

All the surrounding ¹ people
will be reeling (*or, shuddering*) against Judah, ²
for the siege will involve Judah
as well as Jerusalem. ³

The first saying ³ "In that day ⁴ I will set Jerusalem as a heavy stone,
for those who try to move it will injure themselves. ⁵
All the nations of earth will gather against it.

The second saying ⁴ "In that day" declares the Lord,
"I will strike every horse with terror,
and every rider with despair,
but I will keep a watchful eye on Judah. ⁶
I will strike every horse of the foe with blindness. ⁷
⁵ Then the leaders ⁸ of Judah will say to themselves,
'Strength resides in the inhabitants of Jerusalem,
for they are empowered with strength
from the Lord their God.' ⁹

The third saying ⁶ "In that day I will make the leaders of Judah
like a brazier of fire amid a forest,
like a fiery torch amid grain that is being harvested.
They will consume all the surrounding people;
those from their right and left,
while Jerusalem will continue to exist
in peace, where it is. ¹⁰
⁷ At first the Lord will give victory
to the inhabitants ¹¹ of Judah
so that the glory (*or, pride*) of the house of David ¹²
might not overwhelm Judah.

1 The Hebrew word *sbib* denotes "something around" cf. Zechariah 2:5. The word possibly has a military implication.

2 Literally: "and also upon Judah."

3 Hebrew unclear. Literally "and even against Judah there will be in the siege against Jerusalem." LXX & Syriac: "and there will be a siege against Jerusalem and Judah." The Targums & Vulgate: "and even Judah will be in the siege against Jerusalem." Is Judah involved with other enemies in the siege of Jerusalem or is Judah besieged as is Jerusalem? Has Judah been demilitarized so the enemy can advance on Jerusalem?

4 This expression is used 16 times in this oracle, suggesting intensity on the part of the prophet. *mmwa wpimm bwd*.

5 The Hebrew word *shrw* means "to cut or incise human flesh," thus implying that it is not a self inflicted hernia but a gash inflicted by someone else.

6 Literally: "open my eyes." A rhyme in the form of assonance is found in the Hebrew text.

7 A possible emendation would read: "upon the eyes of Judah while I strike all."

8 The Hebrew word *allpi* is often translated as "clan" or emended to read "chief." Here "leaders" surely is intended.

9 The Hebrew text is ambiguous. *amtsh imbi idwm lm*. Does the text say: "The inhabitants of Jerusalem will be my strength?" LXX & Targums: εὐρησομεν εαυτοις. "We will find ourselves the inhabitants of Jerusalem." This translation comes through a misreading of the Hebrew word *amtsh*.

10 An emendation would be: "Jerusalem will be Jerusalem."

11 Literally: "tents."

12 The name means "well beloved."

The fourth saying

8 "In that day the Lord will shield
the inhabitants of Jerusalem.
In that day even the weakest among them
will be like David,
and the house of David will be as if it were divine,
as though a messenger (*or, angel*) of the Lord
was preceding them.

The fifth saying ¹³

9 "In that day it will be my intention ¹⁴ to destroy ¹⁵
all the nations that are opposed to Jerusalem.
¹⁰ On the house of David
and on the citizens of Jerusalem
I will pour out a favorable spirit
of grace and supplication. ¹⁶
Then they look to the one whom they have pierced. ¹⁷
They will lament over him,
as one laments for an only child,
and grieves over him,
as one grieves over a first born.

The sixth saying ¹⁸

¹¹ "In that day the lamentation in Jerusalem
will be as great as the lamentation
for Hadadrimmon ¹⁹ in the plain of Megiddo. ²⁰
¹² The land will lament,
each family by itself (*or, family by family by itself*),
the family of the house of David by itself,
and their women by themselves; ²¹
the family of the house of Nathan ²² by itself,
and their women by themselves;

13 This appears to be a divine, not a human saying.

14 The Hebrew word *abqsh* "seek to do" or "purpose."

15 TAN: "I will all but annihilate."

16 Literally: "a favorable and supplicant spirit." This is alliterative in Hebrew. The word translated "grace" *chn* LXX: *οικτιρμου* also means "compassion." The word translated "supplication" *wtchgwnm* can be translated as "seeking grace" thus "supplication." A possible translation could be "a spirit of grace in response to their supplication."

17 In verse 10 the Hebrew is difficult. NEB: "They shall look on me, on him whom they have pierced." This translation follows the translation of Theodotian (2 C. CE). MT: "they will look to one concerning the one whom they stabbed." or "they will look to see, the one whom they insulted." LXX: "pierced" is translated "treated despitefully (insulted)" Aramaic: "spurned."

