A SURVEY OF THE HOLY SCRIPTURES
FOR THE PRACTICAL MESSIANIC

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MESSIANIC APOLOGETICS
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ABBREVIATIONS AND SPECIAL TERMS

The following is a list of abbreviations for reference works and special terms which are used in publications by Outreach Israel Ministries and Messianic Apologetics. Please familiarize yourself with them as the text may reference a Bible version, i.e., RSV for the Revised Standard Version, or a source such as *TWOT* for the *Theological Wordbook of the Old Testament*, solely by its abbreviation. Detailed listings of these sources are provided in the Bibliography.

ABD: *Anchor Bible Dictionary*
AMG: *Complete Word Study Dictionary: Old Testament, New Testament*
ANE: Ancient Near East(ern)
Apostolic Scriptures/Writings: the New Testament
Ara: Aramaic
ASV: American Standard Version (1901)
ATS: ArtScroll Tanach (1996)
b. Babylonian Talmud (*Talmud Bavli*)
B.C.E.: Before Common Era or B.C.
BDAG: *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Bauer, Danker, Arndt, Gingrich)
BDB: *Brown-Driver-Briggs Hebrew and English Lexicon*
C.E.: Common Era or A.D.
CGEDNT: *Concise Greek-English Dictionary of New Testament Words* (Barclay M. Newman)
CGL: *Cambridge Greek Lexicon* (2021)
CHALOT: *Concise Hebrew and Aramaic Lexicon of the Old Testament* (Holladay)
CJB: Complete Jewish Bible (1998)
CJSB: Complete Jewish Study Bible (2016)
DRA: Douay-Rheims American Edition
DSS: Dead Sea Scrolls
ECB: *Eerdmans Commentary on the Bible*
EDB: *Eerdmans Dictionary of the Bible*
EJ: *Encylopaedia Judaica*
ESV: English Standard Version (2001)
Ger: German
GNT: Greek New Testament
Grk: Greek
HALOT: *Hebrew & Aramaic Lexicon of the Old Testament* (Koehler and Baumgartner)
HCSB: Holman Christian Standard Bible (2004)
Heb: Hebrew
HNV: Hebrew Names Version of the World English Bible
IDB: *Interpreter's Dictionary of the Bible*
IDBSup: *Interpreter's Dictionary of the Bible Supplement*
ISBE: *International Standard Bible Encyclopedia*
IVPBBC: *IVP Bible Background Commentary (Old & New Testament)*
Jastrow: *Dictionary of the Targumim, Talmud Bavli, Talmud Yerushalmi, and Midrashic Literature* (Marcus Jastrow)
JBK: New Jerusalem Bible-Koren (2000)
JETS: *Journal of the Evangelical Theological Society*
KJV: King James Version
Lattimore: The New Testament by Richmond Lattimore (1996)
LITV: *Literal Translation of the Holy Bible* by Jay P. Green (1986)
LES: *Lexham English Septuagint* (2019)
LS: *An Intermediate Greek-English Lexicon* (Liddell-Scott)
LSJM: *Greek-English Lexicon* (Liddell-Scott-Jones-McKenzie)
LXE: *Septuagint with Apocrypha* by Sir L.C.L. Brenton (1851)
LXX: Septuagint
m. Mishnah
MT: Masoretic Text
NASB: New American Standard Bible (1977)
NASU: New American Standard Update (1995)
NBCR: *New Bible Commentary: Revised*
NEB: New English Bible (1970)
Nelson: *Nelson's Expository Dictionary of Old Testament Words*
NETS: New English Translation of the Septuagint (2007)
NIB: *New Interpreter's Bible*
NIDB: *New International Dictionary of the Bible*
NIV: New International Version (1984)
NJB: New Jerusalem Bible-Catholic (1985)
NJPS: Tanakh, A New Translation of the Holy Scriptures (1999)
NKJV: New King James Version (1982)
NRSV: New Revised Standard Version (1989)
NLT: New Living Translation (1996)

NT: New Testament
OT: Old Testament
REB: Revised English Bible (1989)
RSV: Revised Standard Version (1952)
t. Tosefta
Tanach (Tanakh): the Old Testament
Thayer: *Thayer's Greek-English Lexicon of the New Testament*
TDNT: *Theological Dictionary of the New Testament*
TLV: Messianic Jewish Family Bible—Tree of Life Version (2014)
TNIV: Today's New International Version (2005)
TWOT: *Theological Wordbook of the Old Testament*
UBSHNT: United Bible Societies' 1991 Hebrew New Testament revised edition
v(s). verse(s)
Vine: *Vine's Complete Expository Dictionary of Old and New Testament Words*
Vul: Latin Vulgate
YLT: Young's Literal Translation (1862/1898)
WMB: World Messianic Bible (2020)

BOOK OF ZECHARIAH

PERSONAL SURVEY OF ZECHARIAH

Read through the Book of Zechariah, keeping a journal log of:
people, places, key themes and events, and major Scripture passages

