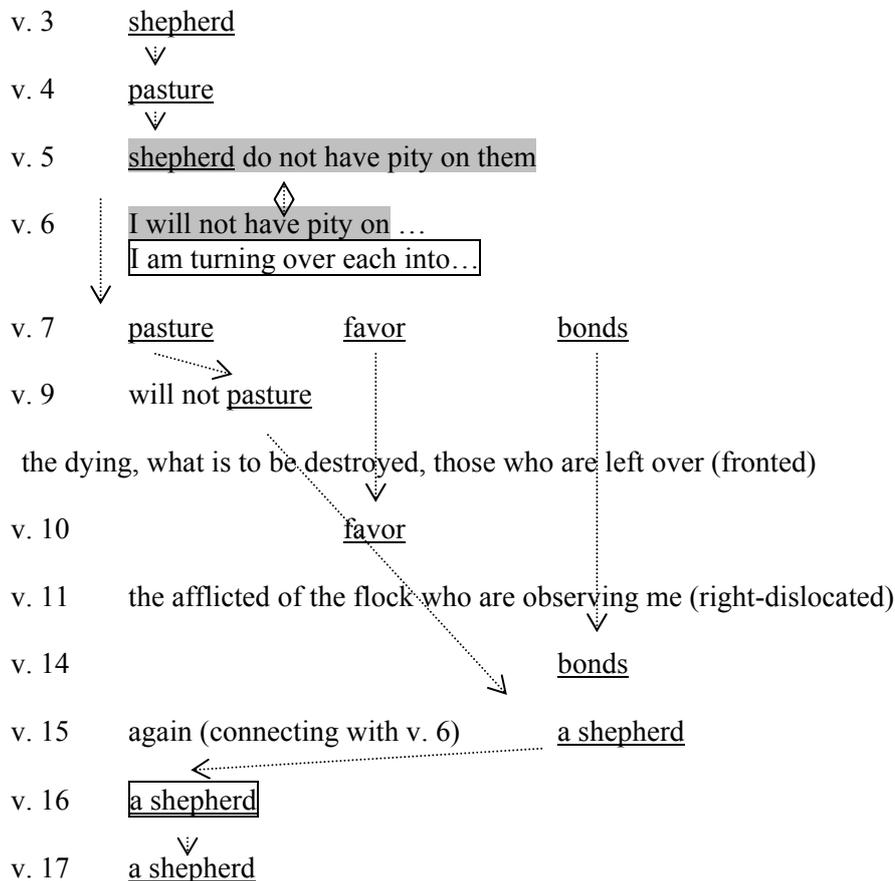
### 3. An analysis of the thematic development and establishment of the theme

In terms of change in primary topic, this segment is subdivided as follows:

11:1-6	the word of <b>Yahweh</b> : pasture the flock of the slaughter, And the judgment message
11:7-14	symbolic act of <b>Zechariah</b> to pasture the flock
11:15-17	<b>Yahweh</b> is raising up a “worthless shepherd” (the primary topic is in bold)

As indicated by one of the macrowords (“pasture” or “shepherd”), this segment develops its theme in relation with a “shepherd”, or “pasture.” In verses 4-5, Yahweh orders Zechariah to pasture the flock (His people), because the shepherds at that time did not do what they should do (verse 5). So Yahweh’s judgment follows (verse 6). In verses 7-14 the commandment in verse 4 to pasture the flock was executed by Zechariah (verse 7), but it was a failure, because of Israel’s rejection (וְגַם־נִבְשָׁם בְּחִלָּה בִּי, “and they also detested me” in verse 8). Zechariah finally stopped leading the people (verse 9) (cf. Klein 2008:333). This rejection is cognitively strengthened by the symbolic act of Zechariah to break staffs (verses 10 and 14). The particle “again” in verse 15 with a parallelism between “took for me two staffs” in verse 7 and “take for you the equipment of a foolish shepherd” in verse 15 signals the development of the new theme. Yahweh is raising up a shepherd, who can be identified as “a foolish shepherd” in verse 15 and “worthless shepherd” in verse 16. Then the judgment against this shepherd follows (verse 17). In this way, all three divisions speak about false shepherds, the miserable

destiny of the flock as the result of the false shepherds, and the judgment of the false shepherds. Yahweh was willing to pasture his flock, which is indicated by the commandment to Zechariah, but it turned out to be a failure, which is also indicated by the symbolic act of Zechariah to break the two staffs, “favor” and “bonds”. This pattern is repeated and emphasized in last division with a **הִנֵּה** clause and a woe oracle. The primary topic is Yahweh (in verses 7-14 Zechariah as a representative of Yahweh functions as a primary topic) and the secondary topic is a shepherd, and the focus content is about the judgment as indicated in verses 5 and 6 by *contrastiveness*. Therefore the local theme will be as follows: Yahweh was willing to pasture His flock (His people), but leaders who were supposed to play a shepherd role failed, and the judgment message follows.



#### 5.4.5 Summary and comments on Zechariah 9:1-11:17

The local themes in the larger segment 9:1-11:17 can now be summarized as follows:

9:1-8                      Judgment against the nations  
                                     The eyes of men are looking up to Yahweh

9:9-17	while the eyes of Yahweh will be watching and protecting Rejoice and Return The promise of restoration of Zion by Yahweh through “king.”
10:1-12	Ask from Yahweh. He is the only one who will restore and make His people strong
11:1-17	Judgment message to His people and the shepherds (their leaders)

In this larger segment of Zechariah 9:1-11:17 the imperative verbs are likely to lead discourse as foreground, in which case, most of the contents of this segments are related to Yahweh’s exhortation to Israel. The exhortation part is in the foreground, and the rest part in background or supportive line of the exhortation. This larger segment has a chiasmic structure. The first and last segments are about judgment, first against the nations, and then against Israel, especially its leaders. These segments are given as the grounds for the exhortation to Israel that are expressed in the second and third segments. The second and third segments are centered as the main focus content of the larger segment of Zechariah 9:1-11:17. Based on the promise of Yahweh, His people should return or ask from Him. Judgement against the nations and the message of judgment to His people and leaders is one of the ways of fulfillment of promise of Yahweh.

## 5.5 Segment Five: Zechariah 12:1-14:21

As with Zechariah 9:1, this larger segment starts with the expression **בַּיּוֹם**. This larger segment has an uncommon feature: “On that day” occurs 17 times. In chapters 12-13 the expression “on that day” occurs very often. There are several instances where it occurs with **וַהֲיִיה** in Zechariah 12:3, 9; 13:2, 4 to connect the new discourse with the preceding discourse as “part of the mainstream events.” It also introduces the “new paragraph or sub-paragraph” (Van der Merwe, Naudé and Kroeze 1999:331). Therefore **וַהֲיִיה** + the temporal phrase (“on that day”) is a discourse marker. According to this marker, chapters 12-13 are divided as follows: Zechariah 12:1-8; 12:9-13:1; 13:2-9. In 13:2-9 this marker occurs twice, but in this case it functions as a sub-division marker, because both parts are closely related as indicated by occurrences of macrowords.

Chapter 14 is introduced with the prominent configuration **וַהֲיִיה** + a noun + a participle clause. In comparison with the preceding discourses with “on that day,” it is

prominent. From a long-perspective on the text, chapter 14 is a larger thematic unit, which is subdivided into several smaller units. Sub-thematic units of chapter 14 are divided by marked configurations or unmarked configurations such as signals of thematic shifts of the macroword or by linguistic markers. The unit of Zechariah 14:6-12 starts with וְהָיָה + the temporal clause (“on that day”), which signals the connection with the preceding discourse, and introduces the new development or new aspect of the theme. In the subsequent section, various aspect of “on that day” are introduced. The unit of Zechariah 14:12-15 starts with the cataphoric expression “this”, followed by its references. The Zechariah 14:16-21 unit has no obvious marker, but it starts with וְהָיָה clause. As indicated by its macroword this unit develops a different theme from the preceding segments. In this respect Zechariah 14:16-21 is a thematic unit. Therefore chapter 14 is divided as follows: 1) Zechariah 14:1-5; 2) 14:6-11; 3) 14:12-15; 4) 14:16-21.

### 5.5.1 Zechariah 12:1-8

מִשָּׁא <sup>1</sup>	1. An oracle,
דְּבַר־יְהוָה עַל־יִשְׂרָאֵל	the word of Yahweh concerning Israel,
נִאֲמַר־יְהוָה נִטָּה שָׁמַיִם	declares Yahweh, who stretched out heaven,
וַיִּסַּד אֶרֶץ	and founded the earth,
וַיַּצֵּר רוּחַ־אָדָם בְּקִרְבוֹ פֶּ	and formed the spirit of man in his midst.
הִנֵּה <sup>2</sup>	2. Look!
אֲנֹכִי שֵׁם אֶת־יְרוּשָׁלַם סֶף־רַעַל	I will make Jerusalem a cup of staggering
לְכָל־הָעַמִּים סָבִיב	for all the surrounding peoples,
וְגַם עַל־יְהוּדָה יִהְיֶה	and the siege against Jerusalem will also
בְּמִצּוֹר עַל־יְרוּשָׁלַם	be against Judah .
וְהָיָה בַיּוֹם־הַהוּא אֲשֵׁים אֶת־יְרוּשָׁלַם	3. And on that day, I will make Jerusalem a
אֶבֶן מַעֲמָסָה לְכָל־הָעַמִּים	burdensome stone to all the peoples,
כָּל־עֹמְסֶיהָ שָׂרוּט יִשָּׂרוּטוּ	all who load it will be badly injured
וְנִאֲסְפוּ עָלֶיהָ כָּל גּוֹיֵי הָאָרֶץ	and all the nations of the land will gather
	against her.
בַּיּוֹם הַהוּא נֹאמַר־יְהוָה <sup>4</sup>	4. On that day, declares Yahweh,
אֶכֶּה כָּל־סוּס בַּתְּמָהוֹן	I will strike every horse with fright,
וְרֹכְבוֹ בַּשְּׂגָעוֹן	and its rider with madness,
וְעַל־בַּיִת יְהוּדָה אֶפְקַח אֶת־עֵינַי	and on the house of Judah I will open my
	eyes,

וְכָל סוּס הָעַמִּים אֶפֶה בְּעִוְרוֹן	and every horse of the peoples I will strike with blindness.
וְאָמְרוּ אֲלֵפֵי יְהוּדָה בְּלִבָּם <sup>5</sup>	5. Then leaders of Judah will say in their heart,
אֲמָצָה לִי יִשְׁבֵי יְרוּשָׁלַם בִּיהוָה צְבָאוֹת אֱלֹהֵיהֶם	“the inhabitants of Jerusalem are strength to me, in Yahweh of Hosts, their God.”
בַּיּוֹם הַהוּא אֲשִׁים אֶת־אֲלֵפֵי יְהוּדָה כְּכִיּוֹר אֵשׁ בְּעֵצִים וְכִלְפִיד אֵשׁ בְּעַמּוּר <sup>6</sup>	6. On that day, I will make the leaders of Judah like a basin of fire among trees, and like a torch of fire in sheaf,
וְאָכְלוּ עַל־יְמִין וְעַל־שְׂמֹאל אֶת־כָּל־הָעַמִּים סָבִיב	and they will consume all the peoples around them on the right and on the left
וַיֵּשְׁבֶה יְרוּשָׁלַם עוֹד תַּחְתֶּיהָ בִּירוּשָׁלַם פ	and Jerusalem will be inhabited again in her place in Jerusalem.
וַהּוֹשִׁיעַ יְהוָה אֶת־אֹהֲלֵי יְהוּדָה בְּרֵאשִׁיטָה <sup>7</sup>	7. Yahweh will save the tents of Judah first,
לְמַעַן לֹא־תִגְדַּל תְּפֹאֶרֶת בֵּית־דָּוִד וּתְפֹאֶרֶת יֹשְׁבֵי יְרוּשָׁלַם עַל־יְהוּדָה	so that the glory of the house of David and the glory of the inhabitants of Jerusalem may not be greater than that of Judah.
בַּיּוֹם הַהוּא יִגַּן יְהוָה בְּעַד יוֹשְׁבֵי יְרוּשָׁלַם <sup>8</sup>	8. On that day, Yahweh will defend the inhabitants of Jerusalem,
וְהָיָה הַנִּכְשָׁל בָּהֶם בַּיּוֹם הַהוּא כְּדָוִד	and the stumbling among them will be like David, on that day,
וּבֵית דָּוִד כְּאֱלֹהִים כְּמַלְאָךְ יְהוָה לִפְנֵיהֶם	and the house of David (will be) like God, like the messenger of Yahweh before them.

### 1. Boundaries of the segment

As in 9:1, a larger segment starts here with the word **בְּשֵׁא**, which seems to cover chapters 12-14. In this segment, the series of nominal phrases in verse 1 indicate its presentational function. The הִנֵּה + a pronoun + a participle clause in verse 2 indicates the development of the new theme that reports a new event or a new scene. Since Zechariah 12:9 starts with וְהָיָה + a temporal phrase, which signal the beginning of a new aspect of the theme, Zechariah 12:1-8 is a thematic unit.

### 2. Identification of potential theme traces

1) Topics: “Yahweh” in verse 1 is resupposed from the preceding segment (11:15), and repeatedly reactivated in the subsequent section (verses 2-8), and thus functions as a primary topic. Verses 2-8 is in the predicate-focus structure with a thematic unity in which Yahweh functions as the primary topic, referred to אֲנֹכִי (“I”) in an explicit pronoun (verse 2) and in a form of the subject in verb conjugation (אֲשִׁים,

“I will make” in verse 3, אָכָה, “I will strike” and אֶפְתָּח, “I will open” in verse 4, אֲשִׁים, “I will make” in verse 6), and renominalized as “Yahweh.”

2) Focus structures: The הִנֵּה + a pronoun + a participle clause in verse 2 indicates the development of a new theme that reports a new event or a new scene, and the phrase אֲנִי עוֹשֶׂה לְיְרוּשָׁלַם סֶף-רָעַל (“I am making Jerusalem a cup of staggering ...”) is in focus by the sentence-focus structure.

3) Syntactically marked configurations: עַל-יְהוּדָה (“Against Judah”) in verse 2 is fronted, and אֲמִצָּה (“strength”) in verse 5 is fronted. There is a focus particle גַּם in verse 2. In verse 4, וְעַל-בֵּית יְהוּדָה (“and on the house of Judah”) and וְכָל סוּס הָעַמִּים (“and every horse of the people”) are fronted.

4) Unmarked but cognitively prominent configurations: וַיִּצֵר רוּחַ-אָדָם בְּקִרְבּוֹ (“Who stretches out heaven... in his midst”) in verse 1 is modifying “Yahweh” through its end-weight, and thus Yahweh is cognitively stressed by the series of participle clauses. The information in these modifying clauses is newly asserted in the book of Zechariah. Therefore this segment starts with a new aspect of the מִשְׁאָה (“oracle”) and of “the word of Yahweh” in 12:1. The macroword is “Jerusalem” which is repeated in verses 2, 3, 5, and 6; בְּיּוֹם-הַהוּא (“on that day”) occurs often throughout chapters 12-13 (verses 3, 4, 6, and 8 especially in this segment). There is *contrastiveness* in verse 4 between the promise to the house of Judah and the judgment on the peoples.

### 3. An analysis of the thematic development and establishment of the theme

“Yahweh” is introduced as Creator in verse 1 as emphasized by the end-weight clauses. The reason why Yahweh is introduced as Creator is likely that the Creator of this world can also assure that the promise given by Him will be surely fulfilled. “Yahweh” as the primary topic functions as a trace to maintain thematic unity in this segment. Verses 2-9 is in the predicate-focus structure, describing what Yahweh or “I” as the primary topic does as the focus content. By the sentence-focus structure, “Jerusalem” in verse 2 is in focus and therefore prominent. In the subsequent discourse it occurs repeatedly as the macroword. The focus content is mainly about Jerusalem and sometimes about Judah.



וְסָפְדוּ עָלָיו כְּמִסְפַּד עַל־הַיְחִיד	and they will mourn for him like mourning over the only one,
וְהִמַּר עָלָיו כְּהִמַּר עַל־הַבְּכוֹר	and be bittering for him like bitterness <sup>144</sup> over the first-born.
<sup>11</sup> בַּיּוֹם הַהוּא יִגְדַּל הַמִּסְפָּד בִּירוּשָׁלַם כְּמִסְפַּד הַדָּרֶרֶמוֹן בְּבִקְעַת מְגִדּוֹ	11. On that day, the mourning will be great in Jerusalem like the mourning of Hadadrimmon in the plain of Megiddo.
<sup>12</sup> וְסָפְדָה הָאָרֶץ מְשֻׁפָּחוֹת מְשֻׁפָּחוֹת לְבָד	12. And the land will mourn every family by itself.
מְשֻׁפַּחַת בֵּית־דָּוִד לְבָד וּנְשֵׂיהֶם לְבָד מְשֻׁפַּחַת בֵּית־נָתָן לְבָד וּנְשֵׂיהֶם לְבָד	The family of the house of David by itself, and their wives by themselves, the family of Nathan's house by itself, and their wives by themselves.
<sup>13</sup> מְשֻׁפַּחַת בֵּית־לֵוִי לְבָד וּנְשֵׂיהֶם לְבָד מְשֻׁפַּחַת הַשְּׁמֵעִי לְבָד וּנְשֵׂיהֶם לְבָד	13. The family of the house of Levi by itself, and their wives by themselves, the family of Shime by itself, and their wives by themselves.
<sup>14</sup> כָּל הַמְשֻׁפָּחוֹת הַנִּשְׁאָרוֹת מְשֻׁפַּחַת מְשֻׁפַּחַת לְבָד וּנְשֵׂיהֶם לְבָד ס	14. All the families that are left, every family byt itself, and their wives by themselves.
<sup>13:1</sup> בַּיּוֹם הַהוּא	13:1. On that day,
יְהִי מְקוֹר נִפְתָּח לְבֵית דָּוִד וּלְיֹשְׁבֵי יְרוּשָׁלַם לְחַטָּאת וּלְנִדָּה	there will be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for purity.

### 1. Boundaries of the segment

This segment starts with וְהָיָה + a temporal phrase, which signals the beginning of the new aspect of the theme. The content of the initial sentence is about the destruction of all the nations for Jerusalem, and thus it is closely related to the preceding segment, in which the local theme is about Jerusalem that Yahweh will make “a cup of staggering” against the nations. However, this initial sentence in this segment (Zech 12:9) connects with the preceding segment on one hand, and signals the new aspect of what Yahweh will do for Jerusalem, on the other hand.<sup>145</sup> The next segment starts with וְהָיָה + a

<sup>144</sup> meaning “as one weeps bitterly.”

<sup>145</sup> In this respect, Zech 12:9 functions as a transition between 12:1-8 and 12:10-13:1. Redditt (1995:105; 2008:334) considers that 12:9 belongs to the preceding part (12:1-9). However, this study proposes that based on the knowledge of foreground and background (see chapter), the mainlines (foreground) are in 12:1, 2, 12:9-10, and 13:2 with supportive lines (background) between the mainlines, and thus that 12:9-10 with 12:9 as a transitional verse functions as the mainlines and the following parts as the supportive lines. These following parts consist of two set of sentences starting an adverbial phrase (“on that day”).

temporal phrase that indicates the development of new aspect as in this segment. Therefore, Zechariah 12:9-13:1 is a thematic unit.

## 2. Identification of potential theme traces

1) Topics: “Yahweh” from the preceding discourse in verse 8, is still reactivated as the subject in verb conjugation (“I”) or pronominal suffixes in prepositional phrases (“me” or “him”) in verses 9 (אֲבַקֵּשׁ, “I will seek”) and 10 (וְשָׁפַכְתִּי, “and I will pour out”), functioning as the primary topic. בֵּית דָּוִד (“The house of David”), and יְרוּשָׁלַם (‘the inhabitants of Jerusalem’) are also reactivated from the preceding discourse (verses 7 and 8), and still activated repeatedly as the subjects in verb conjugation (“they”) in verse 10 (וְהִבִּיטוּ, “and they will look”) and as הָאָרֶץ (“the land”) (verse 12) that is elaborated by right-dislocation construction in verses 12-14 (see 2) below), functioning as the secondary topics.

2) Focus structures: There are the sentence-focus structures in verse 10, which are newly asserted information, and the entire sentences are in focus: הֵן וְתַחֲנוּנִים (‘but I will pour out ... a spirit of grace and petition’), and דָּקְרוּ (“they pierced”). This new information is related to the macroword “mourn” (וְסָפְדוּ, “and they will mourn” in verse 10, הַמְסָפֵד, “the mourning” and כְּמִסְפָּד, “like the mourning” in verse 11, and וְסָפְדָה הָאָרֶץ, “and the land will mourn” in verse 12) which carries the theme, and continues to be relate to מְקוֹר (“a fountain”) in 13:1, in that “mourning” is the act of cleanness or repentance and the “fountain” is for sin and purity.

3) Syntactically marked configurations: In verses 12-14, מְשֻׁפְּחוֹת מְשֻׁפְּחוֹת (“every family”), מְשֻׁפְּחַת בֵּית-דָּוִד (“the family of the house of David”), ... and כָּל הַמְשֻׁפְּחוֹת (“all the families”) are right-dislocated for הָאָרֶץ (“the land”) in verse 12, and elaborates “the land.”

4) Unmarked but cognitively prominent configurations: There are repeated end-weights in verses 12-14. Following the sentence וְסָפְדָה הָאָרֶץ מְשֻׁפְּחוֹת מְשֻׁפְּחוֹת לְבָד (“and the land will mourn every family apart”) in verse 12, מְשֻׁפְּחוֹת מְשֻׁפְּחוֹת לְבָד (“every family apart”) is specified in the subsequent clauses, to emphasize the all-



### 5.5.3 Zechariah 13:2-9

וְהָיָה בַּיּוֹם הַהוּא נֶאֱמַר יְהוָה צְבָאוֹת	2. And on that day, declares Yahweh of Hosts,
אֶכְרִית אֶת־שְׁמוֹת הָעִצְבִּים מִן־הָאָרֶץ	I will cut off the names of the idols from the land,
וְלֹא יִזְכְּרוּ עוֹד	and they will not be remembered again,
וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטְּמֵאָה אֶעְבִּיר מִן־הָאָרֶץ	and also the prophets, and the unclean spirit I will take away from the land.
וְהָיָה כִּי־יִנְבֵּא אִישׁ עוֹד	3. When one prophecies again,
וְאָמְרוּ אֵלָיו אָבִיו וְאִמּוֹ יִלְדָּיו	his father and his mother who bore him will say to him,
לֹא תַחִיָּה	“you shall not live,
כִּי שָׁקַר דִּבַּרְתָּ בְּשֵׁם יְהוָה	because a lie you have spoken in the name of Yahweh,
וְדַקְרָהוּ אָבִיהוּ וְאִמּוֹ יִלְדָּיו	and his father and his mother who bore him will pierce him
בְּהִנְבְּאוֹ	when he prophecies.
וְהָיָה בַּיּוֹם הַהוּא	4. And on that day,
יִבְשׁוּ הַנְּבִיאִים אִישׁ מִחִזּוֹנוֹ	every prophet will be ashamed of his vision
בְּהִנְבְּאוֹתָו	when he prophecizes,
וְלֹא יִלְבְּשׁוּ אֲדָרֶת שַׁעַר לְמַעַן פָּחַשׁ	and they will not put on a hairy robe to deceive.
וְאָמַר לֹא נָבִיא אֲנִי	5. And he will say, “I am not a prophet,
אִישׁ־עֹבֵד אֲדָמָה אֲנִי	a tiller of the ground I am.
כִּי אָדָם הִקְנִי מִנְעוּרַי	For a man bought me for ground since my youth.
וְאָמַר אֵלָיו מָה הַמַּכּוֹת הָאֵלֶּה בֵּין יָדַיךָ	6. And one will say to him, “what (are) these wounds between your hands?”
וְאָמַר אֲשֶׁר הִפִּיתִי בֵּית מֵאֵהָבֵי ס	then he will answer, “I was wounded in the house of my friends.
חֶרֶב עוֹרִי עַל־רַעִי וְעַל־גֹּבֵר עִמִּיתִי	7. Sword, awake against my shepherd, and against the man, my fellow.
נֶאֱמַר יְהוָה צְבָאוֹת הִךְ אֶת־הַרְעָה	Declares Yahweh of Hosts, “strike the shepherd,
וּתְפוּצִין הַצֹּאן	and the sheep will be scattered.
וְהִשְׁבַּתִּי יָדִי עַל־הַצְעָרִים	And I will turn back my hand against the little ones.
וְהָיָה בְּכֹל־הָאָרֶץ נֶאֱמַר־יְהוָה	8. In all the land, declares Yahweh,
פִּי־שְׁנַיִם בָּהּ יִכָּרְתוּ וַיָּנֻעוּ	two thirds in it will be cut off, and perish,
וְהַשְּׁלִישִׁת יֹתֵר בָּהּ	but a third will be left in it.
וְהִבֵּאתִי אֶת־הַשְּׁלִישִׁת בָּאֵשׁ	9. I will bring the third into the fire,
וַיְצַרְפֵּתִים כְּצַרְף אֶת־הַכֶּסֶף	and refine them like the refining of silver,

וּבְחִנְתֵּם כְּבַחַן אֶת־הַזָּהָב	and test them like testing of gold.
הוּא יִקְרָא בְּשִׁמִּי	They will call on my name,
וְאֲנִי אֶעֱנֶה אֹתוֹ	and I will answer it,
אֶמְרֹתִי עִמִּי הוּא	I will say, “they are my people.”
וְהוּא יֹאמֵר יְהוָה אֱלֹהֵי ס	And they will say, “Yahweh (is) my God.”

### 1. Boundaries of the segment

This segment starts with וְהָיָה + the temporal phrase (בַּיּוֹם הַהוּא, “on that day”), which functions as connector to the preceding discourse, and signals the development of the new theme. In this segment וְהָיָה + the temporal phrase (“on that day”) occurs twice, but the second occurrence does not seem to indicate a new division. It connects the expansion of “the prophets” in the following verses with the preceding discourse on “the prophets.” The following segment introduces a new referent through the sentence-focus structure. Therefore, this segment is a thematic unit.

In this segment the expression declares יְהוָה נֹאֵם (“declares Yahweh”) occurs three times (verses 2, 7, and 8). Wherever this expression occurs, there is a shift. Based on this observation, this segment is divided in the following subdivisions: 1) Zechariah 13:2-6; 2) 13:7; 3) 13:8-9.

### 2. Identification of potential theme traces

1) Topics: “Yahweh” is the primary topic. “Yahweh” is presupposed from the preceding segment (“I” in a form of the subject in verb conjugation) and becomes active in verse 2, and pronominalized as the subject in verb conjugation (“I”) in verses 2 (אֶכְרִית, “I will cut off” and אֶעֱבִיר, “I will take away”) (twice), 7 (וְהִשְׁבַּחְתִּי, “and I will turn back”), and 9 (וְהִבֵּאתִי, “and I will bring”, וְאֲנִי אֶעֱנֶה, “and I will answer”, and אֶמְרֹתִי, “I will say”), as pronominal suffixes with nouns (“my”) in verses 7 (רֹעִי, “my shepherd”, עֲמִיתִי, “my fellow”, and יָדִי, “my hand”) and 9 (בְּשִׁמִּי, “on my name”, and עִמִּי, “my people”). שְׂמוֹת הָעֲצָבִים (“The names of the idols”) in verse 2 is not presupposed and newly asserted information, and thus can be a focal element, and it is also pronominalized as the subject in verb conjugation (וְלֹא יִזְכָּרוּ, “and they will not be remembered”) and is thus discourse active. In the same verse, וְאֶת־רוּחַ הַטְּמָאָה

הַנְּבִיאִים (“the prophets and the unclean spirit”) is newly asserted information as the other focal element. הַנְּבִיאִים (“The prophets”) is reactivated in the subsequent discourse up to verse 6. Therefore this new information is in focus and thematic. In that “the names of the idols” in verse 2 and “the prophets and the unclean spirit” in verse 2 are focal element and reactivated repeatedly in the subsequent discourse, both of them are the secondary topics.

2) Focus structures: “The prophets and the unclean spirit” is in focus by the unmarked argument-focus structure as follows:

I will cut off **the names of the idols**

I will also take away **the prophets and the spirit of uncleanness**

In verse 6 מָה (“what”) introduces the argument-focus structure, and הַאֵלֹהִים הַמְּכֹפֹת (“these wounds”) are identified in verse 6b as הַכִּפְתִּי בֵּית מֵאֲהָבָי (“I was wounded in the house of my friends”).

3) Syntactically marked configurations: “The prophets” and “the unclean spirit” in verse 2 are fronted. הוּא (“he”)<sup>146</sup> and וְאֲנִי (“and I”) in verse 9 are explicit pronouns. The focus particle נָם functions as emphasis on the “the prophets” in verse 2. שָׁקֵר (“A lie”) in verse 3 is fronted.

4) Unmarked but cognitively prominent configurations: Predicate verbs with the primary topic “Yahweh” (referred to as “I” or “he”) are similar repeated expressions: “cut off” and “take away” in verse 2 (אֶכְרִית, “I will cut off” and אֶעֱבִיר, “I will take away”); “awake”, “strike”, and “turn back” in verse 7 (עֹרֵר, “awake”, הָךְ, “strike” and וְהִשְׁבַּתִּי, “and I will turn back”); “cut off” and “perish” in verse 8 (יִכָּרֵתוּ, “It will be cut off” and יִנָּעֶוּ, “it will perish”). “On that day” in verse 4 signals a thematic development. “The prophets” are reactivated in verses 4-6, to add newly asserted information as focal elements. The prophetic formula נָאִם יְהוָה צְבָאוֹת (“declares Yahweh of Hosts”) functions here as the emphasized signal of thematic shift or development. It occurs three times in this segment (verses 2, 7, and 8).

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<sup>146</sup> It can be translated here as “they” considering the context where the word is used.

### 3. An analysis of the thematic development and establishment of the theme

Centering on the expression **נִאָם יְהוָה** (“declares Yahweh”), this segment is divided as follows: 1) Zechariah 13:2-6; 2) 13:7; 3) 13:8-9.

In the first subdivision (Zech 3:2-6), “the names of the idols” in verse 2 is in focus together with “the prophets and the unclean spirit” parallel with it. Both are in focus by the argument-focus structure, and are identified with one another. The last two are prominent by fronting with the emphasis of the focus particle, and continuously reactivated and thus cognitively prominent up to verse 6. The unit of verses 3-6 adds newly asserted information about the false prophets. “A lie” in verse 3 is fronted to signal the emphasis of their lie. In the second subdivision (Zech 13:7), the identity of shepherd is arguable. Possibly there is a shift of the object of judgment, or shepherd is an all-including term for the leaders, in which case it includes the false prophets. Either way, there is a shift in the second subdivision. The judgment message to the false prophets in verse 2 is expanded in the following. The second subdivision applies the judgment message to the shepherd in particular. The third subdivision (Zech 13:8-9) applies the judgment message to more general people “in all the land” (verses 8-9). In the conclusion of this segment, there are marked configurations that emphasize the relationship between Yahweh and His people: “THEY” will call me and “I” will answer, and THEY are my people, and THEY shall say, “Yahweh is my God.” In this segment, “Yahweh” (verse 2) is the primary topic with “the names of the idols” (verse 2) and the false “prophets” (verse 2) as secondary topics. The focus content is the judgment message as indicated by the marcowords (cut off, take away, awake, strike, and perish), and emphasized by the prophetic formula, “declares Yahweh.” But after the chastisement there will be a blessing and restoration of the rest: they are Yahweh’s people”, and Yahweh is their God. The local theme is that after Yahweh makes a judgement against “the names of the idols” and “the prophets and the unclean spirit”, there will be a blessing and restoration of His people.

- v. 2     the names of the idols
- cut off            ~~take away~~
- also (focus particle)     “the prophets, and the unclean spirit” (fronted)
- v. 3     a lie (fronted)
- v. 4     “the prophets will be ashamed”
- v. 6     what            I was wounded in the house of my dear ones
- ↓
- v. 7     awake     →     strike
- v. 8     cut off     →     perish
- v. 9     they (explicit pronoun)            I (explicit pronoun)  
           they (explicit pronoun)            they (explicit pronoun)

### 5.5.4 Zechariah 14:1-21

As mentioned above in the introduction to the larger segment Zechariah 12:1-14:21, based on signals of thematic shift by macroword or some linguistic markers, chapter 14 is divided as follows: 1) Zechariah 14:1-5; 2) 14:6-11; 3) 14:12-15; 4) 14:16-21.

#### 5.5.4.1 Zechariah 14:1-5

יְהִי הַיּוֹם <sup>1</sup>	1. Look!
יּוֹם-בָּא לַיהוָה	A day is coming for Yahweh
וְחֵלֶק שְׁלֹלְךָ בְּקִרְבְּךָ	when your spoil will be divided among you.
וְאַסְפַּחְתִּי אֶת-כָּל-הַגּוֹיִם אֶל-יְרוּשָׁלַם לַמִּלְחָמָה <sup>2</sup>	2. And I will gather all the nations to Jerusalem for battle,
וְנִלְכְּדָה הָעִיר	and the city will be captured
וְנִשְׁסוּ הַבָּתִּים	and the houses will be plundered,
וְהַנְּשִׂים תִּשְׁנַלְנֶה	and the women will be raped,
וַיֵּצֵא חֲצִי הָעִיר בְּגוֹלָה	and half of the people will go into the exile,
וְיִתֵּר הָעָם לֹא יִכָּרֵת מִן-הָעִיר	and the rest of the people will not be cut off from the city.
וַיֵּצֵא יְהוָה <sup>3</sup>	3. Then Yahweh will go out,
וְנִלְחַם בַּגּוֹיִם הָהֵם כְּיוֹם הַלְחָמוֹ בְּיוֹם קָרֵב	and fight against those nations like the day of his fighting in the day of battle.
וְעָמְדוּ רַגְלָיו בַּיּוֹם-הַהוּא עַל-הַר הַזֵּיתִים <sup>4</sup>	4. And his feet will stand on that day, upon the mountain of Olives
אֲשֶׁר עַל-פְּנֵי יְרוּשָׁלַם מִקֶּדֶם	that (is) before Jerusalem at the east,

וּנְבָקַע הַר הַזֵּיתִים מִחֲצִיּוֹ מִזְרָחָה וְיָמָה גַּיָּא גְדוֹלָה מְאֹד	and the mountain of Olives will be cleft in half from east, and to west, a very great valley.
וּמִשׁ חֲצִי הַהָר צְפוֹנָה וְחֲצִי־נֹגֵבָה	And half of the mountain will be removed to the north, and half of it to the south.
וְנִסַּתֶּם גַּיְאֵהָרִי <sup>5</sup>	5. And you will flee the valley of my mountains.
כִּי־יִגִּיעַ גַּיְהָרִים אֶל־אֶצֶל	For the valley of the mountains will reach to Azal,
וְנִסַּתֶּם	and you will flee
כַּאֲשֶׁר נִסַּתֶּם מִפְּנֵי הָרָעַשׁ בְּיָמֵי עֲזִיָּה מֶלֶךְ־יְהוּדָה	as you fled from the quake, in the days of Uzziah king of Judah.
וּבֹא יְהוָה אֱלֹהֵי	Then Yahweh my God will come
כָּל־קְדוֹשִׁים עִמָּךְ	and all the holy ones (are) with you.

### 1. Boundaries of the segment

The הַנְּהָ + a noun + a participle signals the development of the new theme, or the scene. The repetition of הַר הַזֵּיתִים (“the mountain of olives”) in verse 4 and the descriptions of the battle image with expressions like “capture” and “plunder” in verse 2 (הָעִיר), “and the city will be captured” and וְנִשְׁסוּ הַבָּתִּים, “and the houses will be plundered”), “fight” and “battle” in verse 3 (וְנִלָּחַם), “and he will fight” and קָרַב, “battle”), and “stand” in verse 4 (וְעָמְרוּ רַגְלָיו), “and his feet will stand”) sketches the image of Yahweh as a warrior. In considering this similar image and thematic unity within this segment, it is likely that this segment is a thematic unit.

### 2. Identification of potential theme traces

1) Topics: “Yahweh” is presupposed from the preceding segment (referred to as “I” in a form of the subject in verb conjugation), becomes active in verse 1, repeatedly reactivated in this segment, and thus the primary topic. “Yahweh” is pronominalized as the subject in verb conjugation (“I”) in verses 2 (וְאִסַּפְתִּי, “and I will gather”) and as pronominal suffix with nouns (“his”) in verses 3 (הַלְחָמוֹ, “his fighting”) and 4 (רַגְלָיו), “his feet”), and renominalized in verses 3 and 5. כָּל־הַגּוֹיִם (“All the nations”) in verse 2 as the object of Yahweh’s gathering, and הַר הַזֵּיתִים (“the mountain of Olives”) in verse 4 as the place where Yahweh will stand on that day are the secondary topics. “All the

nations” is reactivated as בְּגוֹיִם הָהֵם (“against those nations”) in verse 3. “The mountain of Olives” is renominialized in the same verse, and referred to as “mountain(s)” in verses 4 and 5.

2) Focus structures: The הִנֵּה + a noun + a participle clause signals that לִיְהוָה לְיָוֵם (“a day is coming for Yahweh”) stands in focus by sentence-focus structure that reports the new referent or scene. Yahweh is reactivated repeatedly as the primary topic in the unit up to its end in verse 5.

3) Syntactically marked configurations: וְיִתֵּר הָעָם (“and the rest of the people”) in verse 2 is fronted.

4) Unmarked but cognitively prominent configurations: “The mountain of Olives” is modified by a relative clause, and it is still active and newly asserted information is added to it to indicate the theme. בָּא (“Coming”) in the participle clause in verse 1 is repeated in verse 5 (וּבָא יְהוָה אֱלֹהֵי, “and Yahweh my God will come). The repetition of the macroword functions as emphasis on the impending advent of Yahweh. וְנִלְכְּדָה הָעִיר וְנִשְׁפּוּ הַבָּתִּים ... וְיִתֵּר הָעָם לֹא יִכָּרֵת מִן־הָעִיר (“and the city will be captured... and the rest of the people will not be cut off from the city”) in verse 2 is added description as end-weight to לְמִלְחָמָה (“for battle”).

### 3. An analysis of the thematic development and establishment of the theme

The הִנֵּה + a noun + a participle clause indicates “a day is coming for Yahweh” stands in focus by the sentence-focus structure. Therefore, this segment is about the coming of the day of Yahweh, but in the end of this segment, this assertion is repeated: יְהוָה אֱלֹהֵי וּבָא (“and Yahweh, my God will come”). The words or images in relation with war, introducing Yahweh as warrior, keep appearing in this segment with Yahweh as the primary topic who plays a significant role in the war. Therefore, the focus content of this segment is the proclamation of Yahweh that is coming as a warrior. Yahweh is the primary topic with “all the nations” and “mountains of Olives” as the secondary topics. The local theme is as follows: Yahweh will come as a warrior on that day to gather “all the nations” and stand on “the mountains of Olives.”

- v. 1 a day is coming for Yahweh
- v. 2 the city will be captured... will not be cut off from the city  
(end-weight for battle)
- v. 3 fight ← plunder / fighting → battle
- v. 4 stand ← the mountain of Olives
- v. 5 Yahweh my God will come

### 5.5.4.2 Zechariah 14:6-11

וְהָיָה בַיּוֹם הַהוּא לֹא־יְהִיָּה אֹר	6. And on that day, there will be no light,
יִקְרוּת יִקְפְּאוּן	the splendid ones will condense. <sup>147</sup>
וְהָיָה יוֹם־אֶחָד הוּא	7. And there will be one day.
יִדְרַע לַיהוָה	It is known to Yahweh.
לֹא־יוֹם וְלֹא־לַיְלָה	(It will be) neither day nor night,
וְהָיָה לְעֵת־עֶרֶב יִהְיֶה־אֹר	and during evening-time, there will be light.
וְהָיָה בַיּוֹם הַהוּא	8. And on that day,
יֵצְאוּ מַיִם־חַיִּים מִירוּשָׁלַם חֲצִיָם אֶל־הַיָם הַקֶּדְמוֹנִי וְחֲצִיָם אֶל־הַיָם הָאַחֲרוֹן	living water will flow from Jerusalem, half of them to the eastern sea, and other half to the western sea,
בְּקִיץ וּבְחֹרֶף יִהְיֶה	in summer and in winter it will be so.
וְהָיָה יְהוָה לְמֶלֶךְ עַל־כָּל־הָאָרֶץ	9. And Yahweh will be king over all the land,
בַּיּוֹם הַהוּא יְהוָה יְהוָה אֶחָד וְשְׁמוֹ אֶחָד	on that day, there will be one Yahweh and only His name.
יִסּוֹב כָּל־הָאָרֶץ כְּעֶרְבָה מִגֵּבָה לְרִמּוֹן נָגַב יְרוּשָׁלַם	10. All the land will change like the plain. From Geba to Rimmon, south of Jerusalem.
וּרְאֵמָה וַיֵּשְׁבָה תַּחְתֶּיהָ	And she <sup>148</sup> will rise and dwell in her place,
לְמִשְׁעַר בְּנֵימִן עַד־מְקוֹם שַׁעַר הָרִאשׁוֹ עַד־שַׁעַר הַפְּנִיּוֹם וּמִגֵּדֶל חַנְּנָאֵל עַד יִקְבֵי הַמֶּלֶךְ	from the gate of Benjamin to the place of the first gate, unto the corner gate, and from the tower of Hananeel, up to the wine-press of the king.
וַיֵּשְׁבוּ בָהּ	11. And they will dwell in it,
וְחָרָם לֹא יִהְיֶה־עוֹד	and there will be no destruction again,
וַיֵּשְׁבָה יְרוּשָׁלַם לְבִטָח	and Jerusalem will dwell peacefully.

<sup>147</sup> NIV and ESV follow the Greek reading and thus translate it as “cold and frost.” The literal reading is suggested to denote the diminishment of light (sunlight and moonlight) (cf. CSB and NAS)

<sup>148</sup> meaning “Jerusalem.”

## 1. Boundaries of the segment

The  $\text{וְהָיָה}$  + a temporal phrase connects this segment with the preceding discourse, and introduces a new thematic or scenic development. This segment continues to speak about  $\text{בַּיּוֹם הַהוּא}$  (“on that day”), but a new aspect of “that day” is introduced. In verse 8 the same configuration occurs with  $\text{וְהָיָה}$  + a temporal phrase. The repeated configuration emphasizes that the message is about what happens next “on that day”, with added significant information. The next segment starts with the deictic (cataphoric) expression  $\text{וְזֹאת}$  (“and this”) in Zechariah 14:12 to signal the development of a new aspect of the theme. Therefore, 14:6-11 is a thematic unit.

## 2. Identification of potential theme traces

1) Topics: “Yahweh” is presupposed from the preceding segment (where “Yahweh” was the primary topic), and becomes active in verse 9 and renominalized and pronominalized in verse 9 ( $\text{וְשֵׁמוֹ}$ , “and his name”), although “Yahweh” does not occur often. In this segment, the focal elements (verses 6-11) are added to the topical element “on that day” (in topic-comment constructions), and thus “on that day” functions as the secondary topic.

2) Focus structures:  $\text{יּוֹם־אֶחָד}$  (“One day”) in verse 7 is identified in the subsequent sentence  $\text{הוּא יִדְרַע ... יְהִי־אֹר}$  (“It is known... there will be light”), which is in focus by the argument-focus structure.

3) Unmarked but cognitively prominent configurations:  $\text{לֹא־יְהִי־אֹר}$  (“There will be no light”) (verse 6) is emphasized by the  $\text{וְהָיָה}$  + a temporal phrase (“on that day”), and is introduced as a new aspect of “on that day” in this segment. Another aspect is about  $\text{מַיִם־חַיִּים}$  (“living water”) from Jerusalem (verse 8) emphasized by end-weight.  $\text{אֶחָד}$  (“One”) is in focus by the repetitive structure in verse 9:  $\text{וְשֵׁמוֹ אֶחָד}$   $\text{יְהִי־יְהוָה}$  (“There will be ONE Yahweh, and ONE His name”).  $\text{כַּעֲרֵבָה}$  (“like the plain”) is added in verse 10 with newly asserted information in the predicate-focus structure, and end-weight.

### 3. An analysis of the thematic development and establishment of the theme

In this segment various aspects of “on that day” are introduced, and emphasized in its own configuration: “no light”, “the living water” from Jerusalem, “Yahweh will be one”, and “the plain.” Among the aspects of “on that day” Yahweh as king is emphasized and introduced as Yahweh will be ONE, and His name will be ONE. The focus content of this segment is the various aspects of Yahweh’s day, and Yahweh as king in particular. The secondary topic is “on that day” with Yahweh as the primary topic. The local theme is that on that day Yahweh will come as a king, and there will be changes (as indicated focal elements to the topical element “on that day”).

- v. 6 no light
- v. 7 one day (argument-focus structure)
- v. 8 living water (end-weight)
- v. 9 There will be ONE Yahweh, and ONE His name
- v. 10 the plain (end-weight)

#### 5.5.4.3 Zechariah 14:12-15

וְזֹאת תְּהִי־הַמִּגַּפָּה <sup>12</sup>	12. And this will be the plague
אֲשֶׁר יִנָּף יְהוָה אֶת־כָּל־הָעַמִּים	with which Yahweh will strike all the peoples
אֲשֶׁר צָבְאוּ עַל־יְרוּשָׁלַם	who have waged war against Jerusalem.
הַמֶּקַּח בְּשָׂרוֹ	Their flesh will rot,
וְהוּא עֹמֵד עַל־רַגְלָיו	and while they are standing on his feet,
וְעֵינָיו תִּמְקָנָה בַּחֲרִיָּה	and their eyes will rot in their holes,
וּלְשׁוֹנָם תִּמְקַח בְּפִיהֶם	and their tongue will rot in their mouth.
וְהָיָה בַיּוֹם הַהוּא <sup>13</sup>	13. And on that day,
תְּהִיָּה מְהוֹמָת־יְהוָה רַבָּה בָּהֶם	a great panic from Yahweh will be among them,
וְהִחֲזִיקוּ אִישׁ יָד רֵעֵהוּ	and each will seize the hand of neighbor,
וְעָלְתָה יָדוֹ עַל־יַד רֵעֵהוּ	and his hand will rise up against the hand of his neighbor.
וְגַם־יְהוּדָה תִּלָּחֵם בִּירוּשָׁלַם <sup>14</sup>	14. And Judah will also fight against Jerusalem,
וְאֶסְפָּה חֵיל כָּל־הַגּוֹיִם סָבִיב	and the force of all the surrounding nations will be gathered,
זָהָב וְכֶסֶף וּבְגָדִים לְרַב מְאֹד	gold and silver and apparel, in great abundance.

15 וְכֵן תְּהִיָּה מִגִּפְתֵּי הַסּוֹס הַפָּרָד הַגָּמֶל וְהַחֲמוֹר	15. and so is the plague of the horse, mule, the camel, and donkeys,
וְכָל-הַבְּהֵמָה אֲשֶׁר יְהִיָּה בַּמַּחֲנֹת הַהֵמָּה כַּמִּגַּפָּה הַזֹּאת	and of the all the animals that are in these camps as this plague.

### 1. Boundaries of the segment

This segment starts with the cataphoric expression “this”, which indicates the development of the new theme or the new aspect of the theme. In the previous segment, various aspects of “on that day” were introduced. This segment deals with a new aspect of “on that day”, specifically with the theme of judgment, and the plague in particular. Although there is not an obvious marker with which the next segment begins, the theme is changed in it. Therefore, Zechariah 14:12-15 is a thematic unit.

### 2. Identification of potential theme traces

1) Topics: “Yahweh” is presupposed from the preceding segment (Zech 14:6-11) and becomes active in verse 12, and he is the one who is behind “the plague” in verses 12 (הַמִּגַּפָּה, “the plague”) and 15 (מִגִּפְתֵּי, “plague”) and “a great panic” in verse 13. The secondary topic is “the plague” on which the newly asserted information is added in verse 12. Also מְהוֹיָמָת (“a great panic”) in verse 13 is related to this secondary topic “the plague” as the cause of “a great panic”. “The plague” is renominalized in verse 15.

2) Focus structures: זֹאת (“This”) is identified as “the plague” (verse 12) which is in focus by the argument-focus structure. It is also renominalized in verse 15.

3) Syntactically marked configurations: “This” in verse 12 is an explicit pronoun, and also fronted.

4) Unmarked but cognitively prominent configurations: “The plague” in verse 12 is modified with a relative clause (end-weight). The וְהִיָּה + a temporal phrase (“on that day”) indicates the connection with preceding discourse and introduces a new aspect of “on that day”: the newly asserted information about “the plague” is added as מְהוֹיָמַת־יְהוָה (“a great panic from Yahweh”) (verse 13). “The plague” functions as the macroword that carries the theme in verses 12 and 15.



20 בַּיּוֹם הַהוּא יִהְיֶה עַל־מִצְלֹת הַסּוּס קָדֵשׁ לַיהוָה	20. On that day there will be on the bells of the horses, holy to Yahweh,
וְהָיָה הַסִּירוֹת בְּבֵית יְהוָה כַּמִּזְבְּחִים לִפְנֵי הַמִּזְבֵּחַ	and the pots in the house of Yahweh will be like bowls before the altar.
21 וְהָיָה כָּל־סִיר בִּירוּשָׁלַם וּבִיהוּדָה קָדֵשׁ לַיהוָה צְבָאוֹת	21. And every pot in Jerusalem, and in Judah, will be holy to Yahweh of Hosts,
וּבָאוּ כָּל־הַזֹּבְחִים	and all those who sacrifice will come
וְלָקְחוּ מֵהֶם	and take of them,
וּבִשְׁלוּ בָהֶם	and boil in them,
וְלֹא־יִהְיֶה כְּנַעֲנֵי עוֹד בְּבֵית־יְהוָה צְבָאוֹת בַּיּוֹם הַהוּא	then there will no longer be merchant <sup>149</sup> in the house of Yahweh of Hosts on that day.

### 1. Boundaries of the segment

Thematic content of this segment differs from that of the preceding segment: the preceding segment was mainly about Yahweh's judgment as a "plague." In this segment it is mainly about the worship of Yahweh, as indicated by similar repeated expressions "go up" (וַעֲלוּ, "and they will go up" in verse 16, לֹא־יַעֲלֶה, will not go up in verse 17, לֹא־תַעֲלֶה, "does not go up" and לֹא יַעֲלוּ, "do not go up" in verse 18, and לֹא יַעֲלוּ, "will not go up" in verse 19), "celebrate" (וְלָחַג, "and to celebrate" in verse 16 and לָחַג, "to celebrate" in verses 18 and 19), and "worship" (לְהִשְׁתַּחֲוֹת, "to worship" in verses 16 and 17).

### 2. Identification of potential theme traces

1) Topics: "Yahweh" is the primary topic. Yahweh is presupposed from the preceding segment (14:12-15), and repeatedly renominialized in verses 18, 20 (twice), and 21 (twice).

2) Syntactically marked configurations: וְלֹא עֲלִיהֶם ("and not on them") in v. 17 and 18, and מִשְׁפַּחַת מִצְרַיִם ("the family of Egypt") in verse 18 are fronted. זֶאת ("This") in verse 19 is fronted and is an explicit pronoun.

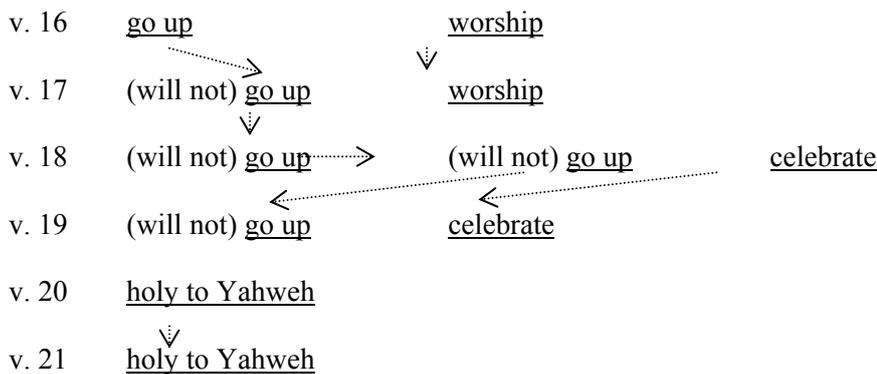
3) Unmarked but cognitively prominent configurations: The similar repeated expressions (the macrowords) are "go up" (verses 16, 17, 18 and 19), "worship" (verses 16 and 17), "celebrate" (verses 16, 18 and 19), and קָדֵשׁ לַיהוָה ("holy to Yahweh")

<sup>149</sup> Or "a Canaanite."

(verses 20 and 21). כָּל-הַנוֹתָר (‘‘anyone who are left’’) in verse 16 is stressed by end-weight. It is modified by the expression מִכָּל-הַגּוֹיִם הַבָּאִים עַל-יְרוּשָׁלַם (‘‘from all the nations that came against Jerusalem’’).

### 3. An analysis of the thematic development and establishment of the theme

In verses 20-21 there are expressions related to worship: הַמִּזְבֵּחַ (‘‘The altar’’) in verse 20 and כָּל-הַזֹּבְחִים (‘‘all those who sacrifice’’) in verse 21. As indicated by similar repeated expressions ‘‘go up’’, ‘‘worship’’, ‘‘celebrate’’, and ‘‘holy to Yahweh’’, the focus content of this segment is worship of Yahweh. The primary topic is Yahweh. The local theme is that there will be worship to Yahweh from ‘‘all the survivors’’ (verse 16) ‘‘on that day’’.



#### 5.5.4.5 Summary and comments on Zechariah 14:1-21

Zechariah 14:1-21 is divided into the smaller segments, but they form a unity in terms of theme. Since Zechariah 12:1 started introducing the coming of the day of Yahweh, the subdivisions in chapter 14 introduced various aspects of the day of Yahweh. Zechariah 14:1-5 describes Yahweh as warrior, and emphasizes Yahweh’s impending advent (verses 1 and 5). Zechariah 14:6-11 introduces various aspect of ‘‘on that day.’’ The וְהָיָה + the temporal phrases (‘‘on that day’’) in verses 6 and 8 connect the smaller segment of Zechariah 14:6-11 with the preceding discourse and introduce a new aspect of the scene or theme. In verses 9-10, Yahweh is introduced as ‘‘king’’ in more marked configurations than the rest in this segment (Zech 14:6-11). In this way, following the introduction of the impending advent of Yahweh in Zechariah 14:1-5, the various aspects of ‘‘on that day’’ are given as newly asserted information in the subsequent

discourses. In Zechariah 14:12-15, the punishment of the nations who waged war against Jerusalem is stressed. In Zechariah 14:16-21, the themes of worship to Yahweh is stressed: “Anyone left” will go up to worship Yahweh.

### 5.5.5 Summary and comments on Zechariah 12:1-14:21

This larger segment is differentiated in that it starts with the expression **מִשָּׁן**, as in Zechariah 9:1, so that Zechariah 9:1-11:17 forms a larger segment. As indicated above, this segment has the feature of continuous occurrences of the expression “on that day”. Zechariah 14:1-21 is divided into the smaller segments, but has unity in terms of theme: The segments in Zechariah 14:1-21 reveals the various aspect of the day of Yahweh since 14:1 called attention by introducing the coming of the day of Yahweh, where this emphasis on the coming of the day of Yahweh occurs for the first time. Based on the clues to demarcate the segments within this larger segment (Zech 12:1-14:21), the subdivisions with the local themes is summarized as follows:

12:1-8	Yahweh will make Jerusalem as “a cup of staggering” (Blessing on Jerusalem)
12:9-13:1	Pouring out “a spirit of grace and petition” and “mourning” (Cleansing of Jerusalem)
13:2-9	Restoration of the relationship between Yahweh and His People After judgment message to the shepherd and to all the land
14:1-21	The coming of the day of Yahweh
14:1-5	The coming of the day of Yahweh as a warrior
14:6-11	The day of Yahweh as King
14:12-15	The day of Yahweh as Judgment
14:16-21	Worship to Yahweh on that day

As in the preceding larger segment in Zechariah 9:1-11:17, this larger segment seems to be in chiasmic structure. The first division and fourth division is the message of blessing, the presentation of good news. The first segment of Zechariah 12:1-8 speaks about the future of Jerusalem: How Jerusalem will be blessed. The fourth segment of Zechariah 14:1-21 speaks about the day of Yahweh: The Day is coming. In the meantime, the second and the third segment of Zechariah 12:9-13:1 and Zechariah 13:2-9 speak about a certain stage that His people should pass through before they will be blessed “on that day”. The second vision deals with the matter of cleanness of Jerusalem, which results from pouring out “a spirit of grace and petition” by Yahweh. The third

segment also speaks about the restoration of the relationship between Yahweh and His people, but this will happen after the judgment to the shepherd (including prophets, as probably meant for the leaders), and generally to all the land.

## 5.6 Summary

In this chapter the texts were demarcated into the larger segments. Next the smaller segments in those larger segments were investigated to find the focus content in each segment and to relate these smaller segments to their larger segments. In the next chapter, an analysis of the holistic structure will be investigated to construct still bigger holistic structures throughout the book of Zechariah. The macrostructure will be analyzed by interrelating these smaller segments and the larger segments to one another.

Three major temporal deictic expressions with the expression **יְהוָה אֱלֹהֵינוּ** function as discourse marker (Zech 1:1, 7; 7:1). In the last part of Zechariah the cataphoric expression **יְהוָה אֱלֹהֵינוּ** with **יְהוָה אֱלֹהֵינוּ** (Zech 9:1; 12:1) functions in particular to segment texts viewed from the larger perspective. Based on observations of the text level deictic markers and linguistic clues to text segments, the book of Zechariah was divided in its larger segments. Within these larger segments there are also subdivisions, based on clues from discourse markers, and linguistic features. Subdivisions within the larger segment are given in the diagram below with their focus contents.

1:1-6  
1:7-6:15  
7:1-8:23  
9:1-11:17  
12:1-14:21

The local theme of the first larger segment of Zechariah 1:1-6 is the exhortations of Yahweh to His people: “Return to Me, and I will return to you.” The first segment of Zechariah 1:1-6 functions as the introduction or prologue to the subsequent discourses, which is built on this base as the prologue, especially in its relationship with Zechariah 6:9-15.<sup>150</sup>

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<sup>150</sup> The role this larger segment plays within the Book of Zechariah will be discussed more in detail in the next chapter, an analysis of the Holistic Structure, in which this study will focus on the interrelating segments in the text to one another, and thereby construct macrostructure of the book of Zechariah.

The second larger segment consists of 8 visions (Zech 1:7-13; 2:1-4 (Eng. 1:18-21); 2:5-9 (Eng. 2:1-5); 3:1-5; 4:1-14; 5:1-4; 5:5-11; 6:1-8) and 5 oracles (Zech 1:14-17; 2:20-17 (Eng. 2:6-13); 3:6-10; 4:6-10; 6:9-15). Most of these oracles fit into the context of the visions. The local theme of Zechariah 4:6-10 does not fit into the visions in Zechariah 4:1-14, but it plays a significant role in the development of the discourse in Zechariah 4:1-14. It is likely that Zechariah 6:9-15 is not relevant to the preceding vision in Zechariah 6:1-8, but fits into the flow of the information structure, Zechariah 6:9-15 goes back to the fourth vision in Zechariah 3:1-5, and even to the fifth vision in Zechariah 4:1-14, as indicated by the macrowords or similar repeated expressions and the references, and to the preceding three visions, which speak mostly about the judgment of Yahweh (see: Comments on Zechariah Zech 6:9-15 and Comments on the larger segment 1:7-6:15). Zechariah 6:9-15 functions as the closing remark or the epilogue. The local themes of each vision and oracle are shown in the diagram below.

The third larger segment is divided into 4 smaller segments by the quotative formulae, לֵאמֹר (or אֵלַי) (אֶל-זִכְרִיָּה) (צְבָאוֹת) יְיָהוִי דְבַר-יְהוָה. As in the diagram below, the local theme is about Israel's past deeds in their relationship with Yahweh, His exhortations, and His confirmation of the restoration, which can be seen as a part of the reason for His exhortations.

The fourth and the fifth larger segment have their own features. Imperative verbs often occur in the fourth segment, which imply that there is an emphasis on exhortation in this larger segment. And in the fifth segment, future cataphoric (deictic) expression “on that day” very often occurs. Both larger segments have a chiasmic structure in their subdivisions. The local themes are shown in the diagram below.

<b><u>1:1-6</u></b>	<b>Introduction or Prologue</b>	Return to Me, and I will return to you
<b><u>1:7-6:15</u></b>	<b>Visions and Oracles</b>	
1:7-13		Vision of all the land “sitting still and peaceful” patrolled by a man with horses
	1:14-17	Yahweh's wrath against the nations The rebuilding of the House of Yahweh The restoration of Jerusalem through the judgment against the nations
2:1-4 (Eng. 1:18-21)		The judgment against the nations
2:5-9 (Eng. 2:1-5)		The rebuilding of Jerusalem

- 2:10-17 (Eng. 2:6-13) The restoration of Judah  
and the rebuilding of “his holy dwelling”
- 3:1-5 Joshua’s transformation into “cleanness”  
and kingship
- 3:6-10 The role Joshua will fulfill  
Promise of reign and cleanness in the future
- 4:1-14 “The eyes of Yahweh”  
and the role of “the two sons of the oil”
- 4:6-10 The role Zerubbabel will fulfill  
The rebuilding of the House of Yahweh
- 5:1-4 Judgment against sin  
“The curse” that will reach all the land
- 5:5-11 Removal of the sin  
in all the land and to Shinar (Babylon)
- 6:1-8 Judgment against all the land and north
- 6:9-15**  
**Epilogue**  
The restoration of Judah  
and the rebuilding of the House of Yahweh
- 7:1-8:23**
- 7:1-7 The fasting for themselves not for Yahweh
- 7:8-14 Their stubbornness and desolation for not listening
- 8:1-17 Exhortations of Yahweh to follow,  
based on the promises of the restoration of Jerusalem
- 8:18-23 Another aspect of restoration: Many nations will come to Yahweh
- 9:1-11:17**
- 9:1-8 Judgment against the nations  
The eyes of men are looking up to Yahweh  
while the eyes of Yahweh will be watching and protecting
- 9:9-17 Rejoice and Return  
The promise of restoration of Zion by Yahweh  
through “king.”
- 10:1-12 Ask from Yahweh.  
He is the only one who will restore and make His people  
strong
- 11:1-17 Judgment message to His people and the shepherds (their leaders)
- 12:1-14:21**
- 12:1-8 Yahweh will make Jerusalem “a cup of staggering”  
(Blessing on Jerusalem)
- 12:9-13:1 Pouring out “a spirit of grace and petition” and “mourning”  
(Cleansing of Jerusalem)
- 13:2-9 Restoration of the relationship between Yahweh and His People  
After judgment message to the shepherd  
and to all the land
- 14:1-21 The coming of the day of Yahweh  
14:1-5 The coming of the day of Yahweh as a warrior

- 14:6-11 The day of Yahweh as King
- 14:12-15 The day of Yahweh as Judgment
- 14:16-21 Worship to Yahweh on that day

This chapter has focused on the analysis of the thematic structure of the smaller segments within their larger segments (Zech 1:1-6; 1:7-6:15; 7:1-8:23; 9:1-11:17; 12:1-14:21) being indicated by deictic markers. The next chapter, based on this analysis of the thematic structure in the book of Zechariah, will focus on the overall structure, that is, the holistic structure of the book of Zechariah. First of all, it will investigate the thematic flow within the larger segments and then construct the holistic structure by connecting the larger segments to the whole book of Zechariah. In doing so, it will involve structural issues that are related to constructing the holistic structure.

## Chapter 6. An analysis of the holistic structure of Zechariah 1-14

In the previous chapter, this study demarcated the larger segments, and the smaller segments within them, partially assisted by the syntactic analysis in chapter 4. It also analyzed the thematic developments and construed the local themes within these smaller segments, and synthesized the local themes within the larger segments. This chapter construes the overall structure, the holistic structure of the discourse, which runs through the text as a whole.

First this chapter constructs thematic developments within the larger segments. For this purpose, this study will observe the flow of focus contents, topics (primary or secondary), local themes in each smaller segment and within the larger segment from the long-range perspective, and connect the larger segments to each other. Then, it indicates various signals, syntactic, semantic and other, of the holistic structure (macrostructure) to construe the interrelationship between the larger segments, and finally to construct the overall structure (or theme) of the book of Zechariah 1-14.

### 6.1 Investigation of the thematic development

According to the text level foregrounds in the text (temporal deictic markers in Zech 1:1, 7 and 7:1, and מִשָּׂא in Zech 9:1 and 12:1), Zechariah can be divided as follows (cf. Floyd 2000:303; 2002: 418-420; Moseman 2000:489):

1:1-6	בַּחֹדֶשׁ הַשְּׁמִינִי בְּשָׁנַת שְׁתַּיִם לְדָרְיוֹשׁ (In the eighth month, the second year of Darius)
1:7-6:15	בְּיוֹם עָשָׂרִים וָאַרְבָּעָה לַעֲשֵׁתֵי-עָשָׂר חֹדֶשׁ (On the twenty-fourth day of the eleventh month)
7:1-8:13	וַיְהִי בְּשָׁנַת אַרְבַּע לְדָרְיוֹשׁ הַמֶּלֶךְ (In the fourth year of Darius the king,)
9:1-11:17	מִשָּׂא (oracle)
12:1-14: 21	מִשָּׂא (oracle)

This section points to connections between these larger segments explaining their relationships. It describes the thematic flow and development between these larger segments, by analyzing the thematic development in the smaller segments from the

view point of topical and focal elements and their interrelations in developing the themes. It shows how a theme in a preceding larger segment, being carried by macrowords or being emphasized by syntactic configurations, is developed, expanded or elaborated on.

### **6.1.1 Thematic development in Zechariah 1:7-6:15**

Before this study investigates the relations between Zechariah 1:1-6 and 1:7-6:15, it is necessary to first consider the flow of the thematic development within 1:7-6:15.

The focus content of the first vision in Zechariah 1:7-14a is the appearance of the world as *יְשֻׁבִים וְשָׁקֵטִים* (“sitting still and peaceful” in v. 11) (confirmed by *הַשְּׂאֵנִים*, “who are at ease”<sup>151</sup> in v. 15), on account of the control by the patrol of the man on a horse. This focus content is reconfirmed and added by the oracle in Zechariah 1:14b-17. The appearance of the world, all the nations, seemed to be true, but will turn out to be not what it looked like. At that moment the people of Judah groaned about the current situation, in which the nations were supposed to be judged by Yahweh, but seemingly they were not judged. However, the message to people is that because of Yahweh’s wrath against the nations (Zech 1:15), judgment will surely come. The main theme of Zechariah 1:7-17 is the rebuilding of the house of Yahweh and the restoration of Jerusalem: although the land seemed to be “still and peaceful”, Yahweh was angry with the nations. He comforts Jerusalem that He will restore it in his mercy.<sup>152</sup>

The local theme in Zechariah 2:1-4 (Eng. 1:18-21) is the judgment against the nations: *הַגּוֹיִם* (“The nations”) scattered Judah, but they are to be terrified or cast down by *הַחֲרָשִׁים* (“craftsmen”). This theme flows from the preceding segment. The description of the judgment is more articulated in Zechariah 2:1-4 than the previous segment. Yahweh is angry with the nations who are at ease (Zech 1:15), and their judgment is specified – they will be scattered in exactly the same way they scattered Judah and Israel.

The local theme in Zechariah 2:5-9 (Eng. 2:1-5) is the rebuilding of Jerusalem, indicated by the act of measuring. This theme also flows from the first vision, Zechariah

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<sup>151</sup> NIV translates it as “that feel secure.”

<sup>152</sup> As will be discussed later more in detail, this first vision, Zech 1:7-17 sets the frame for the subsequent segments in the larger segment of Zech 1:7-6:15..

1:7-17, but in this segment, (Zech 2:5-9, Eng. 2:1-5), the description of the rebuilding of Jerusalem is more elaborate, and also in focus by left-dislocation: אָדָם וּבְהֵמָה בְּתוֹכָהּ (“in open country, Jerusalem will be inhabited because of the many people and livestock in it”).

In the subsequent oracle, Zechariah 2:10-17 (Eng. 2:6-13), based on the promise that Yahweh will again choose Jerusalem and dwell among them, He now exhorts His people to נָסוּ (“flee”) and הִמָּלְטוּ (“escape”) from Babylon, and to רְנִי וְשִׂמְחִי (“sing and rejoice”) (Zech 2:14, Eng. 2:10).<sup>153</sup> These hortatory commands follow on the call in Zechariah 1:3 to שׁוּבוּ (“return”) to Yahweh.<sup>154</sup> The same expression בִּירוּשָׁלַם בִּירוּשָׁלַם עוֹד וּבָחַר עוֹד (“He will again choose Jerusalem”) in Zechariah 1:17 and in 2:16 (Eng. 2:12) connects segments Zechariah 1:7-17 and 2:10-17, while the idea “I will/dwell in her/your midst” in Zechariah 2:9 אֲנִי אֶהְיֶה-לָּהּ, “I will be for her”) and 2:14, 15 שְׁכַנְתִּי בְּתוֹכְךָ, “I will dwell among you”) connects 2:1-9 and 2:10-17 with each other.<sup>155</sup>

The segment Zechariah 3:1-10 is prominent with regard to its syntactic or formal features and its thematic features (topics and focus contents).<sup>156</sup> As Longacre (1985a:83-85) points out, this segment can be “a turbulence zone” calling special attention to this segment. Different from most of the other visions in the series of visions this segment starts with the expression וַיִּרְאֵנִי אֶת־יְהוֹשֻׁעַ (“He showed me Joshua”) which is prominent in its syntactic configurations. The primary or secondary topics in the preceding visions were animals or objects, but the primary topic in this segment here is the person of Joshua. Most of the segments in the series of visions are accompanied by a dialogue between the messenger and Zechariah. But this segment does not have such a dialogue. The focus of the content is on cleansing and putting a clean turban on Joshua’s head. The main theme here depicts the transformation or the

<sup>153</sup> The expression “sing and rejoice” is a direct exhortation expression in imperatives, expressing trust on Yahweh based on the promise of Yahweh: “I am coming and I will dwell among you” (Zech 1:14).

<sup>154</sup> In this way, the subsequent segments flow from Zech 1:1-6 as the prologue or introduction.

<sup>155</sup> Consider the close interrelationships between the visions in Zech 2:1-4 and 2:5-9 and the oracular part in Zech 2:10-17 (see below 6.2.1 The oracles and the exhortation expressions in particular).

<sup>156</sup> As Coggins (1987:42-43) points out, there has been a discussion on Zech 3:1-10: “Whether this eightfold series is original, or whether the vision in ch. 3 should be regarded as a later addition to an earlier series consisting of seven visions.” However, this study proposes that the formal differences emphasize its importance among the other visions to call attention to this vision and oracular section.

removal of his filthy clothes and iniquities, clothing him with a clean turban on his head. As this segment itself is prominent in its syntactic and semantic features, the focus of the content is also newly asserted information within the sequential discourses (Zech 1:7-6:15). In regard to Joshua the vision is about cleansing and forgiveness. The oracle in the subsequent segment in 3:6-10 confirms the meaning of the cleansing vision and giving exhortations to Joshua. Cleansing and forgiveness demands walking Yahweh's ways and keeping his commandments (Zech 3:7). This exhortation is more elaborate than those in the preceding segments. The message שׁוּבוּ ("return") to Yahweh in Zechariah 1:3 is elaborated upon in Zechariah 2:10 and 11 (Eng. 2:6 and 7), and further more elaborated upon in Zechariah 3:1-10. The way to "return" to Yahweh is to walk in His ways and to keep his charge.

The segment of Zechariah 4:1-14 is also prominent with regard to its syntactic and semantic features. The initial sentence differs from the rest of the visions, and the place of the oracle in the vision is different in that it is inserted in the middle of the vision. The focus of the content is on מְנוֹרָת ( "a candle stick") and וּשְׁנֵי זַיְתִּים ("and two olive trees"), being identified as עֵינֵי יְהוָה ("the eyes of Yahweh") (v. 10) and שְׁנֵי בְנֵי הַיַּצֵּה ("the two sons of the oil") (v. 14). The focus content in the oracle in regard to Zerubbabel is about the יְדֵי זְרֻבָבֶל ("hands of Zerubbabel"), which may signify the role Zerubbabel will play. His role is to finish the foundations of the house of Yahweh which he has already laid, as indicated in Zechariah 4:9. The local theme is that while Yahweh will take control of all the land, the two sons of the oil will play a significant role. These two sons are likely to be identified as Joshua in Zechariah 3:1-10 and Zerubbabel in Zechariah 4:6-10. In this respect, Zechariah 3:1-10 and 4:1-14 are closely related, being obviously indicated by "the two sons" in Zechariah 4:14. As Zechariah 3:1-10 forms a "turbulence zone" within the series of the visions (Longacre 1985a:83-85), Zechariah 4:1-14 is also likely to be a "turbulence zone" among the visions, being introduced in a way that differs from the rest of the visions: the rest of the visions are introduced very simply, but the vision in Zechariah 4:1-14 is not, and thus it is possible that the vision in Zechariah 4:1-14 is cognitively prominent.

Both segments of Zechariah 3:1-10 and 4:1-14 provide newly asserted information to the preceding segments. The two roles of the king and the high priest to

restore Yahweh's house, as indicated by "the two sons of the oil," are entrusted to Zerubbabel and Joshua respectively. This is new information in both segments. However, these local themes in both segments are in line with the local themes of the preceding segments. The roles of Joshua as high priest and Zerubbabel as builder king (kingship) are likely to be an elaboration on the role of "craftsmen" in Zechariah 2:3 (Eng. 1:20), who will scatter the nations exactly in the way the nations scattered Israel and Jerusalem. The role of Zerubbabel as builder of Yahweh's house is likely to be an elaboration to the role of אִישׁ ("a man") with חֶבְלֵי מִדָּה ("a measuring line") in Zechariah 2:5 (Eng. 2:1). In this respect, these two segments function as an elaboration upon the preceding segments.

The local theme of the segment in Zechariah 5:1-4 is judgment of sin. This connects with Zechariah 3:1-10, where the local theme is the transformation from filthy to clean.<sup>157</sup> In some sense, the local theme in both segments of Zechariah 4:1-14 and 5:1-4 is an elaboration on the preceding segment of Zechariah 3:1-10, where the local theme is developed in relation to the person of Joshua, and indirectly related to the general judgment of sin. This is indicated by the expression הִהְיָא בְּיוֹם אֶחָד וַיִּמְשְׁחֵי אֶת-עֵינֵי הָאָרֶץ ("I will remove the iniquity of that land in one day") in Zechariah 3:9. The object of judgment of sin is expanded to the every thief and every one who swears (falsely), being metonymies for the sinners throughout all of the land (cf. Zech 5:3).

The smaller segments of Zechariah 5:5-11 and 6:1-8 have a similar local theme. Both deal with the judgment against the nations who scattered Israel in Zechariah 1:7-17. The range of Yahweh's judgment is expanded from Shinar (Babylon) in Zechariah 5:11 to reach the whole earth in Zechariah 6:5-8. The fact that Yahweh's judgment will go out in all directions (the whole earth) goes back to Zechariah 1:7-17. In both segments the image is used of movement such as horses that go out in every direction. The segment of Zechariah 5:5-11 is related to the preceding segment of Zechariah 5:1-4 in that both deal with sin. However, Zechariah 5:5-11 develops a new aspect of this theme of sin. While it emphasizes that iniquity is pervasive throughout all the earth, it

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<sup>157</sup> It also connects with the prologue (Zech 1:1-6) that called upon the people to "return from your evil ways and from you evil doings" (Zech 1:4). The relation between Zech 1:1-6 and Zech 1:7-6:15 will be discussed in further detail in later section.

signals the start of the judgment against Shinar (Babylon) in particular, as indicated by the placing of **הָאֵיפָה** (“the ephah”) in the land of Shinar. The next segment Zechariah 6:1-8 carries this theme further, in that Yahweh’s judgment will now be extended in all directions, with the north in particular.

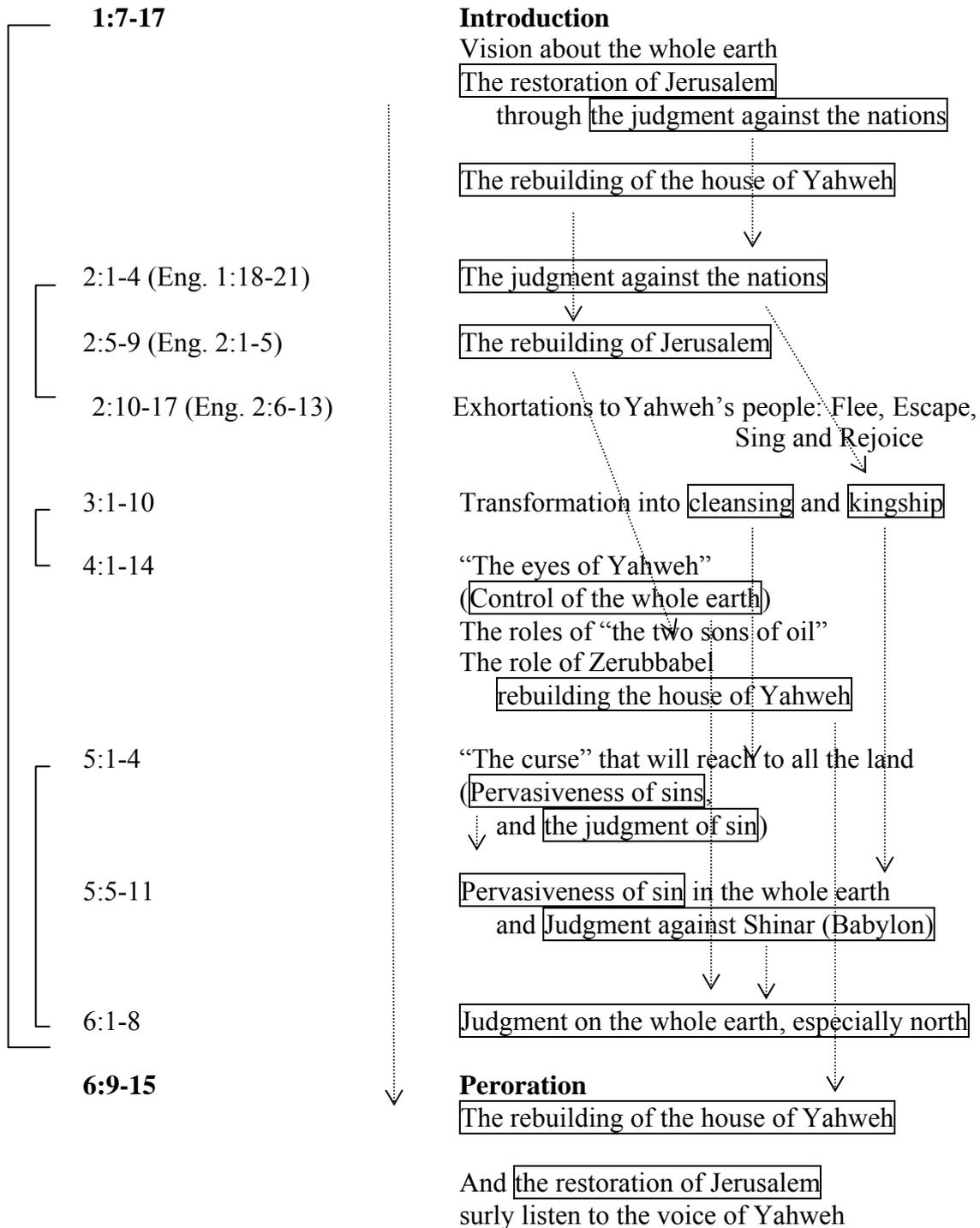
The place of the segment of Zechariah 6:9-15 is arguable. Its role stands in relation with the preceding segment. It can, however, be construed from the long-range discourse perspective of Zechariah 1:7-6:15, and within the larger segment of Zechariah 1:1-6:15.<sup>158</sup> Considering the recurrence of themes, this segment has a connection with Zechariah 3:1-10. Joshua, as the secondary topic in 3:1-10, is reactivated in Zechariah 6:11. The same happens with **צָמַח** (“Shoot”) in Zechariah 6:12. The placing of the crown on Joshua’s head (Zech 6:11) resembles the clean turban on his head (Zech 3:5). Zerubbabel is not specified in Zechariah 6:9-15, but considering the role “Shoot” plays to build the house of Yahweh in Zechariah 6:12, this segment has connections with Zechariah 4:9, although “Shoot”’s role here is more than what Zerubbabel did in Zechariah 4:1-14. The local theme in the segment of Zechariah 6:9-15, the rebuilding of Yahweh’s house and restoration of Jerusalem, is connected to the first segment (Zech 1:7-17) within the larger segment of Zechariah 1:7-6:15, and even to the prologue in the first larger segment of Zechariah 1:1-6. The reason why the segment of Zechariah 6:9-15 is placed after the series of smaller segments (Zech 1:7-6:15) in which the local themes are about judgment on sin and the nations, has to be considered from the long-range discourse perspective. It is likely that the true rebuilding of the house of Yahweh and the restoration of Jerusalem, and of Judah-Israel, will be accomplished through God’s judgment on sin. Therefore, the last closing remark in this segment provides an exhortation to his people: **וְהָיָה אִם-שָׁמוּעַ תִּשְׁמָעוּ בְּקוֹל יְהוָה** (“It will happen if you surely listen to the voice of Yahweh” in Zech 6:15). This exhortation repeats the exhortations of the larger segment of Zechariah 1:7-6:15. Therefore, Zechariah 6:9-15 functions as a closing summary or peroration to the larger segment Zechariah 1:7-6:15.

The interrelationships between segments within the larger segment of Zechariah 1:7-6:15 can be summarized as follows<sup>159</sup>:

<sup>158</sup> Thematic development in Zech 1:1-6:15 will be discussed in the next section.

<sup>159</sup> The blocked words below signify the summarized and shortened key words for the segment. By observing the interconnections between those blocked words, it is possible to see the flow of the thematic development.

**1:7-6:15      Visions and Oracles**



Regarding the thematic development in the larger segment of Zechariah 1:7-6:15, the segment of Zechariah 1:7-14 functions as an introduction. The themes in the segments regarding the rebuilding of the house of Yahweh and the restoration of Jerusalem by judging the nations, are not specified but mentioned only briefly. However these

segmental themes are developed one after the other as the discourses unfold. The segment of Zechariah 6:9-15 functions as a peroration. Where the introduction opens the discourses, the peroration concludes these discourses. The themes in the introduction are confirmed again in the peroration at the end and the exhortation to Israel as closing remark connecting the segment Zechariah 1:1-6 even with some other segments in Zechariah 1:7-6:15. As discussed the themes found in the introduction are developed and deepened in the following segments. Two segments (Zech 2:1-4; Eng. 1:18-21 and Zech 2:5-17; Eng. 2:1-13) including the oracle in Zechariah 2:10-17 (Eng. 2:6-13) repeat the themes in the introduction and deepen them by providing new information: Zechariah 2:1-4 (Eng. 1:18-21) develops the theme of the judgment against the nations, and Zechariah 2:5-17 (Eng. 2:1-13) develops the theme of rebuilding Jerusalem. These themes are elaborated further in the subsequent segments of Zechariah 3:1-10 and 4:1-14. The roles of kingship (for the judgment against the nations) and building of Yahweh's house are given to Joshua and Zerubbabel, and confirmed by the vision of "the two sons of the oil" in Zechariah 4:1-14. At the same time, other themes occur in both segments: Zechariah 3:1-10 and 4:1-14 deal with the cleansing or forgiveness in Zechariah 3:1-10 and Yahweh's control of the whole earth in Zechariah 4:1-14. These themes are also developed in the subsequent segments: The theme of cleansing recurs and is developed further in the segments of Zechariah 5:1-4 and 5:5-11. The theme of Yahweh's control of the whole earth recurs and is developed further in the segment of Zechariah 6:1-8.

### **6.1.2 Relation between Zechariah 1:1-6 and 1:7-6:15**

The theme of Zechariah 1:1-6 is (exhortation and promise) "return to Yahweh from your evil ways and from your evil doings" as well as "Yahweh's return to them". This message was already delivered to אבותיכם ("your fathers"), but they did not listen and did not pay attention to Him. As a result of it, Yahweh was angry with them, and His words caught up with them. The same message is delivered to the generation of Zechariah: "Return to Yahweh, and he will return to you" (שׁוּבוּ אֵלַי... וְאֲשׁוּב אֵלֵיכֶם) "return to me... and I will return to you" in Zech 1:3). The focal element in this segment is Yahweh's anger with their fathers who did not listen to Him, and disobedience consequently being punished. The message which was delivered to their

fathers is again delivered through Zechariah. This theme of returning to Yahweh recurs and is developed in the subsequent discourses. The relationship between this larger segment (Zech 1:1-6) and the next larger segment Zechariah 1:7-6:15 is described in these terms.

Most of the segments within the larger segment of Zechariah 1:7-6:15 expand and develop the themes of segment Zechariah 1:1-6. Zechariah 1:7-17 is closely related to Zechariah 1:1-6. The macroword of “return” (שׁוּבוּ, “return” and וָאֲשׁוּבָה, “and I will return” in Zech 1:3) to Yahweh in Zechariah 1:1-6 recurs again in Zechariah 1:7-17 (שָׁבַתִּי לִירוּשָׁלַם בְּרַחֲמִים, “I returned to Jerusalem with mercies” in v. 16). The wrath of Yahweh in Zechariah 1:2 recurs in Zechariah 1:15. In the meanwhile, the theme of Yahweh’s returning to His people in Zechariah 1:1-6 is developed into the rebuilding of the house of Yahweh (Zech 1:16), the restoration of Jerusalem by again choosing Jerusalem (Zech 1:17), and Yahweh’s wrath against the nations (Zech 1:15). In this way, the theme in Zechariah 1:7-17 is an elaboration of the theme of Yahweh’s returning to His people in Zechariah 1:1-6. These expanded themes in Zechariah 1:7-17 are developed and expanded in the subsequent discourses (Zech 2:1-6:15).<sup>160</sup>

The themes developed in Zechariah 1:7-17 are further developed in the subsequent segments of Zechariah 2:1-4 (Eng. 1:18-21) and 2:5-17 (Eng. 2:1-13), the judgment against the nations by the “craftsmen” and the rebuilding of Jerusalem. The segment of Zechariah 3:1-10 opens with the issue of cleansing or forgiving the people who are called to walk in the ways of Yahweh, going back to Zechariah 1:4’s הָרָעִים וּמַעַלְלֵיכֶם (“return from your evil ways and from you evil doings” and the issue of Yahweh’s return to them through their cleansing. The themes of sin and its cleansing continue in the segments of Zechariah 5:1-4 and 5:5-11. The theme of the rebuilding of Yahweh’s house and the restoration of Jerusalem are also developed in the segment of Zechariah 3:1-10 and 4:1-14. The theme of segment Zechariah 5:5-11 and 6:1-8 is judgment of sin and of the nations which is another way of Yahweh’s returning to His people, which occurs in Zechariah 1:1-6. The themes of the larger segment of Zechariah 1:1-6 recur and are developed in the subsequent larger segments of Zechariah 1:7-6:15, to elaborate on the prologue (Zech 1:1-6).

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<sup>160</sup> The relationship between Zechariah 1:1-6 and 1:7-17 implies further relationship between Zechariah 1:1-6 and 1:7-6:15.

The oracle in the segment of Zechariah 6:9-15 is the peroration that closes the whole section of eight visions with their oracles in 1:1-6:15:

1:1-6	Prologue
1:7-6:8	Development to the prologue
6:9-15	Peroration

In this way, while the larger segment of Zechariah 1:7-6:15 has its own discourse structure and theme, it is also an elaboration on the first larger segment of Zechariah 1:1-6. Main theme of the first larger segment recurs and develops in the subsequent larger segment of Zechariah 1:7-6:15.

### **6.1.3 Thematic development in Zechariah 7:1-8:23**

The flow of the thematic development in the preceding two larger segments (Zech 1:1-6 and 1:7-6:15) showed that the smaller segments within the larger segments are closely related and connected by common themes among the smaller segments. However, the style in this larger segment is different. The discourse marker וַיְהִי connects it with the preceding discourse, but also indicates the development of the new scene or the new theme (cf. Van der Merwe, Naudé and Kroeze 1999:331). The smaller segments within Zechariah 7:1-8:23 are interrelated and form a thematic unit (the larger segment).<sup>161</sup>

7:1-7	Fasting for themselves not for Yahweh
7:8-14	Their stubbornness and desolation for not listening
8:1-17	Exhortations of Yahweh to follow based on the promise of the restoration of Jerusalem
8:18-23	Another aspect of restoration: Many nations will come to Yahweh

The first smaller segment (Zech 7:1-7) and the last segment (Zech 8:18-23) are linked by the macroword “fasting” (כִּי-צַמְתֶּם), “when you fasted” and הֲצוֹם צַמַּתְנִי, “did you really fast for me” in Zech 7:5 and הַרְבִּיעִי וְצוֹם הַחֲמִישִׁי וְצוֹם הַשְּׁבִיעִי וְצוֹם הָעֲשָׂרִי in Zech 8:19).<sup>162</sup> Centering on the issue of “fasting” Zechariah 1:1-7 and Zechariah 8:18-23 develop the theme of the way of Yahweh’s restoration. The first two segments are related in that both segments deal

<sup>161</sup> See for details later in the discussion of structural issues (6.3.1 The literary integrity of Zechariah 7 and 8).

<sup>162</sup> Van dyke Parunak suggests that there are transitional technique to connect “the segments of text into larger units” (1983:526). Especially he pays attention to the “patterns of repetition and similarity among the units that make up its surface texture” and suggests “link” and “hinge” as transitional techniques.

with what Israel had done in the past, and their stubbornness. The third segment urges Israel to return from the past days, while emphasizing that Yahweh has returned and dwells among them. It also refers to the difference between what was done to them in the past, and what Yahweh is doing “on those days” (בְּיָמֵי הַהֵם) (future days) according to the word of Yahweh. Two imperatives, “let your hands be strong” in Zechariah 8:9 and 13, and “do not fear” in Zechariah 8:13 and 15 strengthen their confidence to do what Yahweh says. What they have to do is spelled out in Zechariah 8:16-17 as a summary statement. The last segment Zechariah 8:18-23 introduces another aspect of the restoration “on those days,” that many nations will come to seek Yahweh in Jerusalem. Zechariah 8:18-23 elaborates on Zechariah 8:1-17 with this new aspect of the restoration of relationship between Yahweh and Judah. The global theme<sup>163</sup> of the larger segment Zechariah 7:1-8:23 is summarized as: In past days His people were stubborn and disobedient to Yahweh, but now and in the future (“on those days”) they need to return from their past ways, and live according to the word of Yahweh, because Yahweh restored his relationship with them, and restored Jerusalem.

#### **6.1.4 Relation between Zechariah 1:1-6 and 7:1-8:23**

The relation between Zechariah 1:1-6 and 7:1-8:23 clarifies the role of the larger segment of Zechariah 7:1-8:23.

The theme of Zechariah 1:1-6 is the message to “return” to Yahweh. This message was first delivered to Israel’s forefathers by the former prophets, who told them to turn away from their evil ways and evil doings and return back to Yahweh. However, the forefathers were disobedient, which caused Yahweh’s wrath and judgment. The same message is delivered to Zechariah’s generation. This exhortation to return to Yahweh is based on the promise that Yahweh will return to His people.

This local theme recurs in the larger segment of Zechariah 7:1-8:23. The themes of stubbornness and disobedience of the fathers are repeatedly mentioned in Zechariah 7:11-13. It caused the judgment that they were scattered among the nations, as indicated in Zechariah 7:14. The exhortations in Zechariah 8:16-17 and those expressed by the imperatives in Zechariah 8:9, 13, and 15 are reminiscent of the exhortation “return to

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<sup>163</sup> Kim (2002:137) distinguishes between local theme and global theme. This study employs ‘local theme’ for the theme of the smaller segments and ‘global theme’ for the theme of the larger segments or of the whole text when synthesizing the themes of the larger segments.

Me” in Zechariah 1:3. The local theme of Yahweh’s returning to His people also recurs in Zechariah 7:1-8:23, and elaborates on the future days telling what Yahweh will do for His people and the nations, in contrast to the past. <sup>164</sup>

In this way, it is suggested that Zechariah 7:1-8:23 is linked with Zechariah 1:1-6 by recurrence of similar themes in both segments. In addition to the link of Zechariah 7:1-8:23 with Zechariah 1:1-6, there is a thematic development between both of them. <sup>165</sup> In the following section, this study will examine the thematic development and relation between Zechariah 7:1-8:23 and the subsequent segments (Zechariah 9:1-11:17 and 12:114:21).

### **6.1.5 Thematic development in Zechariah 9:1-11:17**

The local themes in the different segments are as follows:

9:1-8	Judgment against the nations The eyes of men are looking up to Yahweh while the eyes of Yahweh will be watching and protecting
9:9-17	Rejoice <sup>166</sup> and Return The promise of restoration by Yahweh through “king.”
10:1-12	Ask from Yahweh. He is the only one who will restore and make His people strong
11:1-17	Judgment message to His people and the shepherds (leader)

This larger segment (Zech 9:1-11:17) has a chiasmic structure. The first smaller segment starts with the judgment against the nations. The reason for the judgment against the nations in Zechariah 9:1-7 is given in Zechariah 9:8: “For the eyes of men are on Yahweh, and all the tribes of Israel.” In the last segment (Zech 11:1-17), another aspect of judgment is introduced, the judgment of Yahweh on His people, and their leaders. In its center, the second smaller segment of Zechariah 9:9-17 and the third one of

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<sup>164</sup> Aspect of the future days will be articulated and developed later in the segments (Zech 9:1-14:21).

<sup>165</sup> Boda suggests a similarity between Zechariah 1:1-6 and 7:1-8:23 in terms of “the similar rhetorical flow” (2003a:402). Although he is concerned with the redactional process in Zechariah 1:1-6 and 7:1-8:23 as the same source, he points to “a similar rhetorical pattern” (2003d:55-61): “These two sections share a similar rhetorical pattern. After a short message of challenge to the present generation (Zech 1:3; 7:5-6), they both launch into a review of the message of the “earlier prophets” (Zech 1:4a; 7:7-10) before describing the response of the “fathers” (Zech 1:4b; 7:11-12b) and finally the resultant discipline from God (Zech 1:5-6a; 7:12c-14; 8:14).” Tollington (1993) and Meyers & Meyers (1987) examine the two sections’ connections in terms of their lexical and thematic similarities.

<sup>166</sup> As in Zech 2:14 (“rejoice”), the expressions “rejoice” and “shout” in Zech 9:9 is not a direct exhortation expression, but it is another expression of trust in Yahweh based on the promise of Yahweh: “Your king is coming to you, righteous and victorious” (Zech 9:9).

Zechariah 10:1-12 are placed. Both segments, where the imperative verbs are in the foreground, have a similar discourse structure, with the imperative in the initial position of the segments, and the reasons for the exhortations given as background (supportive line). In the segment of Zechariah 9:9-17, “Yahweh” (reactivated as “I”) is fronted and in focus, and the series of כִּי clauses provide the reasons for the exhortations. In the same way, the series of כִּי clauses function to provide the reasons for the exhortations in Zechariah 10:1-12. In this respect, the segment of Zechariah 10:1-12 is an elaboration of the preceding segment of Zechariah 9:9-17. As the first smaller segment is linked to the last one, the second one and third one are related. As discussed in the analysis of foreground and background in chapter 4, this larger segment has a feature of imperatives as the foreground. Thus, the global theme in this larger segment is found in the imperative verbs: גִּילִי (“Rejoice” in v. 9), and שׁוּבוּ (“return” in v. 12) in Zechariah 9:9-17 and שְׁאַלֵנוּ מִיְהוָה (“ask from Yahweh”) in Zechariah 10:1-12. Within the second and third smaller segments, there is a foreground indicated by imperatives as well as a background that provides the ground for hortatory remarks. Furthermore, from the long-range perspective of the larger segment of Zechariah 9:1-11:17, the first and the last segments (Zech 9:1-8 and 11:1-17) functions as reasons for the exhortations in segments Zechariah 9:9-17 and 10:1-12 as well. The local themes of the first and last smaller segment are about the judgment with nations and Yahweh’s people. These themes are likely to be the ground for exhortations of “return” and “ask from Yahweh,” that is, the local themes in the second and third smaller segments.

### **6.1.6 Thematic development in Zechariah 12:1-14:21**

The local themes in the segments can be divided as follows:

12:1-8	Yahweh will make Jerusalem “a cup of staggering” to her attackers (Blessing on Jerusalem)
12:9-13:1	Pouring out “a spirit of grace and petition” and “mourning” (Cleansing of Jerusalem)
13:2-9	Restoration of the relationship between Yahweh and the rest of His People After judgment on the prophets (leaders) and to all the land
14:1-21	The coming of the day of Yahweh
14:1-5	The coming of the day of Yahweh as a warrior
14:6-11	The day of Yahweh as King of the whole earth



### **6.1.7 Relation between Zechariah 7:1-8:23 and Zechariah 9:1-14:21**

The role of Zechariah 7:1-8:23 as an introduction is confirmed by the observations of the interrelationship with the subsequent segments (cf. Boda 2003a:405-406). Both subsequent segments of Zechariah 9:1-11:17 and 12:1-14:21 have their own linguistic features. In segment of Zechariah 9:1-11:17 exhortations in the form of imperatives occur in both center segments. In segment of Zechariah 12:1-14:21 the expression “on that day” occurs very often. These features, the exhortations and the emphasis of “on that day” (signifying the future restoration and blessings) develop and elaborate the themes in Zechariah 7:1-8:23. In this respect, Zechariah 7:1-8:23 is the introduction to the developments and expansions in Zechariah 9:1-11:17 and 12:1-14:21.

The smaller segments of Zechariah 9:1-8 and 11:1-17 in the larger segment of Zechariah 9:1-11:17, with their local themes of judgment against the nations and Israel, develop segments of Zechariah 7:1-7 and 7:8-14 which belong to the larger segment of Zechariah 7:1-8:23. These local themes are also elaborated upon in the subsequent segments (Zech 9:1-14:21). The judgment will surely happen to the extent that the eyes of men will look up to Yahweh (Zech 9:1). The judgmental messages to His people and the shepherds (leaders) are articulated by Zechariah’s symbolic act in segment Zechariah 11:1-17. The theme of judgment recurs in the last segment of Zechariah 12:1-14:21, in which most of the local themes of the segments are about the restoration “on that day.” The judgmental messages against sin are repeated in the last segment in Zechariah 12:1-14:21, as well as the local theme of cleansing which will be fulfilled by Yahweh’s pouring out **רוּחַ חַן וְתַחֲנוּנִים** (“a spirit of grace and petition” in Zech 12:10) (Zech 12:9-13:1). Together with the hopeful message of restoration, the judgmental message is delivered. This juxtaposition of restoration and judgment messages occur very often in all of the text of Zechariah. This co-occurrence implies that true restoration should be accompanied by returning from evil ways, which is the point of the judgmental messages.

In the same way the local themes of exhortations to His people in the segments Zechariah 9:9-17 and 10:1-12 build on the segment of Zechariah 7:1-8:23, and develop those themes. The exhortations to “rejoice” (**גִּילִי** in Zech 9:9) and to “return” (**שׁוּבוּ** in Zech 9:12) in the segment of Zechariah 9:1-17 are based on the promise of the

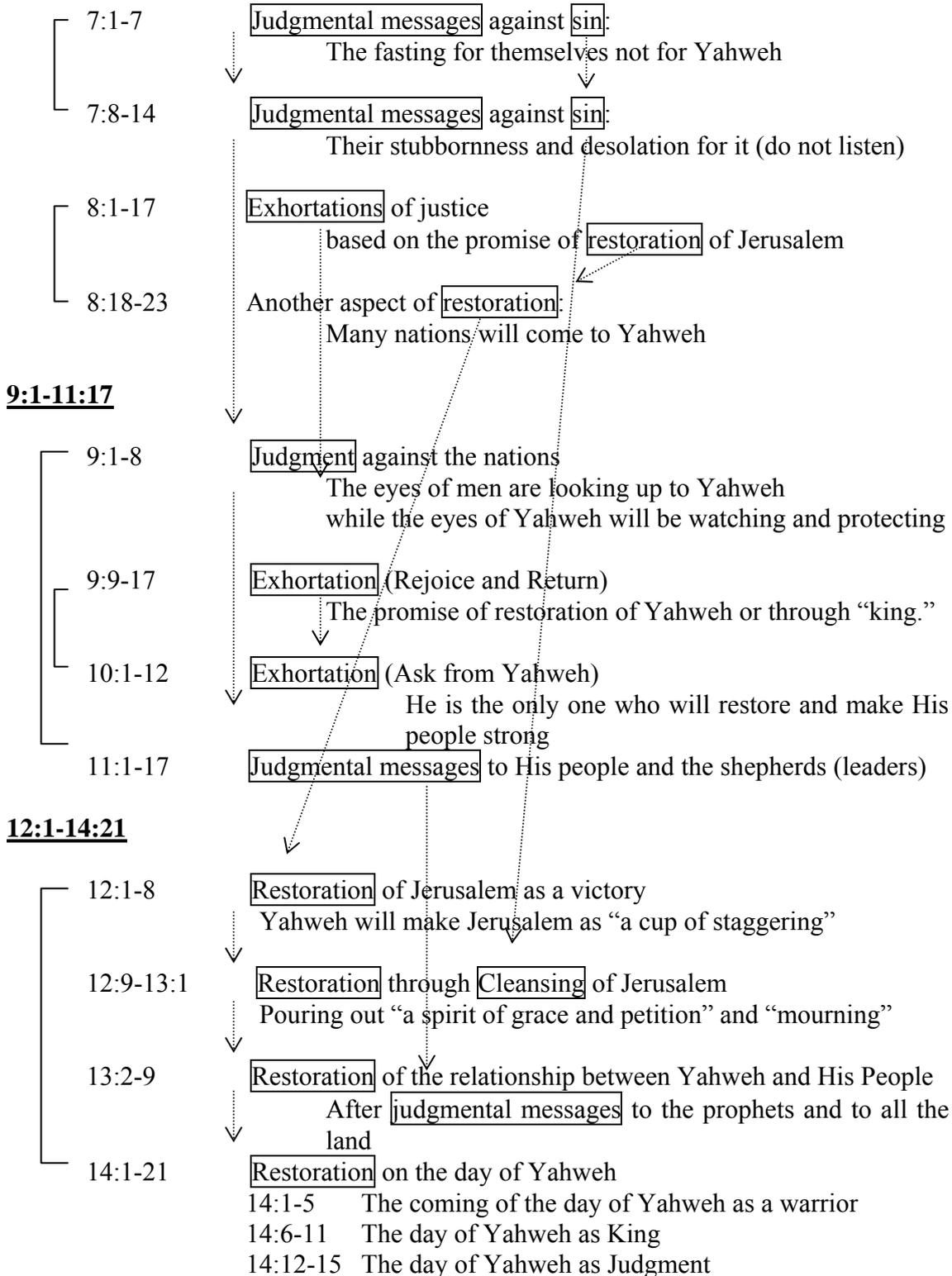
restoration by Yahweh through “king” (מֶלֶךְ, “your king” in Zech 9:9). In a similar way the exhortation to שְׁאַל לַיהוָה (“ask from Yahweh”) in the segment of Zechariah 10:1-12 is given because Yahweh is the only one who will restore and make His people strong.

The local theme of restoration occurs very often in the last segment of Zechariah 12:1-14:21, following on the segment of Zechariah 7:1-8:23. In the introduction (Zech 7:1-8:23) to the subsequent discourse (Zech 9:1-14:21) the local theme of restoration, what Yahweh will do for His people “on those days” (בַּיָּמִים הָהֵם in Zech 8:6), is briefly introduced. In the segment of Zechariah 12:1-14:21 various aspects of restoration “on that day” (בַּיּוֹם הַהוּא) are articulated.

In this way Zechariah 7:1-8:23 can be an introduction to the subsequent discourses in Zechariah 9:1-14:21 to raise the reader’s expectation of what Yahweh is going to do “on those days” (cf. Boda 2003a:402-405; Tollington 1993:208-209; Kline 1991:184; Meyers and Meyers 1987:l-lv).

**7:1-8:23**

Bridge<sup>168</sup> **(Transition)**



<sup>168</sup> The role of Zech 7:1-8:23 as a bridge will be confirmed in discussion of the place and role of Zech 7:1-8:23 within the whole book of Zechariah, especially considering its relation with both the larger segments of Zech 1:1-6 and Zech 1:7-6:15, and the subsequent larger segments of Zech 9:1-11: 17 and Zech 12:1-14:21.

14:16-21 Worship to Yahweh on that day

Considering the relation between Zechariah 7:1-8:23 and the subsequent discourses (Zech 9:1-11:17 and 12:1-14:21), the larger segments in Zechariah 7:1-12:21 have a long-range thematic structure:

7:1-8:23	Introduction
9:1-11:17	Development of the prologue
12:1-14:21	Development of the prologue, and Climax <sup>169</sup> [14:1-21]

### **6.1.8 Thematic development in Zechariah as a whole**

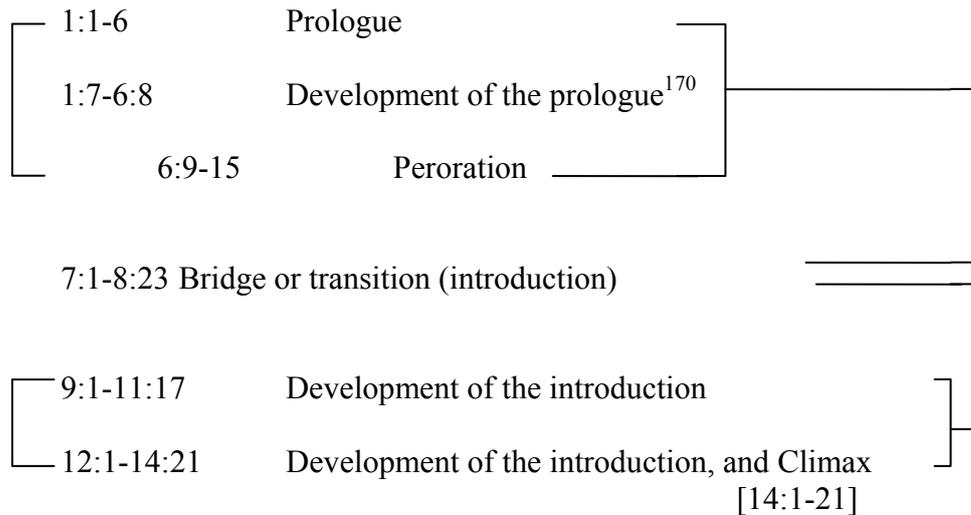
According to the text level deictic markers, the book of Zechariah can be divided into five major segments (Zech 1:1-6; 1:7-6:15; 7:1-8:13; 9:1-11:17; 12:1-14: 21). These discourse markers play a significant role to demarcate the segments within the whole text of Zechariah. In terms of communication between the author and the readers (or audiences), these markers help readers to understand the total text by dividing it into smaller parts, and at the same time guiding them in its directions. Temporal deictic markers place the readers within the historical context, and occurrences of series of these temporal deictic markers indicate the continuity of the themes. The readers growingly expect the climax as the discourses develop within Zechariah 1:1-8:23.

But then there is a sudden change of discourse markers. Without any temporal deictic markers the expression נִשְׁמָע occurs in Zechariah 9:1 (and 12:1) (Moseman 2000:489-490). The change of linguistic features such as discourse markers, signals the possible change of discourse, with an emphatic attention to the focus marker. In this respect, there is a transition from the former part (Zech 1:1-8:23) to the latter part (Zech 9:1-14:21).

The larger segments of Zechariah 1:1-6:15 (1:1-6 and 1:7-6:15) have its own thematic structure with the prologue (Zech 1:1-6), and the developments of the prologue in Zechariah 1:7-6:8, and a peroration (Zech 6:9-15). In the same way, the latter part of Zechariah with its larger segments (Zech 7:1-8:23, 9:1-11:17, and 12:1-14:21) have a thematic structure: Introduction, development of the introduction, and further development of the introduction leading up to the climax. The overall structure of the thematic development of Zechariah as a whole is as follows:

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<sup>169</sup> See chapter 6.1.6



As indicated by the analysis of relations between Zechariah 1:1-6 and 7:1-8:23 above, the themes in both prologues are similar. The role of the segment of Zechariah 7:1-8:23 is connected to the prologue in Zechariah 1:1-6. It develops the themes of the prologue, and introduces new aspect of the themes that are developed in the subsequent discourses (Zech 9:1-14:21). The first larger segment of Zechariah 1:1-6 is the prologue to all of the subsequent discourses. While the segment (Zech 7:1-8:23) points out what Israel did in the past, and how they refused to obey Yahweh, it also develops and elaborates the new aspect of Yahweh’s return to His people stated in the first segment of Zechariah 1:1-6: Yahweh will return to His people. What Yahweh will do for His people “on those days” are given as newly asserted information to the first segment. It rouses the reader’s expectations about what Yahweh will do for His people through His return to His people. In this regard Zechariah 7:1-8:23 is a bridge from Zechariah 1:1-6 to the subsequent discourses (Zech 9:1-14:21). Zechariah 7:1-8:23 functions as an introduction to the following discourses (Zech 9:1-14:21) in a way similar to the prologue (Zech 1:1-6) and to all the subsequent discourses. In this way the larger segment of Zechariah 7:1-8:23 functions as a transition from the first part (Zech 1:1-6:15) to the last part (Zech 9:1-14:21).<sup>171</sup>

<sup>170</sup> Within this larger segment (Zech 1:7-6:8), Zech 1:7-17 functions also as an introduction of the subsequent discourses (Zech 1:18-6:8) as the development of the introduction.

<sup>171</sup> Van Dyke Parunak (1983:525-548) investigates the transitional techniques such as link and hinge to connect the segments of the text .

## 6.2 Other signals of the holistic structure

Kintsch (1998:67-68) suggests several main signals for the holistic structure: Syntactic, semantic and structural signals with textual schemas.<sup>172</sup> The construction of the holistic structure through the analysis of thematic structures within the smaller and larger segments, which were investigated mainly in chapter 5 and above in the current chapter, employs mainly syntactic and semantic signals. In addition to these syntactic and semantic signals, it helps to consider the structural signals of the text to construct the holistic structure. To analyze the thematic structure, in this section, these other signals will be considered.

### 6.2.1 *The oracles and the exhortation expressions in particular.*

As indicated by the long-range discourse perspective, text-level foregrounds are connected through series of introductions with the Word of Yahweh. The first three foregrounds feature with the temporal deictic expression הָיָה דְבַר־יְהוָה אֶל־זְכַרְיָה (the Word of Yahweh came to Zechariah) (Zech 1:1, 7; 7:1). The last two foregrounds have a characteristics of מִשָּׂא דְבַר־יְהוָה (Oracle, the Word of Yahweh) (Zech 9:1; 12:1). The expression, the Word of Yahweh obviously plays a key role in the thematic structure of Zechariah. Therefore it is significant to consider the oracles and the exhortation expressions in particular. By considering these expressions and the interrelatedness among the segments across the whole text, it is possible to construe the holistic structure, and finally the overall thematic development in Zechariah.

These foregrounds mark the changes to new aspects introduced by the Word of Yahweh (Zech 1:1, 7, 7:1, 9:1, and 12:1). In the text level foregrounds, each sub-segment introduces the content of the Word of Yahweh. The foreground carries the mainline of the story or discourse, while the background supports the mainline. Sometimes, however, the background can also be in focus, and thus plays a significant role in its thematic structure, to contribute to the flow of information in the holistic structure. The oracles are mostly in the background, but these oracles, including the exhortations expressed by the imperative verbs, can be significant signals in the holistic structure. The role of the hortatory expressions from Yahweh to His people, indicated

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<sup>172</sup> He calls it macrostructure (1998).

by the imperative verbs, will be used to indicate the development of these exhortations, with a view to constructing the holistic structure from the structural perspective (Kintsch 1998:68).

Most of the first part (Zech 1:1-6:15) consist of visions where the oracles are give as the background for the visions and provide the explanation of their meanings. The following segments are oracular parts: Zechariah 1:1-6, 1:14-17, 2:10-17 (Eng. 2:6-13), 3:7-10, 4:6-10, and 6:9-15.<sup>173</sup> These oracles include some initial or summary statements, which are signals of the holistic structure (cf. Heimerdinger 1999:105).<sup>174</sup> In the mean time, the last part (Zech 7:1-14:21) mainly consists of oracles. Among these oracles the hortatory remarks in the imperative mood are prominent, and help to construct the holistic structure.

In Zechariah 1:1-6:15 the oracular parts articulate the content of the visions, and play a decisive role in the thematic development as the discourses proceed.<sup>175</sup> Zechariah 1:14-17 articulates the vision in 1:7-14a and gives additional information on the vision, and introduces general information to the subsequent segments in Zechariah 1:17-6:15. Zechariah 2:10-17 and 3:7-10 also add new information to the visions Zechariah 2:1-9 (Eng. 1:18-2:4) and 3:16. Zechariah 4:6-19 is interwoven in the vision Zechariah 4:1-14. Zechariah 6:9-15 gives concluding remarks to the preceding visions and oracles in Zechariah 1:7-6:8, and further, Zechariah 1:1-6:8.<sup>176</sup>

The syntactic features of the prominent visions in Zechariah 3:1-10 and 4:1-14 have headings or summary statements (cf. Heimerdinger 1999:105) that paraphrase expressions in Zechariah 1:1-6. The expression **תָּדִין אֶת-בֵּיתִי וְגַם תִּשְׁמֹר אֶת-חֻצְרֵי** (“if in my ways you walk, and if my charge you keep, then also you will judge my house, and also you will keep my courts” in Zech 3:7) paraphrases the expression **שׁוּבוּ אֵלַי... וְאָשׁוּב אֵלֵיכֶם** (“return to me, ... I will return to you” in Zech 1:3). The expression **בְּחַיִּל וְלֹא בְכַח כִּי אִם-בְּרוּחִי**

<sup>173</sup> As Redditt (1992:249) points out, there are two extreme views on the relationship between visions and oracles: 1) visions and oracles as separate and “interpreted apart from its larger context; 2) all the materials in Zech 1:7-6:15 are “interpreted in their present context.” This study sees visions and oracles in their present place.

<sup>174</sup> He points out that there are some clues “as to their topic concerns through a brief statement or heading at the beginning.”

<sup>175</sup> See also the analysis of foreground and background in chapter 4.

<sup>176</sup> Some scholars consider these oracular parts as additions to the visions (Redditt 1992:249-259).

לֹא (“not by power, nor by strength, but by my spirit” in Zech 4:7) adds new information to the expression “I will return to you” (Zech 1:3). The expression in Zechariah 4: 7 is likely to be the way that Yahweh returns to His people. Likewise, the expression וְהָיָה אִם-שָׁמוּעַ תִּשְׁמְעוּ בְּקוֹל יְהוָה אֱלֹהֵיכֶם (“and it will happen if you surely listen to the voice of Yahweh, your God” in Zech 6:15) also paraphrases the expression “return to me, ... I will return to you” (Zech 1:3). In this way, the exhortation in the segment of Zechariah 1:1-6 recurs and expands in the oracular parts of the segment of Zechariah 1:7-6:8, and is finally summarized in Zechariah 6:9-15. The observation of the oracles and heading (or summary) statements in oracles, which are especially in a prominent position among the visions and the oracles, supports the thematic development within the larger segment of Zechariah 1:1-6:15 such as the prologue (Zech 1:1-6), the development to the prologue (Zech 1:7-6:8), and the epilogue (Zech 6:9-15).

In the larger segments of Zechariah 7:1-14:21 (Zech 7:1-8:23, 9:1-11:17, and 12:1-14:21), there are hortatory remarks in the imperative. The imperative expressions in Zechariah 7:1-8:23, תְּחַזְקֵנָה יְדֵיכֶם (“let your hands be strong” in Zech 8:9 and 13), and אַל-תִּירָאוּ (“do not fear” in Zech 8:13 and 15)<sup>177</sup> are related to the first hortatory remark שׁוּבוּ (“return”) in Zechariah 1:1-6, and at the same time to the preceding heading or summary statements in Zechariah 1:7-6:15. This thematic connection continues to occur in the imperatives of שׁוּבוּ (“return” in Zech 9:12) and שְׁאַלּוּ מִיְהוָה (“ask from Yahweh” in Zech 10:1). The latter part Zechariah 7:1-14:21 has a thematic development of structure that concurs with its introduction (Zech 7:1-8:23), in the development of its introduction in Zechariah 9:1-11:17, in the subsequent section Zechariah 12:1-14:21, and in the climax (Zech 14:1-21). As the introduction contains exhortations and the assurance of restoration by Yahweh “on those days”, the subsequent development of discourses also has exhortations (Zech 9:1-11:17) that is expressed by the imperatives “return” (Zech 9:12) and “ask from Yahweh” (Zech 10:1), based on what will happen “on that day” (Zech 12:1-14:21). The hortatory remarks,

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<sup>177</sup> These expressions are not direct hortatory remarks. Based on the promise that Yahweh will do to His people, however, they imply the exhortation to follow Yahweh (or return to Him) in a way of being strong or having not fear in Yahweh. The context of those expressions indicates the promise of Yahweh (Zech 8:8, 13, 15).

expressed as imperatives in the larger segment Zechariah 7:1-14:21 assist the analysis of the thematic development, and thus the construction of the holistic structure.

In summary, the observation of oracles and headings or summary statement in oracles in Zechariah 1:1-6:15 helps to see the thematic flow within this discourse (Zech 1:1-6:15). Furthermore, the study of hortatory remarks and their connections (remarks in Zechariah 7:1-8:23 and other larger segments (Zech 1:1-6, 1:7-6:15, 9:1-11:17, and 12:1-14:21) helps to see the role of Zechariah 7:1-8:23 as a bridge within the whole book of Zechariah.

### 6.2.2 Phoric expressions

As seen above, the observations of the deictic (or cataphoric) expressions in Zechariah helped to demarcate the larger segments on text level. These observations of the phoric (cataphoric and anaphoric) expressions also assist to construct the holistic structure (the macrostructure) in the discourse (Ehlich 1989:35).<sup>178</sup> The expression **בַּיּוֹם הַהוּא** (“on that day”) seems to play a significant role to connect the segments to each other on text level. It occurs very often in the text. It helps to see how it carries the theme in the discourse by observing how it is placed.

The following verses indicate the place where the expression “on that day” is located. In Zechariah 8:23 a similar expression, **בַּיָּמִים הַהֵמָּה** (“on those days”), occurs. The expression “on that day” in Zechariah 11:11 does not seem to be related to the expressions that occur in the rest of the text. It does not function as an anaphoric or cataphoric expression to refer to the “day” in the future.

2:15 (Eng. 2:11)

3:10

[6:10]<sup>179</sup>

8:23 “on those days” (**בַּיָּמִים הַהֵמָּה**)

9:16

[11:11]

12:3, 4, 6, 8 (2 times), 9, 11

13:1, 2, 4

14:4, 6, 8, 9, 13, 20, 21

<sup>178</sup> Anaphoric and cataphoric (deictic) expressions are one of cohesive devices (Goutsos 1997:67) and this cohesion is important for relating the segments to the whole of text, because it has the “potential for relating one element in the text to another” (Halliday & Hasan 1976:27).

<sup>179</sup> This expression here in Zech 6:10 refers to the same day when Heldi, Tobijah, and Jedaiah have arrived from Babylon rather than to the future day.

These deictic (cataphoric) expressions may let readers expect further explanations or descriptions about “that day” in the future (cf. Wiklander 1984:104-105). At the same time the subsequent occurrences also point anaphorically to the same expression that is mentioned earlier. As the discourse develops, the repeated occurrence of it is likely to let readers connect both the preceding and the subsequent statement. In this respect, these cataphoric expressions can also point anaphorically to the preceding statement. In the last part of Zechariah (especially in the last larger segment of Zech 12:1-41:21), these expressions occur more often than the first part. The deeper the discourse develops, the more often these expressions are repeated. It seems that the concern about “on that day” is getting more intense as the discourse develops. In this respect the segment of Zechariah 14:1-21 is the climax in its use of “on that day” (In Zech 14:1, the introduction to the “day” is expressed in a participle clause to emphasize the imminence and significance of “on that day”).

It is necessary to consider the context in which these expressions occur. The second (Zech 2:12-17 [Eng. 2:8-13]) and third oracles (Zech 3:6-10) confirm the meaning of the preceding visions, and relates them to the future events, described in the texts where the expression “on that day” occurs. The cataphoric expression “on that day” connects the segments of the second and third oracle with the subsequent segments, where the same expression “on that day” occurs. In the same way the oracle in Zechariah 6:9-15 confirms the meaning of the preceding visions and provides conclusive remarks for the larger segments (Zech 1:7-6:15, and 1:1-6:15). The expression “on that day” in the oracle of Zechariah 6:9-15 lets readers connect the preceding expressions in Zechariah 2:15 (Eng. 2:11) and 3:10 and expect the subsequent expressions where more explanations of “on that day” occur.

The occurrence of the slightly different expression “on those days” in Zechariah 8:23 is significant in regard to the role that the larger segment of Zechariah 7:1-8:23 plays. The larger segment of Zechariah 7:1-8:23 is a bridge between the visions (Zech 1:1-6:15) and the subsequent oracles and discourses (Zech 9:1-14:21). The prologue Zechariah 1:1-6 does not specify “on that day”, but the following segments in the larger segment of Zechariah 1:7-6:15 develop the discourse on “on that day” (Zech 2:15; 3:10; 6:10). Zechariah 7:1-8:23 introduces the idea of “on that day” (“on those days” in Zech

8:23),<sup>180</sup> to the subsequent discourses. The cataphoric expression “on that day” occurs once in the larger segment of Zechariah 9:1-11:17, which develops the local theme of this introduction (Zech 7:1-8:23) with its judgmental message and exhortation to return to Yahweh. The following larger segment of Zechariah 12:1-14:21 has 17 occurrences of this expression. It develops the local theme of the promise about the restoration of the relationship with Yahweh “on that day” in the introduction Zechariah 7:1-8:23. The fact that the phrase “on that day” occurs more often as the discourse in regard to “on that day” moves forward indicate that the discourse gets close to climax. Finally the expression “on that day” leads the discourses in Zechariah 12:1-14:21 to a climax in Zechariah 14:1-21. The הַיּוֹם + a participle clause indicates the impending advent of Yahweh’s day (“on that day”), calling it for focus. Repeated occurrences of the expression “on that day” in Zechariah 14:1-21 also indicate the emphasis on “on that day.” Therefore, it is highly possible that Zechariah 14:1-21 functions as a climax not only in the larger segment of 12:1-14:21, and further, 7:1-14:21, but also in the whole book of Zechariah.

In this respect, the observations of the occurrences of the expression “on that day” help us to see the flow of the thematic development and to construct the holistic structure in the text. It is likely that Zechariah 1:1-6:15 focuses on the present restoration and accomplishment of Yahweh’s promise, such as the building of house of Yahweh. However, some expressions of “on that day” in this part indicate that the accomplishment of Yahweh’s promise to restoration is not limited in the present, but include future aspect. In terms of the expression “on that day”, the function of Zechariah 7:1-8:23 as a bridge between Zechariah 1:1-6:15 and 9:1-14:21, and the function of Zechariah 4:1-21 as a climax in the discourse of the book of Zechariah are investigated.

### **6.3 Discussions on structural Issues**

To investigate the thematic structure and unity of Zechariah, it is necessary to consider the relationship between Zechariah 1-8 and 9-14. There have been many discussions whether there is continuity or discontinuity between both parts (see Schaefer 1993:368; Redditt 2003:306). Many scholars have suggested Zechariah 1-8 and 9-14 to be separate

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<sup>180</sup> This aspect of “on that day” in Zech 7:1-8:23 as an introduction is a new development for the Zech 1:1-6.

corpora, based on the distinctions between Zechariah 1-8 and 9-14 (Plöger 1968; Hanson 1979; Redditt 2008a:335): The occurrences of the name of Zechariah only in the first part of Zechariah (Zech 1:1, 7; 7:1, 8), and stylistic and lexical distinctions (see Coggins 1987:61-62; Boda 2003a:390; 2003b; 2003c). But there are also scholars who read Zechariah 9-14 as a continuation of Zechariah 1-8, and find the unity or continuity between Zechariah 1-8 and 9-14, based on literary style, rhetorical form, and lexical similarities (Baldwin 1972:66-70; Pierce 1984a:177-289; 1984b:401-411; Kline 1991:179-193; Butterworth 1992:272-275; Hartle 1992:145-157; Moseman 2000:487-498).<sup>181</sup> Some scholars have used tradition-historical features to examine the coherence between the two parts of Zechariah (Mason 1973:306; 1976:227-239; Childs 1979:482-483; Meyers and Meyers 1993:24-29),<sup>182</sup> and others have used the form-critical method

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<sup>181</sup> Moseman (2000) attempts to examine the relationship between Zech 1-8 and 9-14 by admitting the differences between them and harmonizing them as they are. The differences (“dissonance” in his term) themselves are intended by the author to emphasize the messages: “the visions of Zech 1-8 have not been fulfilled because of the faithlessness of the ancient Israelites. In such a way, 9:1 creates dissonance and introduces prophecies that tell of a new day, but not the day the ancient Israelites expected after 1-8.” Therefore, the differences between both parts are central to understanding the whole message in Zechariah (2000:494). Hartle (1992) attempts to construct the literary unity by examining certain grammatical and literary characteristics and by tracing the major themes. Butterworth (1992) investigated the structure of Zechariah based on the findings of rhetorical techniques, and find the unity between both parts. Based on his method to construe the structure in the text, he suggests that the structure in Zech 9-14 is different from that in Zech 1-8 and 9-14 as follows (1992:195):

1. The units are not so clearly marked off.
2. The structures are less precisely indicated by repeated words, and so forth.
3. There is much more inter-relationship between different subsections of the whole.

Based on the findings of patterns of repeated words, he attempts to demarcate units, relate them to each other, and connect units. In the meantime, he attempts to explain the intention of the author by observing distinctive patterns of repeated words or structural features such as *inclusio* or *chiasmus*. Even though he is not mainly concerned with the redactional interest, he attempts to explain distinctive features of the text from redactional aspect. Due to his method to construe structure in the text, there is a limitation of his method to construe the thematic structure or thematic flow in the discourse. This study, therefore, focused on the thematic flow or development as the discourses develop by employing text-linguistic approach that will reveal more diverse aspect of the text in its structure, not only the formal structure but also semantic or thematic structure.

Kline connects both parts through their formal structure and thematic patterns, starting with literary findings and hinge frame. He argues that the last part of Zechariah is “structurally interlocked with the earlier chapters by means of an intricate triple-hinge mechanism” (1991:192).

<sup>182</sup> Mason argues from “a very strong continuity of tradition between Proto- and Deutero-Zechariah” in that “The lines of continuity can be seen most clearly in the centrality of Zion and God’s deliverance and protection of it, and his presence within it; the divine provision of leadership as a sign of the new age; the cleansing of the community to enable it to fulfill its mediatorial role, and above all, the note of universalism.” (1973:306). In another article (1976) he related both parts of Zechariah (1-8 and 9-14) through five common themes between them: 1) the prominence of the Zion tradition; 2) the cleansing of the community; 3) universalism; 4) the appeal to the earlier prophets; and 5) the provision of leadership as a sign of the new age. Meyers & Meyers argue that the former part of Zechariah has “a consistency of language, a coherence of ideas, and congruence” with the latter part, “whether they are the result of the work of one or many prophets and/or redactional hands (1993:27).

to find the continuity (Portnoy and Petersen 1984:11-21; Floyd 2002:401-422).<sup>183</sup> There are some scholars who have used a literary and canonical approach to consider the final form of the text in their analysis (Conrad 1999; Sweeney 2000:566-567; Frolov 2005:13-40).<sup>184</sup>

The function of Zechariah 7-8 is central to the issue of the relationship between Zechariah 1-8 and 9-14. Therefore, the issue of the function of Zechariah 7-8 will first be considered, its thematic flow or coherence, and then the function of Zechariah 7-8 within the whole text of Zechariah.

### **6.3.1 The literary integrity of Zechariah 7 and 8**

Recently some scholars (Boda 2003a; Assis 2010) investigated the function of Zechariah 7-8. The issue is whether Zechariah 7 and 8 are separate units or form a unit. The relation between Zechariah 7:1-3 and 8:18-19 as a framework to construct the structure in Zechariah 7-8 has been discussed. Assis (2010:4-5) says that the answer of the question in Zechariah 7:1-3 about the liturgical practice of fasting is to be found in Zechariah 7:4-7, and not in Zechariah 8:18-19. Therefore Zechariah 7:1-8:23 is not likely to be a unit, with chapters 7 and 8 forming separate units. On the other hand, Boda (2003a; cf. Meyers and Meyers 1987:442-443) argues that both sections (Zech 7:1-3 and 8:18-19) consists of the question and answer on the liturgical practice of

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<sup>183</sup> Following Weis's argument on *ספרות* (1986. A definition of the Genre *massa* in the Hebrew Bible Ph. D diss., Claremont Graduate School; Oracle in *Anchor Bible Dictionary* 5, 28-29), Floyd attempts to define *ספרות* as "a type of prophetic book" and apply it rhetorically to be translated as "prophetic reinterpretation of a previous revelation" (2002:401-422). In this way the *ספרות* in Zechariah relates chapters 9-11 and 12-14 to the preceding parts (2002:418-420).

<sup>184</sup> There are varieties of perspectives in canonical approach. Some scholars are interested in the canonical shape as diachronic approach. This study is interested in the text as a final form from a synchronic approach. Childs is concerned with the canonical shape in dealing with Zechariah (1979:476-486). Petersen (1995:3) argues that Zechariah ben Berechiah (Zech 1:1) is "canonical" author of Zech 9-14. Similarly, Sweeney (2000:566) argues that "[a]lthough the authorship of the book of Zechariah is in question, it is clearly designed to be read as a single work that depicts both the visions and the oracles or pronouncements of the prophet Zechariah". Conrad reads Zechariah in the literary context of the Book of Twelve setting aside the historical context (1999:11). Frolov (2005:38) proposes an integrated reading approach for reading the canonical book of Zechariah. Interestingly, he suggests that Zechariah can be "plausibly interpreted as an integral, if complex, composition featuring two interrelated principal speakers, Zechariah (in 1:2-6; 1:8-6:15; 7:9-8:17) and an anonymous prophet identified with the book's narrator (in 1:1, 7; 7:1-8; 8:18-14:21)."

fasting, and that chapters 7 and 8 are a unit, although the materials between the sections were added in the redactional process.<sup>185</sup>

This study agrees with Assis's assertion in regard to the issue of the question and answer about fasting, but does not agree with his separation of chapters 7 and 8. Following the suggestion of Assis (2010:4-5) this study considers that the answer of the question in Zechariah 7:1-3 is found in the following discourses (7:4-14; cf. Conrad 1999:137-150). These discourses do not provide direct answers to the question of whether fasting should be kept, but respond indirectly by way of questions (Zech 7:5-6) (cf. Meyers and Meyers 1987:394). Through his indirect answer (Zech 7:5-7) Yahweh points to the inner motive of the liturgical practice, and relates the issue of fasting to the disobedience and stubbornness of the former generations (Zech 7:8-14).<sup>186</sup> The answers of Zechariah to the question move from the time of the former prophets to Zechariah's generation in 8:1-8, and are given in context of the contrast between the past and his present (Zech 8:9-17), and again move from the current to the future (Zech 8:18-23) (Conrad 1999:143-149). The mention about the fasting in Zechariah 8:19 is not the direct answer to the question of whether the liturgical practice of fasting should be kept. Yahweh's indirect response seems to say that He is indifferent to the practice of fasting. Rather, the issue of fasting is related to general justice in Israel's society, to the matter of obedience to Yahweh (cf. Sweeney 2000:641-642).<sup>187</sup> The mention of fasting in Zechariah 8:18-23 is about the new aspect of restoration. The mention of the fast in Zechariah 8:19 is not the direct answer to the question in Zechariah 7:1-3 but one of indirect answers, while it functions as the framework to relate chapter 8 to chapter 7. The segment of Zechariah 8:18-23 uses the fasting days to introduce a new way to celebrate and a new aspect (universalism) of the restoration and relates the new aspect to the preceding parts with "on that day" (future day of Yahweh's restoration) in 8:23.

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<sup>185</sup> Many scholars consider chapters 7-8 as a unit, not as separate units (Baldwin 1972:85, 140; Clark 1985:328-335; Meyers & Meyers 1987:lx; Petersen 1984:122-123; Butterworth 1992:70-72, 149-165; Tigchelaar 1996:244-245; Conrad 1999:131-150; Floyd 2000:411-416; Boda 2003a:393-395).

<sup>186</sup> Sweeney suggests that the answer to the question about fasting is found in 7:4-7 and further 7:8-14:21 (2000:641-642).

<sup>187</sup> His analysis on this matter is similar to that of this study. "Whereas the prophet's earlier response in verses 4-7 [in chapter 7] focuses on questioning the need or appropriateness for fasting alone, the present [Zech 7:8-14:21] emphasizes the need for justice on the part of the people as the Temple is rebuilt and YHWH's sovereignty is manifested throughout the world" (2000:641). However, he sees that Zech 7:1-3 with 7:4-7 as an introduction and Zech 7:8-14:21 as "the presentation of Zechariah's response to Sharezer's earlier question concerning the need for continued mourning and fasting for the Temple" (2000:641).

In this way, the issue of question on fasting and related thematic flow makes sense when Zechariah 7-8 is considered as a thematic unit.

This study divided the larger segment (Zech 7:1-8:23)<sup>188</sup> into four smaller segments (Zech 7:1-7; 7:8-14; 8:1-17; 8:18-23), based on the linguistic or discourse markers (cf. Clark 1985)<sup>189</sup>. It attempted to construct the thematic development or the global theme (overall theme) in this larger segment, conjectured by the themes in each smaller segment (see chapter 5), based on the understanding of Zechariah 7:1-8:23 as a coherent and thematic unit (cf. Butterworth 1992:149-168; Conrad 1999:131-150; Floyd 2000:412).

### **6.3.2 The function of Zechariah 7-8 within Zechariah**

Assis (2010) suggests that chapter 8 functions as a “revision and digest” of Zechariah 1-7 by investigating the relationship between the ten oracles in Zechariah 8 and their parallels in Zechariah 1-7. Assis’s analysis of chapter 8 in relation to chapters 1-7 is partially right. As discussed above, the relation between Zechariah 1:1-6 and Zechariah 1:7-6:15, and relation between Zechariah 1:1-6 and 7:1-8:23 possibly reflect the relation of Zechariah 1-7 and Zechariah 8 suggested by Assis. However, this observation overlooks Zechariah 7-8 as a thematic and coherent segment. In this section, the further relationship between Zechariah 7-8 and 9-14, a thematic development or flow in Zechariah 7-14, and the function of Zechariah 7-8 within the whole book of Zechariah will be discussed.

This study proposes that the larger segment of Zechariah 7:1-8:23 is a bridge (a transition from the preceding discourse to the subsequent discourse) that is connected to the prologue in Zech 1:1-6 and is developed and expanded in the subsequent discourses. In this respect, the larger segment of Zechariah 7:1-8:23 functions also as another introduction (for the prologue of Zech 1:1-6) to the subsequent discourses (Zech 9:1-14:21). The larger segment (Zech 7:1-8:23) is related to the first larger segment (Zech 1:1-6), which functions as a prologue to the subsequent discourses (the visions and

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<sup>188</sup> This larger segment (Zech 7:1-8:23) is also demarcated by the text level temporal deictic expressions (Zech 7:1) and the following text level deictic (cataphoric) marker (Zech 9:1; cf. Zech 12:1; Malachi 1:1).

<sup>189</sup> Clark (1985)’s analysis focuses on the linguistic features to structure the segments to argue the unity of chapters 7-8, but without considering the thematic coherence or development in this segment, the consideration of linguistic features is not sufficient to construct the unity of this larger segment (Zech 7:1-8:23).

oracles in the following larger segment Zech 1:7-6:15). Israel's disobedience that resulted in Yahweh's wrath and judgment, and Yahweh's exhortation to return to Him as the themes are repeated in each larger segment. While Zechariah 7:1-8:23 is connected with Zechariah 1:1-6 as the prologue and repeats the themes of Zechariah 1:1-6 (cf. Boda 2003a:402), Zechariah 7:1-8:23 develops some of the themes in Zechariah 1:1-6 with newly asserted information articulating the future days ("on that day"), when Yahweh will come. At the same time, the themes in the larger segment Zechariah 7:1-8:23 are developed in the subsequent discourses (Zech 9:1-14:21) as seen in the diagram above. In this respect, Zechariah 7:1-8:23 functions as a bridge or introduction to the subsequent discourses (Zech 9:1-14:21) by connecting with Zechariah 1:1-6 and by developing the themes in itself.<sup>190</sup>

When discussing the structural issues, there are several arguments to be taken into account, especially the structural divisions on Zechariah 7-8, and also of Zechariah 7-14.

Kline (1991:179-193) suggests that the book of Zechariah can be understood as a diptych with Zechariah 6:9-15 as a hinge, and that major two sections (Zech 1:1-6:8 and 7:1-14:21) are divided by other hinges (Zech 3:1-10 and 11:1-17). These three hinges consist of the symbolic acts of Zechariah. However, as Frolov (2005:16) points out, his structural analysis is not based on the structural markers.<sup>191</sup>

Conrad (1999:131) contends that Zechariah is divided into three parts, 1:1-6, 1:7-6:15, and 7:1-14:21 based on the date expressions. In his structural analysis, he suggests that the whole structure of Zechariah is based on the question and answer.

"The LORD posed questions in 1.1-6 to the community, and the answers could be found in what the former prophets proclaimed. The questions Zechariah poses in 1.7-6.15 are answered by the messenger of the LORD. In 7.23 a question is posed to the messenger Zechariah, and this last question is answered in part by an appeal to what the former prophets had proclaimed (7.4-14). In 8.1-23 the LORD begins to speak about the present and future. The two oracles at the end of Zechariah, to which we now turn, answer the question raised by the LORD himself in 8.6" (1999:153-154).

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<sup>190</sup> Using tradition-critical method, Tigchelaar (1996:243-245) argues the relationship between Zech 7-8 and Zech 9-14. Schaefer (1992:372) suggests, "In chaps 7-8 the concerns of the first part of the book culminate in a vision of peace and prosperity."

<sup>191</sup> Frolov says, "Kline totally ignores strong signals of discontinuity, such as the date reference in 1:7" (2005:16).

However, this study does not agree that the question and answer functions as framework to construct the whole structure in Zechariah. The question in Zechariah 1:5 is more like a rhetorical question, and the answer in 1:6 is not exactly the answer to the question in 1:5, and furthermore, this question does not function as a framework for structuring 1:1-6. The focus of this segment is on the message of **שׁוּבוּ אֵלַי** (“return to me”). This message is given to challenge Yahweh’s people to commit themselves to the Word of Yahweh. **דְּבָרַי וְחֻזְקִי** (“my words and my statues”) in Zechariah 1:6 reflects the Word of Yahweh. **אֲבוֹתֵיכֶם** (“your fathers”) are mentioned for the purpose of counter-example for the current generation not to follow. In this way, the rhetorical question (Zech 1:5) and following statement (Zech 1:6) are additional remarks to emphasize the main message of Yahweh’s “return to me” rather than the framework for the segment of Zechariah 1:1-6. In the same way, the questions in Zechariah 1:7-6:15 do not seem to function as a structural framework. It is true that the visions and oracular parts are given by questions and answers, but these questions and answers are only rhetorical devices to deliver more vividly the visions and oracular parts in Zechariah 1:7-6:15. The question in Zechariah 8:6 seems to be a rhetorical question, and does not control the subsequent discourses. This study suggested that Zechariah 7:1-8:23 as a thematic unit sets an introduction to the subsequent discourses (Zech 9:1-14:21). In this respect, it is not likely that the whole structure of Zechariah is constructed by the question and answer, and not likely that the relationship between Zechariah 7-8 and 9-14 can be understood as question and answers.<sup>192</sup>

As Conrad (1999) does, Sweeney (2000) divides Zechariah into three parts, Zechariah 1:1-6, 1:7-6:15, and 7:1-14:21. In Conrad’s analysis of Zechariah 7:1-14:21, Zechariah 9:1-14:21 is the answer to the question in 8:6, but Sweeney suggests close relationship between 8:18-23 and 9:1-14:21: “whereas Zechariah 8:18-23 indicates that the nations will ultimately recognize YHWH in Jerusalem, Zechariah 9-11 and 12-14 provide a detailed scenario of the process by which this recognition will take place” (2000:636). Furthermore, he argues that Zechariah 8:18-14:21 as a unit “provide the prophet’s final answer to the initial question in 7:1-7 concerning the need for continued

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<sup>192</sup> This study does not agree with Frolov’s (2005) assessment on Conrad (1999). According to Frolov, Conrad is controlled by “diachronic interpretational frameworks” (2005:15). It is true that “Conrad views Zechariah as a “collage,” namely a collection of preexisting fragments.” However, this assumption of “collage” does not effect on his synchronic structural analysis.

mourning” (2000:636). However, this study suggested that Zechariah 7:1-8:23 is a coherent and thematic unit, and that this unit as a larger segment develops a global theme within it, and this global theme is developed and expanded in the subsequent discourses in Zechariah 9:1-14:21. The question in Zechariah 7:2-3, given in a narrative framework, is answered indirectly in 8:18-23, while discourses concerning the question are still developing in Zechariah 7:5-7, 8:1-8, and 8:9-17.<sup>193</sup> Besides, his analysis overlooks the discourse markers such as temporal deictic markers (Zech 1:1, 1:7 and 7:1) and cataphoric markers (אֲשֶׁר in 9:1 and 12:1) to demarcate the segments within the whole book of Zechariah. Frolov’s (2005:16) critique to Kline (1991:179-193) applies to Sweeney’s argument on the division of Zechariah.

Floyd (2000; 2002)’s structural analysis of Zechariah is very similar to that of this study. He divides Zechariah into five parts such as Zechariah 1:1-6, 1:7-6:15, 7:1-8:23, 9:1-11:17, and 12:1-14:21. He pays attention to date markers (Zech 1:1, 7, and 7:1) and אֲשֶׁר (9:1 and 12:1) for structuring Zechariah. The difference in his analysis is in his division based on the use of אֲשֶׁר. Floyd (2002:401-422) asserts that the אֲשֶׁר in Zechariah relates chapters 9-11 and 12-14 to the preceding chapters: The function of the segments of אֲשֶׁר is “to reinterpret what the prophet Zechariah discerned regarding Yahweh’s involvement in the restoration of Yehud in the early Persian period, elaborating on its implications for the discernment of Yahweh’s involvement in the events of a later time” (2002:418-420). His divisions of Zechariah are not based on synchronic dimension, but “essentially diachronic interpretational frameworks” (Frolov 2005:15).

Frolov (2005) divides Zechariah into three parts, Zechariah 1:1-6, 1:7-6:15, and 7:1-14:21 based on the date expression markers (1:1, 7, and 7:1). The purpose of his analysis is “a genuinely integrated and coherent reading of Zechariah by adequately accounting for the peculiarities of the book’s form and content in a strictly synchronic perspective” (2005:17). By focusing on the formal layout, especially while characterizing Zechariah within overall narrative framework and observing mentioning him/herself in the third person, he identifies different voices, those of Zechariah and the narrator in the book of Zechariah. Based on these findings, he attempts to harmonize the

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<sup>193</sup> See details for thematic development in 7:1-8:23 in 6.3.1 The Literary integrity of Zechariah 7 and 8.

differences between Zechariah 1-8 and 9-14. Especially by identifying Zechariah 8:18-14:21 as the final response of the narrator, he explains why there is no Zechariah in Zechariah 9-14. His findings on the overall narrative framework in Zechariah are partially correct. Although the overall book of Zechariah does not display the characteristics of a narrative framework, much of segments in the book of Zechariah display these narrative frameworks.<sup>194</sup> The last part of Zechariah in Zechariah 9-14 mostly consist of a series of oracles. Therefore it is not easy to identify a narrative framework in this part. Besides, the observations of mentioning him/herself in the third person are not absolute standard to identify those expressions as different voices. As Frolov (2005:18) himself points out, there is a case that Ezekiel himself identifies himself in the third person in Ezekiel 1:3. When Yahweh is mentioned in the third person, those speeches are often considered as Yahweh's direct speech (Zech 7:7-14).

Boda (2003a) suggests Zechariah 7-8 as a bridge in its literary function within Zechariah as a whole. His analysis of the structure of Zechariah 7-8 within the book of Zechariah is similar to this study of the discourse structure in the book of Zechariah. The difference is that according to Boda (2003a; 2004) there is a contrast between Zechariah 1-8 and 9-14. He identifies Zechariah 1-8 as “realized” and Zechariah 9-14 as “frustrated” (2003a:407), in other words, “positive focus on the present” for Zechariah 1-8 and “eschatological hopes and warnings” for Zechariah 9-14 (2003a:393). Meanwhile Zechariah 7-8 functions as connecting and harmonizing both Zechariah 1-6 and 9-14 by preparing for the subsequent discourses (Zech 9-14), because there is contrast in the focus of each part. In the former part (Zech 1-6), the focus is on the present failure of Zerubbabel as building the house of Yahweh. The new age is not still inaugurated. To appease the present failure, the last part (Zech 9-14) focuses on eschatological aspect of the message such as building of the house of Yahweh and restoration (cf. Petterson 2009:14-16). Boda's suggestion on the relationship between Zechariah 1-8 and 9-14 is based on the identification of **שָׁמַח** (“Shoot”) or **בְּנֵי־תֵי־צֶדֶק** (“two sons of oil”) as Zeruabbabel or specific persons. Similarly, Moseman (2009:575-589) explains the unity between Zechariah 1-8 and 9-14 through understanding the differences between them, especially focusing on the date formulae.

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<sup>194</sup> In this respect, this study attempted to structure Zechariah by observing the foreground and background in the discourse of Zechariah in chapter 4 an analysis of the syntactic structure.

He argues that “Zechariah 9-14 is set forth as a replacement prophecy that envisions future judgment and punishment and a new house of Yahweh” (2009:583). This study does not agree with contrast between Zechariah 1-8 and 9-14. There is a different emphasis in each part. Zechariah 1-8 tends to focus on the present while Zechariah 9-14 on the future. However, in the first part of Zechariah there is also the aspect of indicating the future restoration from Yahweh. Although repetitive remarks of “on that day” occur in the last part of Zechariah,<sup>195</sup> there are some remarks on “on that day” (See for details in chapter 6.2.2 Phoric expressions) that relate the first part of Zechariah to the last part of Zechariah. This implies that there is already a promise of future restoration by Yahweh in the first part of Zechariah. Boda argues that “Shoot” or “two sons of oil” are identified as specific persons, and that the passages mentioned of these terms are related to the present. But, as will be discussed below more widely, there is another possibility that these terms are not identified as specific persons. These terms are related to what Yahweh will do to His people in the future. In this respect, it is likely that the emphasis of the first part of Zechariah is on the present, but in the mean time there is also aspect of mentioning the future restoration of Yahweh in the first part of Zechariah.

At this stage, it is necessary to consider some arguments on the identity of “Shoot” or “two sons of oil.” The issue of the identities of “Shoot” or “two sons of oil” is not related to structural matters but the arguments on these identities influence the view of the structure of Zechariah, the relationship between Zechariah 1-8 and 9-14, and the function of Zechariah 7-8 in particular. The identities of “Shoot” and “two sons of oil” are very significant. When they are identified as specific persons, Joshua and Zerubbabel, it is likely that the focus in Zechariah 1-8 is on the present situation, and thereby that there is stark contrast between Zechariah 1-8 and 9-14. Their role in the restoration of Israel was emphasized in the former part (Zech 1-8), and then in the last part (Zech 9-14), they disappeared. In this regard there has been much discussion among scholars.<sup>196</sup> The main issues on “Shoot” or “two sons of oil” are summarized as

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<sup>195</sup> These repetitive remarks of “on that day” in the last part of Zechariah, Zech 14:1-21 in particular are explained by function of Zech 14:1-21 as a climax in its thematic development of discourse.

<sup>196</sup> There are several views on the identity of “Shoot.” Traditional views assert that “Shoot” is considered as Zerubbabel (Caroll 1979:163; Mowinckel 1956:120-121) or Joshua (Redditt 1995:66). In this view, the failure of Zerubbabel in Israel’s restoration demands the revision of hope of restoration, and Zech 9-14 is added to Zech 1-6 (or Zech 1-8). On the other hand, some scholars challenge this view

follows: one view considers them as specific persons (Joshua and Zerubbabel); the other view considers them as a future figures.<sup>197</sup> Both of these views are related to the view of the relationship between Zechariah 1-8 and 9-14. The former view contends that there is a stark contrast between Zechariah 1-8 and 9-14. For example, Boda (2003a; 2004) identifies “Shoot” as Zerubbabel though there are difficulties, and on this ground he asserts the contrast between Zechariah 1-8 and 9-14. The promise that Zerubbabel will build the house of Yahweh (4:8), and thereby restore Israel was given. However, the historical reality was different. Zerubbabel disappeared in history seemingly without realizing this promise. For this reason, according to Boda (2003a; 2004), Zechariah 9-14 was added and Zechariah 7-8 was inserted for the purpose of preparing the future eschatological message in Zechariah 9-14.<sup>198</sup> Some scholars also identify “two sons of

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while contending that “Shoot” is identified as a future messianic or eschatological figure (Baldwin 1972:135, 137; Rose 2000:248-251; Pola 2003:165; Jauhiainen 2008:501-511; Petterson 2009). In the same way, there are also diverse views on “two sons of oil.” Traditionally שְׁנֵי בְנֵי-הַיָּהוָה (4:14) are translated as the two anointed ones” but recently this translation is challenged from semantic findings. See for detail Boda (2001). Some scholars identify them as specific persons or their offices such as Joshua the high priest and Zerubbabel. Rose considers “two sons of oil” as heavenly beings (Rose 2000:206-207; 2003:184; Contra Petterson 2009:78-80) considering “heavenly council context of the vision” (Rose 2003:182). Some scholars consider “two sons of oil” as prophetic figures (Boda 2001:13; 2004:275; Petterson 2009:81-82).

In the view that “Shoot” or “two sons of oil” are identified as a future figure, Joshua and Zerubbabel are types of future figure (McComiskey 1998:1112-1113; Rose 2000:140-141; Webb 2003:39-42; cf. Petterson 2009:39; Jauhiainen 2008:501-511). Although Stead (2009:143-144) argues that “Zerubbabel is the “Branch” of Zech 6:12-13 precisely because he is a “messianic” figure who rebuilt the “house” of Yahweh and through whom the “house” of David was re-established,” he distinguishes “between “a messiah” (which is what any ruling son of David was – i.e. Yahweh’s anointed) and “The Messiah” (the final figure at the end of time who would bring salvation)” (2009:143; cf. Floyd 2006:280). Both of them stand in for “Shoot,” though not identical with it. As discussed earlier in the analysis of the thematic structure in chapter 5, this study follows this view: “Shoot” is identified as a future figure, not specific persons such as Joshua and Zerubbabel while Joshua and Zerubbabel are symbolically and rhetorically related to the role of “Shoot” and “two sons of oil.” As acts of wearing turban (Zech 3) and crown (Zech 6) are symbolic actions (sign-acts), the mention of Joshua and Zerubbabel symbolically represents the role of “Shoot.” As Jauhiainen (2008:506) points out, “what happens to Joshua is closely connected to the coming of Zemah.” Between the symbolic action of Joshua as cleansing in Zech 3:1-5 and resolution of sin and prosperity in the future in 3:9-10, the message that Yahweh will bring “Shoot” in the future is inserted. In this context, it is not likely that “Shoot” is considered as Joshua (cf. Stead 2009:136), and that the role of “Shoot” is more than what Zerubbabel was supposed to do, the building of the house of Yahweh (Zech 4:9), that is, cleansing and prosperity (Zech 3:9-10).

<sup>197</sup> There is a problem with view of “Shoot” or “two sons of oil” as a future figure. Although Zechariah repeatedly mentioned the future coming of “Shoot,” the message that Zerubbabel will build the house of Yahweh (Zech 4:9) is likely to indicate that “Shoot” who will build the house of Yahweh is Zerubbabel. This study suggests that the house of Yahweh in Zech 4:9 is Israelite community that will be restored. Therefore, this study considers the meaning of the expression, “וְיָרִי תְּבַצְעֶנָּה” (his hands will finish it [the house of Yahweh, temple])” as the restoration of Israel.

<sup>198</sup> “Zechariah 7-8 appears to prepare the reader for the more negative tone of Zechariah 9-14” (2007:118-119). “Chapters 7-8 orient the reader to the future and provide the conditions necessary for restoration” (2003a:405)

the oil” (4:14) as Zerubbabel and Joshua or two offices that they took by translating it as “the anointed sons.” Redditt also attempt to identify “Shoot” as Joshua (1995:66).

This study agrees with the investigation of Zechariah 9-14 in its focus on the eschatological aspect, and the function of Zechariah 7-8 as a bridge between Zechariah 1-6 and 9-14 (cf. Boda 2003a; 2004), but does not agree with the identification of Zechariah 1-8 with its focus on the present. As mentioned earlier, there is a difference between Zechariah 1-8 and 9-14 in its emphasis on the eschatological “on that day.” However, there exists a perspective on the eschatological “on that day” in the former part (Zech 1-8) in the book of Zechariah (See 6.2.2).

As discussed above in chapter 5, the literary context, reveals that Joshua and Zerubbabel are not considered as “Shoot.” Zechariah 3:8 says that Yahweh promises Joshua that he will send the Shoot. This indicates that Joshua is not a Shoot. Zechariah 3:9-10 indicates that “Shoot” will come in the future, and will bring an age of cleansing and prosperity. This does not fit to Zerubbabel, either. This is beyond what Zerubbabel does (Pettersen 2009:98-99). While both of them are not identical with “Shoot,” their roles contribute to the future coming “Shoot,” and are symbolically related to the role of “Shoot” (Baldwin 1964:93-97; 1972:135). In a similar way “two sons of oil” is likely to be related to the role that Zerubbabel (or both Joshua and Zerubbabel) will play rather than identified as both of them. Just as “shoot” is not identified as Joshua in Zechariah 3:1-10, so “two sons of the oil” does not seem to be identified as specific persons, Joshua and Zerubbabel.

From the observation of thematic flow or development in the literary context that “Shoot” or “two sons of oil” appear, the focus of these word and phrase are in the role they will play in relation to the priest and king in the future.<sup>199</sup> Zechariah 3 is about cleansing and promise for prosperity that “Shoot” will bring (Smith 1984:199), which is also preparation for the building of the house of Yahweh or restoration of

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<sup>199</sup> “Shoot” will not only be a king (Zech 6:11, “Shoot” will regain the kingship symbolized by crown) but also a priest (Zech 6:13, “he will be a priest on his throne”) (Jauhiainen 2008:509-510). Jauhiainen also argues that the turban (צִנִּיף, Zech 3:5) and crown (עֲטֻרֹת, Zech 6:11) are understood in the background of Ezekiel as Zechariah repeatedly emphasized “former prophets” (especially in Zech 1:4-6) (Jauhiainen 2008:504-505). Pettersen argues (2009:88-92 [92]) that “the meaning of the term צִנִּיף in Zechariah must be understood against the wider background of what Zechariah calls “former prophets.” Here we find the use of differing terminology, but a common metaphor to depict the hope for the house of David beyond the exile, based on the covenant with David and the earlier expectations of a royal deliverer. The prophets Isaiah, Jeremiah, and Ezekiel each liken the house of David to a tree that is cut down or severed in judgment, and from which new growth will come and grow into something vast.”

Israel. Zechariah 6 is also about the confirmation of promise of restoration through a future figure. In Zechariah 4 where Zerubbabel is mentioned the focus is not on Zerubbabel who will finish the building of the house of Yahweh, but on the power of Yahweh who will ultimately make possible to build the house of Yahweh (Pettersen 2009:69).<sup>200</sup> In addition, in Zechariah 4:14, “two sons of the oil” are identified as **הַעֲמֻדִים עַל-אֲרוֹן כָּל-הָאָרֶץ** (“who are standing by the Lord of all the land”). The expression “who are standing by the Lord of all the land” is paraphrased as **הַעֲמֻדִים מִהֵתִיב עַל-אֲרוֹן כָּל** (“from who are standing themselves before the Lord of all the land”) in Zechariah 6:5. The role of them are related to that in the future. In this respect, the role of “two sons of oil” is not likely limited to the role of specific persons Joshua and Zerubbabel. The role of “two sons of oil” is beyond what they will do.<sup>201</sup>

In this way, the focus is not in specific persons, Joshua or Zerubbabel themselves, not in the role of specific persons, but in the role that is related to these two figures, symbolizing the roles of specific persons, Joshua or Zerubbabel in the future – the significant theme such as building of the house of Yahweh or Israel’s restoration in the future.

Basically this study agrees with Boda (2003a)’s investigation of the role of Zechariah 7-8, as a bridge between Zechariah 1-6 and 9-14, but in details this study disagrees with it while contending that there is continuity between Zechariah 1-8 and 9-14, and the role of Zechariah 7-8 is not harmonizing the stark contrast between Zechariah 1-6 and 9-14 as Boda (2003a) argues.

## 6.4 Summary

Based on the findings of the analyses in chapter 4 and 5 (the syntactic structure and the thematic structure), this chapter attempted to construct the holistic structure (the overall structure) of Zechariah 1-14 by investigating the thematic developments within the

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<sup>200</sup> “Zerubbabel would certainly play a role, but the temple would only be completed by Yahweh’s enabling” (Pettersen 2009:71). Similarly Sweeney (2000:610) mentions in this regard, “Zerubbabel’s restoration of the Temple as a signal for the restoration of the house of David and the overthrow of Persian rule.”

<sup>201</sup> The term **הַיֵּצֵהָר** (“oil”) in “two sons of the oil” is not the oil for anointing, as Klein (2008:165) points out. It signifies “unmanufactured oil” (cf. Hag 1:11), and it is related to “agricultural blessing” (cf. Deut 7:13). Thus, “oil” in Zechariah 4:14 is not related to the anointed office. The usage of this term indicates that Zechariah 4:14 is given to provide “hope of prosperity to the struggling postexilic community” (Klein 2008:165).

larger segments (Zech 1:7-6:15; 7:1-8:23; 9:1-11:17; 12:1-14:21) and the thematic developments (or relationship) between the larger segments (Zech 1:1-6 and 1:7-6:15; 1:1-6 and 7:1-8:23; 7:1-8:23 and 9:1-14:21; Zechariah as a whole). Considering the thematic flow or development within the larger segments or between the larger segments, the holistic structure of Zechariah 1-14 can be construed as follows:

1:1-6	Prologue
1:7-6:8	Development to the prologue [1:7-17 as an introduction within this development]
6:9-15	Peroration
7:1-8:23	Bridge or transition (peroration to the preceding discourse and introduction to the subsequent discourse)
9:1-11:17	Development of the bridge
12:1-14:21	Development of the bridge With a Climax (14:1-21)

This construction of the holistic structure is aided by the observations of other signals of the holistic structure (cf. Kintsch 1998:67-68). The observations of oracular parts within the series of the visions in the segment of Zechariah 1:7-6:15 helps to construct the thematic structure within this larger segment. Oracular parts articulate the meaning of the visions. The oracular part in Zechariah 1:14-17 indicates that the first vision with its oracular part (Zech 1:7-17) functions as an introduction to the subsequent discourses (Zech 1:18-6:15). The observations of the exhortation expressions within Zechariah 1:7-6:15 help us to see thematic continuity and expansion of each sequent discourse, leading to its conclusion in Zechariah 6:9-15. Furthermore, the observation of exhortation expressions (hortatory remarks) that consist of imperatives helps to construct the interrelationship between the larger segments of the book of Zechariah, and to see the role of Zechariah 7:1-8:23 within the whole book of Zechariah as a bridge between the first part (Zech 1-6) and the last part (Zech 9-14).

The phoric (cataphoric or anaphoric) expressions not only help to demarcate the larger segments on text level, but also special case of “on that day” help to construct the holistic structure by relating the segments (smaller or larger) to each other, and to find the function of Zechariah 14:1-21 as a climax in its holistic structure. This observation of phoric expression, “on that day” in particular, helps also to see the role of Zechariah 7:1-8:23 as a bridge between Zechariah 1:1-6:23 and Zechariah 9:1-14:21. Boda (2003a) argues that there is contrast between both of them. The first part in Zechariah

1:1-6:23 focuses on the present while Zechariah 9:1-14:21 on the future. Zechariah 7:1-8:23 as a bridge harmonizes both parts of Zechariah to appease the present failure, the role of specific persons Joshua and Zerubbabel in particular. But the observation of the phoric expression, “on that day” in particular helps to see the unity between the first part and the last part of Zechariah. There is difference of emphasis on the present and future in each part. However, this difference does not mean the contrast between them as Boda argues. In the first part, there is already the aspect of the promise of future restoration from Yahweh, where the expressions “on that day” occur. Discussion on structural issues also helps to see the holistic structure of Zechariah, and the function of Zechariah 7:1-8:23 as a bridge. In this way, the analysis of holistic structure of Zechariah suggests that there is literary unity and thematic development in the whole book of Zechariah, and that in this development of discourse, Zechariah 7:1-8:23 functions as a bridge between the first part and the last part of Zechariah in a way of developing the themes in the first part into the last part. The difference of emphasis in each part exists. The first part tends to focus on the present restoration to Yahweh’s people while the last part on the future restoration. However, there is already a promise of future restoration of His people in the first part. To put it simply, there is a paradoxical coexistence of the present and future restoration in both parts while each part has its own emphasis on the aspect of the present and future restoration.

## Chapter 7. Conclusion

A key to the structure of the book of Zechariah as indicated in this study can be found in the position and role Zechariah 7-8 plays within the whole book of Zechariah. As discussed in chapter 6 An analysis of the holistic structure of Zechariah 1-14, indicates that Zechariah 7-8 functions as a bridge between Zechariah 1-6 and 9-14. It concludes the main theme developed in Zechariah 1:1-6 and 1:7-6:15. At the same time it introduces another aspect of the theme (future aspect of Yahweh's restoration indicated by "on that day") in the subsequent discourses in Zechariah 9-14.

This function of Zechariah 7-8 within the whole book of Zechariah was identified by observing, first of all, the deictic markers as discourse markers. This can be seen in the chronological expressions in Zechariah 1:1, 7 and 7:1, and also in the phoric expressions of **נְשִׂא** in Zechariah 9:1 and 12:1. Some scholars have considered this expression (**נְשִׂא**) as genre indicator or editorial marker, but this study pays attention to the deictic function according to a text-linguistic approach and therefore considers it as discourse marker (paragraph division marker). This observation suggests a way of reading the whole book of Zechariah using a synchronic approach.

Some diachronic approaches used, read the book of Zechariah as divided into Zechariah 1-8 and 9-14. As discussed in chapter 4 and 5, the function of deictic markers in Zechariah 1:1, 7; 7:1; 9:1; 12:1 as discourse marker can be identified by analysis of the foregrounding and the background of Zechariah, and by analysis of the thematic structure of Zechariah in which demarcations of the smaller and larger segments are made. The observation of deictic markers as discourse makers contributes to demarcation of the larger segments in the book of Zechariah. The coherence of the smaller segments within the larger segments in the discourse development is identified by analysis of the thematic structure in chapter 5. The correlations between the larger segments were investigated by observing the syntactic structure in chapter 4. With these analyses, the function of Zechariah 7-8 to be a bridge between Zechariah 1-6 and 9-14, were made clear in holistic structure of chapter 6.

The structure of Zechariah 1-14 can be summarized as follows.

1:1-6                    introduction

	(exhortation of His people's return to Yahweh and Yahweh's restoration)
1:7-6:15	development of the introduction
7:1-8:23	bridge (between the former parts and the last parts of Zechariah) (exhortation and restoration with emphasis on the future aspect of "on that day")
9:1-11:17	development to a bridge
12:1-14:21	development to a bridge (with an emphasis on "on that day") [14:1-21] climax of "on that day"

This reading is different from that usually indicated by a diachronic approach. That type of reading considers the book of Zechariah as divided into Zechariah 1-8 and 9-14 (discussed in detail in chapter 2 and 6). It does not see it from the context of the book of Zechariah as a whole.

Our synchronic reading focuses on reading the book of Zechariah as a discourse and investigates the thematic structure and finally the holistic structure of the book of Zechariah. By doing it in this way this study attempts to indicate an inherent thematic flow or theme in the book of Zechariah. Our study shows that the larger and the smaller segments are organized in a certain way and that key themes are developed in this process.

The first larger segment (Zech 1:1-6) functions as an introduction to the whole book of Zechariah. The theme in this segment is expressed in Zechariah 1:3, "return to me"... and "I will return to you." This verse presents two main messages. One is Yahweh's exhortation to His people to "return." The other is the promise of Yahweh to return to His people as a way of restoration. The exhortation to return to Yahweh and the promise of restoration, is further developed in the subsequent discourses up to the end of Zechariah. In this way the first larger segment plays a guiding role in the development of the discourse in the book of Zechariah.

The subsequent larger segment of Zechariah 1:7-6:15 develops the theme of the first segment still further, focusing on the current generation of Israel. The message of Yahweh's returning to His people in Zechariah 1:3 will be realized in the way the house of Yahweh is rebuilt. This asserts the information found in the preceding segment of Zechariah 1:1-6. The message of Yahweh's exhortation to His people in Zechariah 1:3 "return to me" is developed into the cleansing of sin and the restoration of kingship, themes especially found in Zechariah 3:1-10 and 4:1-14. It is necessary to pay attention

to the prominent features of these smaller segments of Zechariah 3:1-10 and 4:1-14 within the larger segment of Zechariah 1:7-6:15.

The third larger segment of Zechariah 7:1-8:23 functions as a bridge between the preceding parts of Zechariah (Zechariah 1:1-6 and 1:7-6:15) and the subsequent parts of Zechariah (Zechariah 9:1-11:17 and 12:1-14:21). Referring to the message of “fasting”, the third larger segment of Zechariah 7:1-8:23, first of all, deals with what Yahweh wants His people to do, in other words, the way of His people’s returning to Yahweh. In this regard, the theme of the first larger segment of Zechariah 1:1-6 as “return to me” in Zechariah 1:3 is repeated, and developed. At the same time, another theme of the first larger segment of Zechariah 1:1-6, Yahweh’s returning to His people is also developed in the third larger segment. This time, a new aspect of Yahweh’s restoration is mentioned as indicated by the expression “on that day.” This indicates that while the preceding parts of Zechariah (Zechariah 1:1-6 and 1:7-6:15) focuses on the current situation of Israel, the subsequent parts of Zechariah (Zechariah 9:1-11:17 and 12:1-14:21) deals especially with the future aspect of Yahweh’s restoration.

Following the first larger segment of Zechariah 1:1-6 as an introduction and the third larger segment of Zechariah 7:1-8:23 as a bridge, the fourth larger segment of Zechariah 9:1-11:17 and the fifth larger segment of Zechariah 12:1-14:21 develop the preceding themes of “return to me [Yahweh]” and Yahweh’s returning to His people. Especially the last segment of Zechariah 12:1-14:21 focuses on the aspect of “on that day”. The last smaller segment of this larger segment (Zechariah 14:1-21) functions as climax of “on that day”.

Keeping in mind the total structure of Zechariah, the former parts of Zechariah (Zechariah 1:1-6 and 1:7-6:15) can be indicated as focusing on the current situation of Yahweh’s restoration while the last parts of Zechariah (Zechariah 9:1-11:17 and 12:1-14:21) focus on the future aspect of Yahweh’s restoration. However, it is necessary to consider these two aspects within the whole structure of Zechariah. The emphasis of the former parts of Zechariah falls on the current situation, but at the same time the future aspect of restoration is also expressed indicated by the expression “on that day” (Zechariah 2:15, 3:10 and 6:10). Considering the thematic development within the whole book of Zechariah, the way of Yahweh’s returning to His people is expressed in various ways in the subsequent segments as the discourse unfolds. The former parts of

Zechariah emphasize the current aspect of Yahweh's returning to His people, that is, Yahweh's restoration of His people. On the other hand the last parts of Zechariah emphasize the future aspect of Yahweh's restoration of His people. As this thematic development unfolds, Yahweh's restoration is realized in both aspect of current and future, and ultimate accomplishment of Yahweh's restoration is in the future, "on that day."

In conclusion, this shows that Zechariah is to be read as a whole using a synchronic approach, especially by employing the methods of text-linguistics. This study offers a reading of the book of Zechariah at discourse level. It points out how the smaller segments work together within the larger segments centering on the discourse markers. It also illustrates how the thematic structure develops within the thematic flow of the whole discourse of Zechariah. In turn this shows how the larger segments work within the whole discourse of Zechariah.

In order to demarcate and structure the whole text of the book of Zechariah, this study pays attention firstly to the deictic markers, such as temporal deictic markers in Zechariah 1:1, 1:7 and 7:1, and the other deictic markers of **נָשַׁבַּ** in Zechariah 9:1 and 12:1. These deictic markers as discourse markers that help to demarcate the segments within the book of Zechariah just as the paragraph marker does. According to these discourse markers, the book of Zechariah can be divided into five larger segments: Zechariah 1:1-6, 1:7-6:15, 7:1-8:23, 9:1-11:17, and 12:1-14:21.

This division is also confirmed by the analyses of the syntactic structures and thematic structures in chapter 4 and 5. Further more, the investigation of the correlation between the larger segments and the thematic flow and the development confirm the role of each larger segment and the overall structure of Zechariah 1-14. By these different analyses of the sections of the book of Zechariah, the discourse of Zechariah is shown to be a developing theme of exhortation and restoration: exhortation of His people's return to Yahweh based on the promise of Yahweh's restoration of His people. Centering on the bridge of Zechariah 7-8 between Zechariah 1-6 and 9-14, emphasis is laid on the aspect of restoration in the former parts of Zechariah (Zechariah 1-6). Here in chapters 1-6, the focus falls on the current situation of His people. The restoration indicated in the final parts of Zechariah (Zechariah 9-14) shows the future aspect, indicated by repetitive expressions of "on that day".

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