18 Some scholars feel this is not one of the sayings but rather a lamentation since the Hebrew word "lament" appears several times in the passage.

19 Hadad was a Canaanite storm god. The name means "mighty" Rimmon means "pomegranate." Cf. Rowley, H. H. *The Rediscovering of the Old Testament* pg. 49 for an interesting explanation.

20 Megiddo was an important city already in Canaanite times and remained important in later Israelite history. It overlooked the Valley of Jezreel (sometimes called the Plain of Esdraelon). The name means "place of troops." Cf. II Kings 27:22-30; II Chronicles 33:22-25. Difficulties in translation of this passage were already recognized when it was first translated into Aramaic.

21 Some scholars feel this is a reference to the death of Josiah. II Chronicles 35:22.

22 The name means "gift."

13 the family of the house of Levi ²³
 and their women by themselves.
 the family of Shimei ²⁴ by itself
 and their women by themselves;
 14 and all the remaining families,
 each family by itself,
 and their women by themselves."

<CHAPTER 13> ²⁵

The seventh saying 1 "In that day there will be a fountain
 that will flow continuously ²⁶ for the house of David,
 and the inhabitants of Jerusalem
 to cleanse them from sin ²⁷ and impurity. ²⁸

The eighth saying ²⁹ 2 "In that day," declares the Lord of hosts,
 "I will cut off the names ³⁰ of the idols from the land;
 they will no longer be remembered,
 (*or, every vestige of idol worship will be removed*)
 and I will remove the <false> prophets,
 and cause the unclean spirits (*or, sorcerers*)
 also to be removed from their attempts at prophesying.
 3 Thereafter if anyone continues to attempt to prophesy, ³¹
 his father and his mother who bore him will say,
 'You will not live,
 because you have spoken falsely (*or, lied*) in the name of the Lord,'
 and his father and his mother who bore him,
 will stab him to death while he is prophesying.

The ninth saying 4 "In that day every prophet will be ashamed of his vision
 when he prophesies.
 He ³² will not wear a hairy mantle ³³
 for the purpose of deceiving,
 5 but he will say,
 'I ³⁴ am no prophet!

23 The name means "joined." Levi was one of Jacob's sons. The tribe of Levi was the priestly tribe.

24 The name means "renowned." Shimei was the grandson of Levi. Cf. Numbers 3:18.

25 Many scholars feel verses 1 - 6 are prose. Recent scholarship is beginning to feel the words are poetic.

26 Cf. S. R. Driver p. 268.

27 Hebrew: *chtsat* "human mischief."

28 The Hebrew word *gddh* often means menstrual uncleanness. Many LXX manuscripts omit the last two lines, suggesting an earlier form of tradition that did not comment on the function of the fountain.

29 Possibly the 8th and 9th sayings are additions to the seven saying structure.

30 "The name" implied existence / personality.

31 I. e. as a false prophet.

32 Literally: "they."

33 Cf. Elijah: II Kings 1:8. Elijah's hairy mantle was imitated by the false prophets.

34 Literally: "we."

I am a tiller of the soil,
 but someone seduced me since my youth (*to prophesy*)
 (*or, I have been farming all my life*).'³⁵
 6 When someone asks,
 'What are those wounds³⁶ (*or, sores*) on your chest (*or, back*)?'³⁷
 He will reply,
 'I was beaten in the house of [*illicit*] friends.'"³⁸

IX National purification 13:7 - 9
(The shepherd slaughtered, the people scattered)

7 "O sword, awake against my shepherd,³⁹
 and against each of his compatriots."⁴⁰
 declares the Lord.
 "Strike down the shepherd!
 Let the sheep be scattered!
 I will also turn my hand against the insignificant ones!⁴¹
 8 Throughout the entire land,"⁴²
 declares the Lord.
 "Two-thirds⁴³ of the earth will be cut off,
 and will perish,
 but one-third will survive.
 9 Then I will bring the one-third into the fire,
 and will refine (*or, smelt*) them as one would refine (*or, smelt*) silver,
 and test them as one tests gold.
 They⁴⁴ will call on (*or, invoke*) my name,
 and I will respond.
 I will say,⁴⁵ 'They are my people;'
 and the people will respond,
 'The Lord is our God.'"

35 Hebrew uncertain. MT: "ground possessed me." The word in question is *admh* which is a hapax legomenon. The Syriac is a hiphil form: *hqnnn*. Some scholars emend to read: "for man has caused to possess." Many scholars translate: "but I have possessed my land since my youth." Others translate: "someone has seduced (*or, possessed*) me from boyhood."
 NEB: "who has been schooled in lust since boyhood."

36 Some scholars feel the wounds are symptoms of hysteria.

37 Literally: "between your hands. Hebrew: *id*."

38 Literally: "those who love me." Self mutilation was practiced by false prophets to convince those who witnessed the prophets message that it was true. II Kings 18:28. Some scholars link these verses with 11:4 - 17.

39 This line is also found in the Zadokite Covenant Document of Damascus. Cf. Cambridge Bible. "My shepherd" implies no ordinary leader. The word gives the idea of compassion. There is a play on words in this line in Hebrew.

40 Hebrew difficult. The two nouns, "shepherd" and "compatriot (neighbor)" both are the objects of the preposition. The LXX is ambiguous. Perhaps it originally read: *ail nbd aimiti*.

41 Literally: "the little ones." The Hebrew could also be read as "the Zoarites." Genesis 19:20.

42 Hebrew: *harai* can mean "all the earth."

43 The Hebrew idiom *pishnim* literally says: "the mouth of two" which is an idiom for two-thirds.

44 Hebrew: "he" used collectively

45 So: LXX, reading τταμαω. Hebrew: *amrti*.

<CHAPTER 14>
X The last days 14:1 - 21
(*Ten montages*)⁴⁶

The first montage: "Battle at Jerusalem" 14:1 - 3

1 Take heed! A day is coming for the Lord⁴⁷

At that time your plunder (*or, spoils*)⁴⁸
that had been taken from you,
will be divided in your midst.

2 "I will gather all the nations
to wage war against Jerusalem.

The city will be captured,
and houses looted,
and women will be raped.

One half of the city will go into exile,
but the rest⁴⁹ of the population will not
be uprooted from the city."

3 Then the Lord will sally forth,
making war against⁵⁰ those nations,
just as he fights⁵¹ on a day of battle.

The second montage: "The Lord and the Mount of Olives 14:4 - 5

4 In that day he will plant his feet on the Mount of Olives,
which is situated opposite Jerusalem to the east.

The mount of Olives will split in two.
for there will be a land shift causing a huge rift.

One half of the mount will shift to the north,
and the other half to the south ,

5 and the valley⁵² of my mountains will be
stopped⁵³ because of the earthquake
(*or, they will flee because of the earthquake*).

The valley of the mountains⁵⁴ will touch the side of it;
[and you will flee, as you fled from the earthquake
in the days of Uzziah, king of Judah.]⁵⁵

46 Scholars are divided as to whether this is one long unit or whether it is composed of smaller consecutive sections. Is this the work of one author or a skillful editor. The montages are a way of designating the divisions of the chapter.

47 The emphasis in Hebrew is on "the Lord" not on "his coming."

48 Hebrew: *shlld* can mean "that which someone has plundered" or "that which was plundered by someone."

49 Hebrew: *ita* Literally: "those left over" is not the usual word for "remnant" which is *trav* and can be translated: "the excess."

50 In Hebrew there is an ambiguity. Early Christian church fathers: Cyril, Theodoret & Eusebius interpreted this as "the Lord fights against Jerusalem." Recent scholarship feels the Lord intervenes and is on Israel's side, against the nations.

51 Literally: "His day of fighting."

52 The Hebrew of verse 5 is difficult. Some scholars emend the word to read "spring." "spring of the mountains will be stopped up," possibly as a reference to Gihon in the Kidron valley.

53 LXX & Aramaic: "will be stopped." MT: *~tsmw* "flee." Many scholars emend to read "and will be stopped up" *~t[nw]*

54 Hebrew: *gi hrim* is often read as *gi hmn* "valley of Hinnom."

55 Some scholars feel this to be a later insertion. Uzziah reigned from 790 - 739 BCE. Cf. Amos 1:1.

*(or, You will flee from the valley to the hills
since the valley of the hills will extend to its flank.
or, My mountain valley will be blocked
but will extend to Azel.
or, It will be blocked as it was because of the earthquake.)*

Then the Lord your ⁵⁶ God will arrive
and all the holy ones with him.

The third montage: "The Lord's peculiarity 14:6 - 7

⁶ In that day there will be neither light ⁵⁷ nor frost, ⁵⁸

⁷ There will be continuous day,
[known only to the Lord.] ⁵⁹

Neither day nor night,
but with dusk as its light.
(or, but there will be light at dusk.)

The fourth montage: "Flowing water" 14:8

⁸ In that day fresh ⁶⁰ water will flow
from Jerusalem,
half of which will flow to the eastern *(or, Dead)* sea,
and half will flow to the western *(or, Mediterranean)* sea.
It will continue flowing in summer and winter.

The fifth montage: "The Lord is the only king." 14:9

⁹ In that day the Lord will become king
over the entire earth.
The Lord, alone *(or, the only one)*
and his name alone *(or, the only one)*.
*(or, The Lord will be the only one,
and his name will be the only one <to be worshipped.>)*

The sixth montage: "Jerusalem and its position." 14:10 - 11

¹⁰ The entire region will be transformed ⁶¹
into a plain, reaching from Geba ⁶² to Rimmon ⁶³ in the south.
but Jerusalem will tower above, *(or, be exalted)* ⁶⁴
on its site,

⁵⁶ MT: "my."

⁵⁷ So: MT.

⁵⁸ Hebrew uncertain. MT: Literally: "glorious ones will congeal." LXX misread *ikpain* by translating και ψυχος και πατος. Syriac, Vulgate & Targums: "precious ones will congeal." TAN: "there shall be neither sunlight nor cold moonlight."

⁵⁹ A later insertion or gloss.

⁶⁰ Literally: "living" which has the idea of flowing water.

⁶¹ The Hebrew word *ishb* is unusual.

⁶² Possibly 6 miles north of Jerusalem. The name means "hill."

⁶³ Or: Er Rimmon. Perhaps Khirbet Umm et-Ramamim, 36 miles south of Jerusalem, near the edge of the Negeb.

⁶⁴ A hapax legomenon.

from the Gate of Benjamin ⁶⁵
to the place where the Old Gate stood,
to the Corner Gate, and the Tower Gate of Hananel ⁶⁶
and to the king's wine presses.
It will be inhabited,
and there will never again be such destruction.
Jerusalem will dwell in security.

The seventh montage: "Plague." 14:12, 15

¹² This will be the plague
with which the Lord will strike all the people
who fought against Jerusalem.
Their flesh will decay
while they are standing up;
their eyes will decay in their eye sockets;
and their tongues will decay in their mouths. ⁶⁷

The eighth montage: "Panic." 14:13 - 14

¹³ In that day the frenzy from the Lord will beset them, ⁶⁸
so that they will attack each other, ⁶⁹
with these attacks continuing,
¹⁴ [so that even Judah will fight against Jerusalem.] ⁷⁰
The wealth of the surrounding nations will be collected ---
gold, silver and clothing in great abundance.

The seventh montage continued.

¹⁵ The same kind of plague will strike the people
that also strikes horses, mules, camels, donkeys,
and whatever cattle may be in the camps.

The ninth montage: "Pilgrimage, possibility and punishment." 14:16 - 17

¹⁶ Then everyone who survived from all the nations
that have opposed Jerusalem
will go annually to worship the king,
the Lord of Hosts,
and celebrate the Feast of Tabernacles. ⁷¹
¹⁷ If any of the nations ⁷² of the earth
do not go to Jerusalem

⁶⁵ The exact location is unknown.

⁶⁶ The northernmost point of the wall of Jerusalem. The name means "God has been gracious."

⁶⁷ Some scholars insert verse 15 at this point.

⁶⁸ Literally: "will be among."

⁶⁹ Literally: "each will lay hold of the hand of his neighbor."

⁷⁰ So: LXX. Some scholars feel this is a later insertion.

⁷¹ The oldest pilgrimage festival. Judges 21:19; I Samuel 1:13; Deuteronomy 16:17ff.

⁷² Literally: "families."

- to worship the king, the Lord of Hosts,
they will experience a drought.
- 18 If the community⁷³ of Egypt will not go up to present themselves,
the plague by which the Lord afflicts nations will come⁷⁴
to those who do not go to keep the Feast of Tabernacles.⁷⁵
- 19 Such will be the punishment of Egypt
and the punishment of all the nations
that do not go up to keep the Feast of Tabernacles..

The tenth montage: "Holiness in Jerusalem" 14:20 - 21

- 20 In that day the bells of the horses will be inscribed:
HOLY TO THE LORD
and the metal cooking pots in the temple of the Lord
will be as holy as the libation basins before the altar.
- 21 Every cooking pot in Jerusalem and Judah
will be sacred to the Lord of Hosts,
so that all who sacrifice may come
and take from among them and use them
to boil the sacrificial flesh, sacrificed in them.
And there will no longer be any hucksters⁷⁶
in the house of the Lord of Hosts
on that day!⁷⁷

73 Literally: "family."

74 So: LXX, Syriac. Hebrew: "will not."

75 Hebrew unclear. LXX & Syriac omit: "that do not go up."

76 Hebrew: *kmaimi* Canaanites -- who were known to be traders.

77 Using symbolic language the prophet depicts a utopia.