THEOLOGICAL SUMMARY OF ZECHARIAH

Approximate date: 520-400s B.C.E. (Right, conservative-moderate, some Left); 400s-100s B.C.E. (some Left)
Time period: post-exile period of sin, coupled by national discouragement
Author(s): Zechariah (Right, some conservative-moderate); Zechariah and/or anonymous other(s) (some conservative moderate); "Proto-Zechariah" and "Deutero-Zechariah" (Left)
Location of prophet/author(s): somewhere in Judah (Right, conservative-moderate, Left)
Target audience and their location: Southern Kingdom Israelites and Jerusalemites

Zechariah, just like Haggai, was a post-exilic prophet and one of his contemporaries (Ezra 5:1; 6:14), and it should not be surprising that there are parallels between the two books which bear their names. Zechariah returned to the Land of Israel with the exiles from Babylon, and succeeded Iddo, his grandfather, as leader of a priestly family (Zechariah 1:1, 7; cf. Nehemiah 12:10-16). Zechariah's name (Heb. *Zekaryah*) means "the LORD remembers," and many extrapolate this as relating to God's covenant faithfulness demonstrated in the text which bears his name. The Book of Zechariah, though, unlike Haggai, forms a much broader period of time. Zechariah is the longest of the Minor Prophets.

Conservatives generally hold to some kind of unity for the Book of Zechariah, following Jewish tradition which has historically held to a unified composition. Zechariah first prophesied shortly after Haggai (Zechariah 1:1-6), which was followed by several prophetic visions (Zechariah 1:7-6:15). It is significant that two dates are given in the text of Zechariah: the second year of Darius Hystaspis (Zechariah 1:1, 7), and the fourth year of his reign

(Zechariah 7:1). This places at least part of the Book of Zechariah in 520-518 B.C.E.,[1] even though it is most likely that Zechariah's prophetic ministry continued. It is notable that there are a few conservatives who, while not necessarily being against the unity of Zechariah, would make note of the differences between the "first section" (Zechariah chs. 1-8) and the "second section" (Zechariah chs. 9-14) of the text.[2] They would still argue that it is most important that interpreters look at the final form of the text to draw conclusions.

Critical scholars make a stark divide in the Book of Zecharaiah, breaking the text between chs. 1-8 and chs. 9-14, classifying them as "Proto-Zechariah" and "Deutero-Zechariah." It is argued that Zechariah chs. 1-8 depicted the immediate future of the Jewish community, and Zechariah chs. 9-14 depicted the future, indicating that these originated from two different prophets.[3] It is proposed that chs. 1-8 and chs. 9-14 were of different literary genres, employing different imagery, thus requiring different authors; some early propositions attributed chs. 9-14 to Jeremiah.[4] Critical scholars are not agreed among themselves whether Zechariah chs. 9-14 actually make up a unity, or could be divided further,[5] and are often forced to conclude that "Deutero-Zechariah" was anonymous.[6]

One of the main propositions for Zechariah chs. 9-14 coming from a different prophet or source, is often argued on the basis that "Javan" or Greece (Zechariah 9:13) is presented as a power in the Ancient Near East, not Persia, thus "necessitating" chs. 9-14 as being composed sometime in the 100s B.C.E. Concurrent with this is the idea that Zechariah chs. 9-14 explained the rise of Alexander of the Great and the military actions of the Maccabees. This late dating of Zechariah chs. 9-14 assumes that Greece was not any kind of power or unknown by the 500s, which cannot be sustained in comparison with other Tanach passages (Isaiah 66:19; Ezekiel 27:13, 19).[7]

There is no evidence in tradition that Zechariah chs. 9-14 were ever considered separate from the text of Zechariah chs. 1-8.[8] Conservatives do recognize the difference in style between Zechariah chs. 1-8 and chs. 9-14, but do not think that this requires two different

[1] Raymond B. Dillard and Tremper Longman III, *An Introduction to the Old Testament* (Grand Rapids: Zondervan, 1994), 429.

[2] R.K. Harrison, *Introduction to the Old Testament* (Grand Rapids: Eerdmans, 1969), pp 954-956.

[3] W. Neil, "Zechariah, Book of," in George Buttrick, ed., et. al., *The Interpreter's Dictionary of the Bible*, 4 vols. (Nashville: Abingdon, 1962), 4:944-947; Harrison, *Introduction to the Old Testament*, pp 951-954; David L. Petersen, "Zechariah 9-14," in David Noel Freedman, ed., *Anchor Bible Dictionary*, 6 vols. (New York: Doubleday, 1992), 6:1061-1064.

[4] Kenneth L. Barker, "Zechariah," in Frank E. Gaebelein, ed. et. al., *Expositor's Bible Commentary* (Grand Rapids: Zondervan, 1985), 7:596.

[5] Harrison, *Introduction to the Old Testament*, 950.

[6] Paul L. Redditt, "Zechariah, Book of," in David Noel Freedman, ed., *Eerdmans Dictionary of the Bible* (Grand Rapids: Eerdmans, 2000), 1413.

[7] Cf. Harrison, *Introduction to the Old Testament*, pp 952-953; Barker, in *EXP*, 7:597.

[8] R.E. Higginson, "Zechariah," in D. Guthrie and J.A. Motyer, eds., *The New Bible Commentary Revised* (Grand Rapids: Eerdmans, 1970), 787.

"Zechariahs."[9] There are even those, who believe in the division of Proto- and Deutero-Zechariah, who must say, "It has to be admitted that none of [our] reasons offers conclusive proof that Zechariah should be divided into…sections" (*ECB*).[10] Many conservatives think that the differences in the Book of Zechariah proposed by critical scholars are artificial.[11]

No major difficulties exist with the Hebrew text of Zechariah,[12] even though the Greek LXX may offer a better reading in some places.[13]

The events of Zechariah were set in the early years of Darius I (522-486 B.C.E.), also covered in Ezra 5-6. The chief purpose of Zechariah was to rebuke the returned Jews to rebuild the Temple (Zechariah 4:8-10). If the people would return to the Lord, then He would return to them (Zechariah 1:7-6:8). The people of Judah needed to be riveted out of their procrastination, and give themselves wholly to the purpose of rebuilding their community and Temple.

A theme seen throughout Zechariah is that God is true to His covenant promises. Jerusalem is depicted as playing a crucial role in the future of God's Kingdom. Zechariah takes on Messianic significance, depicting a coming One who will defeat the enemies of Israel (Zechariah 9:9-17; 14:1-21). Israel's restoration would include the regathering of His scattered people (Zechariah 10:1-11:3), with God's ultimate victory over those who reject Him (Zechariah 12:1-9) as the world recognizes His universal kingship (Zechariah 2:13; 6:1-8; 14:16-21).

Many of the themes in Zechariah are applied directly to Yeshua the Messiah and His ministry (Mark 14:27 and Zechariah 13:7; Matthew 27:9 and Zechariah 11:12-13; John 19:37 and Zechariah 12:10; John 12:15 and Zechariah 9:9).[14] Some consider Zechariah to be among the most Messianic texts in all of the Tanach (OT).[15] Other themes seen in Zechariah are expanded upon in the Book of Revelation,[16] and are directly applied to Yeshua as being the One who defeats Israel's enemies and comes to reign over the whole world.

In the Jewish tradition, Zechariah 14:9 is used in the *Aleinu* prayer, Zechariah 14:1-12 is the Haftarah used for the first day of *Sukkot*, and Zechariah 2:14-4:7 is read on the first Sabbath of *Chanukah* and the Haftarah for *Beha'alot'kha* (Numbers 8:1-12:16).[17]

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[9] Steven Barabas, "Zechariah, Book of," in Merrill C. Tenney, ed., *The New International Dictionary of the Bible* (Grand Rapids: Zondervan, 1987), pp 1083-1084.

[10] John W. Rogerson, "Zechariah," in James D.G. Dunn and John W. Rogerson, eds., *Eerdmans Commentary on the Bible* (Grand Rapids: Eerdmans, 2003), 721.

[11] Dillard and Longman, pp 430-431.

[12] F.C. Fensham, "Zechariah, Book of," in Geoffrey Bromiley, ed., *International Standard Bible Encyclopedia*, 4 vols. (Grand Rapids: Eerdmans, 1988), 4:1185.

[13] Harrison, *Introduction to the Old Testament*, pp 956-957.

[14] Cf. Dillard and Longman, 436.

[15] Barker, in *EXP*, 7:599.

[16] Higginson, in *NBCR*, 788; Fensham, "Zechariah, Book of," in *ISBE*, 4:1186.

[17] Cf. Ehud ben Zvi, "Zechariah," in Adele Berlin and Marc Zvi Brettler, eds., *The Jewish Study Bible* (Oxford: Oxford University Press, 2004), 1250.

Zechariah is an encouraging book for the downhearted, who believe that God has left them or that their actions are indifferent. There is some limited Messianic engagement with Zechariah, but most often only with its prophecies pertaining to the Last Days. The overall message of Zechariah, of shaking God's people out of their laziness, is not something widely emphasized in today's Messianic community. Zechariah, just like Haggai, could definitely be a text to inspire us to make the progress which God desires us to make.

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QUESTIONS FOR REFLECTION ON ZECHARIAH:

1. What themes, ideas, or imagery seen in Zechariah struck you as being the most important or significant?

2. What parallels could you see in Zechariah, and concepts directly discussed in the Gospels relating to the ministry of Yeshua the Messiah?

3. How prominent is the judgment and restoration of Israel to the Book of Zechariah?

4. How important do you think it is to comprehend Zechariah, in order to have a fuller understanding of Biblical eschatology?

5. Do you think today's Messianic community takes the message and themes of Zechariah seriously? Why or why not?

REFLECTION ON THE PLACE OF ZECHARIAH'S IN THE HOLY SCRIPTURES

Write two short paragraphs about what struck you about reading the Book of Zechariah: