A Rhetorical-Structural Reading of Zechariah's Night Visions

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Cover art
Illustration of the prophet Zechariah and his night visions
Woodcut, Luther's Bible 1545.
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Content

EN KORT PRÆSENTATION
En retorisk-strukturel læsning af Zakarias' Bog

Zakarias' nattesyner i Zakarias' Bog 1,7-6,15 er fascinerende læsning. Gennem otte natlige syner møder profeten guddommelige væsener – talende heste, engle og storkelignende kvinder – for bare at nævne nogle stykker. Atmosfæren er præget af mystik. Scenerne skifter hele tiden, persongalleriet forandres, og indimellem afbrydes synerne af guddommelige taler.

Der er ikke noget at sige til, at man i forskningen af Zakarias' nattesyner er dybt uenige om fortolkningen. Handler synerne først og fremmest om noget i Zakarias' samtid? Eller får profeten syner om begivenheder langt ude i fremtiden? Og mere grundlæggende er spørgsmålet, om det overhovedet er muligt at bestemme én sammenhængende mening med nattesynerne. Et par nyere fortolkninger af nattesynerne konkluderer, at synerne er bevidst flertydige, og at de stærke billeder og symboler i synerne kan fortolkes i det uendelige. Med andre ord er der ifølge disse nyere fortolkninger ikke en betydningskerne, en entydig mening, som tekstfortolkningen kan finde frem til.

I mit speciale forsøger jeg at konfrontere de netop nævnte konklusioner. Min tese er, at selvom de enkelte billeder og symboler i synerne kan fortolkes i vidt forskellige retninger, så er de en del af en tekstsammenhæng med den konsekvens, at symbolerne ikke skal læses løsrevet men sammenhængende. Teksten består nemlig ikke bare af billeder og symboler men af grammatiske markører, som forfatteren anvender bevidst til at binde synerne sammen.

Til at sandsynliggøre denne tese anvender jeg forskellige litterære metoder, inden for det man med et samlet begreb kunne kalde "retorisk-strukturel kritik". Grundlæggende for denne måde at arbejde med tekster på er at anskue tekstens konkrete ordvalg, ordstilling og opbygning som forfatterens bevidste måde at kommunikere et givent budskab på. Ord og sætninger er ikke løsrevne størrelser, men er en del af en kommunikationssammenhæng. Det betyder ikke, at man kan slutte en-til-en mellem struktur og budskab. En forfatter kan kommunikere sit budskab på en række forskellige måder, ligesom den samme sætning kan kommunikere forskellige budskaber alt efter sammenhængen. Men det betyder, at der er et formelt forhold mellem tekstens struktur og tekstens budskab eller retorik, heraf begrebet "retorisk-strukturel kritik". I virkeligheden adskiller denne analytiske tilgang sig ikke så meget fra, hvad læsere til alle tider har forudsat. Som læsere forventer vi intuitivt, at ordene i en sætning, sætningernes opbygning og sætningernes indbyrdes forhold ikke er vilkårlige, men meningsfyldte. Vi forventer at møde en sammenhæng i teksten, og vi forventer, at forfatteren har brugt sine litterære kundskaber til at skabe den sammenhæng med sine konkrete

ordvalg og sætningsdannelser. Hvad der adskiller den retorisk-strukturelle kritik fra hverdagslæsningen er selve ordet "kritik", nemlig at fortolkeren underkaster teksten en grundig analyse ved at undersøge, *hvordan* sammenhængen er mellem tekstens struktur og budskab.

Denne kritik har jeg udført på Zakarias' otte nattesyner. Jeg har særligt undersøgt sætningernes opbygning og sammenhængen sætningerne imellem for at få svar på, hvad forfatteren ønskede at kommunikere med netop disse sætningsvalg. For hvert af nattesynerne har jeg også konstrueret grafer, der viser synernes sætningshierarki, og jeg har undersøgt, hvordan de enkelte syner forholder sig til et samlet budskab. For jeg mener nemlig, at det med god grund kan fastholdes, at Zakarias gennem nattesynerne ønsker at kommunikere et ganske særligt og konkret budskab. I lyset af den historiske sammenhæng, som Zakarias' tekst er blevet til i, er det tydeligt, at nattesynerne giver et svar på det spørgsmål, som Zakarias' medborgere i Jerusalem stillede på det tidspunkt: "Hvornår bliver templet genopbygget?" På Zakarias' tid var Jerusalem en del af det persiske imperium, og skiftende persiske verdensherskere gjorde det vanskeligt at genopbygge det tempel, som babylonierne tidligere havde ødelagt. I denne situation med politisk uvished er nattesynernes budskab, at templet sandelig skal genopbygges, tempeltjenesten skal genoptages, og det er den nuværende guvernør, Zerubbabel, der skal gennemføre og fuldende byggeriet.

Så selvom nattesynerne indeholder mange vanskelige billeder og hver for sig kan fortolkes i vidt forskellige retninger, så argumenterer jeg for, at selve tekstens struktur gør læseren i stand til at forstå tekstens grundlæggende budskab. Sat på spidsen: nattesynerne er ikke først og fremmest mystik, men grammatik.

RESUMÉ

Dette speciale er en retorisk-strukturel analyse af Zakarias' nattesyner (Zak 1,7-6,15). Analysen tager udgangspunkt i en funktionel forståelse af grammatik forstået på den måde, at grammatiske strukturer i en tekst anvendes bevidst af en forfatter til at kommunikere et budskab. Formålet med analysen er at undersøge, hvordan de enkelte sætninger i nattesynerne hænger sammen, og om nattesynerne samlet set formidler et overordnet budskab. Som eksegetisk analysemodel anvendes en kombination af Jan Renkemas *Connectivity Model*, Knud Lambrechts *Information-Structure* og Robert Van Valins *Role and Reference Grammar*. Denne sammensatte eksegetiske model anvendes til at undersøge nattesynernes retoriske struktur og hierarki, og det konkluderes, at nattesynerne ikke følger et plot i gængs forstand, men at de på forskellige måder udfolder genopbyggelsen af templet i Jerusalem og tempelgenopbyggelsens kultiske, sociale og politiske implikationer. Nattesynerne er dermed også et svar på et vigtigt anliggende i profetens samtid, nemlig persernes politiske dominans og tempelbyggeriets stilstand. Med den retorisk-strukturelle analyse følger også en kritik af en rigid form-kritisk distinktion mellem visioner og orakler samt en kritik af en post-strukturel læsning af nattesynerne, hvor visionstekstens underliggende struktur og de retoriske implikationer, en sådan struktur har, ignoreres.

ABBREVIATIONS

BHRG	Biblical Hebrew Reference Grammar
HB	Hebrew Bible
BHS	Biblia Hebraica Stuttgartensia
MT	Masoretic Text
NF	Narrow focus
NP	Nominal phrase
PDP	Post-detached position
PF	Predicate focus
PrCS	Precore slot
PrDP	Pre-detached position
RRG	Role and Reference Grammar
RSC	Rhetorical-structural criticism
SF	Sentence focus

1 PRELIMINARY MATTERS

1.1 Introduction

I asked: "What are these, my lord?" And the angel,
who was talking with me, said to me: "I will show
you what they are!"
Zech. 1:9[1]

As modern commentators attempt to grasp the meaning of Zechariah's night visions (Zech. 1:7-6:15), they find themselves struggling with the fact that the prophet himself was apparently unable to understand what he saw. Perhaps it was never intended that readers should be able to interpret the night visions in depth? Perhaps the text deliberately seeks to confuse its readers, original as well as modern? This (in)conclusion was reached by Love (1999, 233; italics mine):

> "I have found an author, and I feel I have understood the game he has invented. This author is one who has deliberately avoided discovery. In a sense, this is an ancient form of postmodernism. Because of its milieu, perhaps we should call this 'postpropheticism'."

In this thesis I want to challenge Love's conclusion. Even though the vision report is cast in a mysterious light and the author is asking the same questions as the confused reader, I will argue that it is indeed possible to proceed further – from the prophet's confusion to the Interpreting Angel's explanation, so to say. There is a reason that the visions are presumably accompanied by "interpreting oracles" (cf. Tiemeyer 2016, 1). While the visions by themselves might be "polyvalent" (cf. Tiemeyer 2014), the accompanying oracles show that the prophet did not want to leave his readers alone with the visions but, on the contrary, wanted go guide his readers toward his message.

In this thesis I will not explore the so-called polyvalency of the visionary material of the night visions because, as I will argue below, a separation of visions and oracles in the night visions cannot be sustained on historical and grammatical grounds. Nor will I isolate the individual, textual references from their literary context in search for intertextual or text-external, historical referents as

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[1] All Bible quotations are my own translations of BHS, unless otherwise stated.

many commentaries tend to do.[2] Not that intertextual links and historical references are of no importance (the night visions clearly testify to a historical setting (e.g. Zech. 1:7) and, as a literary masterpiece drawing upon a large amount of Biblical material, the night visions should rightly be read with an eye to intertextual links), but the textual references (historical and intertextual) are relative to the structure and the overall message of the text. Not all metaphors are of equal importance but their relationship to the overall rhetorical thrust of the discourse may reveal their relative importance. Therefore, I will propose a rhetorical-structural analysis as an important first step of the exegesis to establish a rhetorical hierarchy of the relative importance of the various sentences in the text, and to investigate the central idea connecting those various sentences.

In the remainder of this chapter, I will shortly situate the night visions in their historical and literary setting before discussing recent scholarly interpretations of the night visions. The chapter ends with a brief introduction to RHETORICAL-STRUCTURAL CRITICISM (RSC) as an alternative to a rigid form-critical approach and post-structuralist approaches.

In chapter 2 I will introduce the basic assumptions of RSC and develop a working model in terms of combining the universal principles of RSC with Biblical Hebrew as a particular language. More specifically, I will seek to integrate Lambrecht's INFORMATION-STRUCTURE, Van Valin's and Pavey's ROLE AND REFERENCE GRAMMAR, and Renkema's CONNECTIVITY MODEL into an exegetical model useful for interpretation of discourses in the Hebrew Bible. At the end of the chapter, I will test my rhetorical-structural working model on the first night vision (Zech. 1:7-17).

In chapter 3 I will systematically analyze the rhetorical structure of the rest of the night visions (2:1-6:15).[3] The chapter ends with an overview of the rhetorically most important propositions/sentences throughout the night visions and I will argue that the rhetorical structure reveals a certain message.

In chapter 4 I will discuss the implications of the present study especially with regard to form-criticism and post-structuralism. Moreover, I will evaluate the benefits of my rhetorical-structural working model.

Before moving on, I want to express my thankfulness toward my supervisor Søren Holst who has given sublime supervision throughout this project. Also, I want to thank Nicolai Winther-Nielsen, my dear friend and teacher for several years, for valuable discussions on RSC and RRG. Finally, but

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[2] For instance, Meyers and Meyers' commentary on Zechariah (1987) is in many ways a brilliant commentary but, in my opinion, it focuses too much on the meaning of individual expressions rather than the internal relationship of expressions and sentences.

[3] I refer to the verse divisions in the MT.

not least, I want to thank Eep Talstra who has encouraged and supervised me in my studies in Zechariah. His deep insights into the linguistic structure of Zechariah and his research into the complicated participant-reference shifts in Zechariah and other parts of the Hebrew Bible are essential contributions to contemporary Biblical scholarship.[4] While indebted to these scholars' wise instructions, I take full responsibility for any fault that might occur in this thesis.

1.2 Historical context

According to Zech. 1:7 the night visions took place on the twenty-fourth day of the eleventh month in the second year of Darius. Except for Bauer (1992) who contends that Darius is Darius III Codomanus (336-331 BC), most contemporary scholars attribute the night visions to ca. 519 BC during the reign of Darius I (522-486 BC).[5] The early years of Darius' reign was characterized by turmoil as Cambyses (530-522 BC) had died without leaving an heir to the throne.[6] In order to secure his power, Darius had to defeat both rivals and revolts. In fact, on the famous Behishtun relief Darius claims that he won "nineteen battles" within "a single year" against nine so-called liar-kings revolting against him (Briant 2002, 113). It seems that the revolts were eventually crushed by the end of 521 BC even though the historical evidence makes any certain conclusion difficult (Briant 2002, 117). With regard to Zechariah's night visions, it seems likely that the Persian empire was again politically stable at that time and that Darius even continued the liberal politics of Cyrus, encouraging formation of local law-codes and local cults (Boda 2016, 13).

The view on the Persian empire articulated in the night visions is complicated. On the one hand, Zechariah does not incite rebellion against the Persians, even though the stability of the earth seems to threaten the building of the temple (Zech. 1:11; see exegesis in chap. 2.4). On the other hand, an enemy is clearly depicted in the night visions and who would it be if not the Persians? Strangely, the enemy depicted in the night visions is referred to as Babylon (e.g. Zech. 2:11) which by 519 BC would long have been incorporated into the Persian empire.[7] Some scholars (e.g. Mason 1977)

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[4] For participant-tracking in general, I refer to Talstra's recent paper *Approaching the mountain of Exodus 19: thou shalt explore syntax first* (2016), and for participant-shifts in Zech. 1:1-6, I refer to my own *Participant-Reference Shifts in Zech. 1:1-6. An Assessment of Diachronic and Synchronic Approaches* (2016).

[5] So Wolters (2014, 4–5), Meyers and Meyers (1987, xlvi), and Boda (2016, 33) while McComiskey (1998, 1005) attributes the night visions to 520 BC. Some scholars argue that since Zech. 1:7 is a redactional note in 3ms (contrary to the visions in which Zechariah is 1cs), the night visions might have occurred over a period of time (e.g. Smith 1984, 169; Boda 2016, 20). Adding to this, there is a time span of around two years between 1:7 and 7:1 which leaves the option open whether the night visions took place over one night or over several nights. For a short discussion of the redaction process, see chap. 1.5.2.

[6] For the historical circumstances of Darius' ascension to the Persian throne; see Briant (2002, 62–138).

[7] The most explicit reference to the enemy is "daughter of Babylon" (Zech. 2:11) but this is not the only reference. Boda (2005) argues that 1) the seventy years in Zech. 1:12, which allude to Jer. 25:11-12 and 29:10, refer to the period of

understand the night visions as incorporating older material from the last part of the reign of the Babylonian Nabonidus (d. 539 BC) . Others see the Babylonians as a symbol of ungodly powers – Persians included – rebelling against Yahweh's will (e.g. Petersen 1984) which would imply a rather hostile image of the Persians. It has, however, been documented that Cyrus, as an implication of his liberal politics, retained the Babylonian bureaucrats in their positions and spared Babylon from destruction (Briant 2002, 71). Thus, Cyrus emphasized continuity rather than discontinuity in his incorporation of Babylon into the Persian empire. In 522 BC revolts against Darius broke out in Babylonia. Darius crushed the rebellion and executed the Babylonian king Nidintu Bēl. According to Boda (2005, 40), then, Zechariah probably connected Darius with the fulfillment of Yahweh's promises to take revenge on the Babylonians.[8]

Rather than encouraging rebellion against the Persians, it seems that, in the wake of the final Babylonian defeat, the night visions seek to articulate the implications of Yahweh's renewed covenantal blessings after approximately 70 years of desolation of Jerusalem (Zech. 1:12).[9] These implications include the rebuilding of the temple and of Jerusalem (Zech. 1:16), protection of Jerusalem (2:9), encouragement to return to Jerusalem (2:10), reinstitution of the priesthood (3:1-10), legitimation of Zerubbabel as a temple builder (4:6-10), removal of Wickedness (5:9), and legitimation of a diarchic leadership of the high priest and the governor (6:13). Thus, while Haggai focused on encouraging the people to build the temple, Zechariah placed "priority on a covenantal renewal that [would] ensure an even broader restoration of the physical infrastructure (temple, city, province), material prosperity (city and province), communal leadership (priestly, royal, prophetic), and global impact (the nations)" (Boda 2016, 43). To sum up, Zechariah is "concerned with the meaning and symbolism of the temple as a legitimate and legitimizing expression of the new pattern of dyarchic leadership that went along with it" (Meyers and Meyers 1987, xli).

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servitude to the Babylonian king; 2) the scattering horns (Zech. 2:2) refer to Babylon who scattered Israel; 3) the land of Shinar (Zech. 5:11) is a synonym of Babylon; 4) "the land of the north" (Zech. 6:6.8) refers to Babylon because the phrase "four winds/spirits of heaven" (Zech. 6:5) appears also in Zech. 2:10 where it is related to Babylon.

[8] There is no textual indications that Zechariah condemned a Jewish revolt lead by Zerubbabel (contra Athas 2016). On the contrary, Stead (2009, 151) proposes that the apparent absence of Zerubbabel in Zech. 6:9-15 is caused by a delegation led by Zerubbabel to Babylon between 519-515 BC in order to gain Darius' acceptance of the temple building in the wake of Tattenai's intervening with the building project (cf. Ezra 5-6).

[9] Boda (2005, 135–37) argues that the 70 years mentioned in Zech. 1:12 does not primarily refer to the exile but to the desolation of Jerusalem. Consequently, the motif of 70 years appears to be used differently than in Chronicles in which the 70 years ends with Cyrus' invitation to return to Jerusalem (539 BC). In Zechariah, the 70 years motif is probably connected with the fall of Jerusalem and the temple in 586 BC and with the rebuilding of the temple and the city in ca. 515.

1.3 Literary context

The night visions form the middle part of three sections in Zech. 1-8 (Zechariah A). The sections are divided by three markers of date (1:1; 1:7; 7:1) dividing Zechariah A into three distinct, but connected, sections (1:1-6; 1:7-6:15; 7:1-8:23). Meyers and Meyers (1987, lii–liii) have noted strong lexical and thematic links between the first and the third part of Zechariah A (e.g. "earlier prophets", "proclaim", ancestors, divine anger), and between the second part and the third part of Zechariah A (e.g. "seventy years", "proclaim", Jerusalem inhabited, Jerusalem protected/secure, "They will be my people"). There are thus solid reasons to analyze Zech. 1-8 as a coherent whole.[10]

It has long been recognized that Haggai and Zechariah A are lexically and thematically connected. The introductory formula in Hag. 1:1; 2:1; 2:10 and 2:20 are almost identical to the introductory formula in Zechariah A (1:1; 1:7; 7:1) and the oracles and visions take place from the sixth month of Darius' second regnal year until the ninth month of Darius' fourth regnal year. Meyers and Meyers (1987, xliv) even claim that Haggai and Zechariah A form a composite work and Kashow (2013) suggests that Zechariah A functions as some sort of apology to the failed prophecies to Zerubbabel in Hag. 2:20-23. Rather than gaining independence and a Davidic monarch, Yehud remained a Persian region with a civil governor. According to Kashow (2013, 399–400), Zech. 6:15*f* ("This will happen if you listen sincerely to the voice of Yahweh, your God") explains the failed prophecy adding that the prophecies ware conditioned by the people's obedience.

Even though Zechariah's night visions are closely connected to the rest of Zech. 1-8 and the book of Haggai, I will focus exclusively on the night visions. This is primarily a strategic choice since eventually all commentators will have to restrict themselves to a particular text. Furthermore, a close analysis of the night visions will provide a better understanding of the textual basis when analyzing the connections between the night visions and the surrounding material.

1.4 Structure of the night visions

Meyers and Meyers (1987, liv–lvii) have suggested a chiastic structure of the night visions with the fourth and fifth visions (Zech. 3-4) as the central and most important night visions.[11] The first and the eighth night visions correspond with regard to the patrolling horses/chariots and a universal focus.

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[10] For a discussion of the complex relationship between Zech. 1-8 and Zech. 9-14, see Boda (2016, 26–29).

[11] In fact, Meyers and Meyers argue that there are only seven night visions because Zech. 3 is not a night vision but a so-called "prophetic vision" (1987, liv). Zech. 3 is distinguished by a unique introductory formula ("he showed me" in Hiphil rather than e.g. "I saw" in Qal), and the fact that neither the Interpretive Angel nor Zechariah asks what the image symbolizes. I doubt, however, that these characteristics are evidence of a so-called 7 + 1 structure, used to surprise the reader who expects the normal 7-structure, since, from a reader's perspective, the reader will only be surprised when he reaches the last vision (contra Meyers and Meyers 1987, lvii).

The second and seventh night visions share the theme of punishment of evil (i.e. the horns are cut down and the woman in the ephah is removed). The third and the sixth night visions are both characterized by measurements (Jerusalem and the scroll, respectively) and a national focus. Finally, the fourth and fifth night visions focus on the two most important figures with respect to the temple, viz. the high priest Joshua and the governor Zerubbabel. The chiastic structure of the night visions is shown in Fig. 1.1.

As I will argue below, one should not distinguish too sharply between visions or oracles within the vision report, as they are clearly intended to be read complementarily. Accordingly, the structure proposed here should not be understood too rigidly but as a means to get an overview of the visions and their accompanying oracles.

1:7-17   1st night vision: Horses patrolling the earth

   2:1-4   2nd night vision: Four horns and four craftsmen

      2:5-9   3rd night vision: Measuring of Jerusalem
      2:10-13   Oracle: Exhortation to flee from Babylon
      2:14-17   Oracle: Assurance that Yahweh will come

         3:1-7   4th night vision: The high priest Joshua and his garments
         3:8-10   Oracle: Removal of the sin of the land

         4:1-14   5th night vision: The lampstand and Zerubbabel

      5:1-4   6th night vision: The flying scroll

   5:5-11   7th night vision: The woman in the ephah

6:1-8   8th night vision: The four chariots
6:9-15   Final oracle: Ṣemaḥ and the rebuilding of the temple

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Fig. 1.1 Zechariah's night visions (Zech. 1:7-6:15).

1.5   Recent scholarly interpretations

In recent years, scholars have increasingly focused on the relationship between the visionary and oracular materials in Zechariah's vision report. This approach has been labeled "new form

criticism".[12] One of the most prominent proponents of this scholarly trend is Lena-Sofie Tiemeyer who has recently published two monographs on the subject: *Zechariah and his Visions* (2015b) and *Zechariah's Vision Report and its Earliest Interpreters* (2016).

Another approach is Mark Cameron Love's intertextual analysis of Zechariah's night visions in his *The Evasive Text* (1999). What distinguishes Love's approach from other intertextual approaches is the fact that he is working from a post-structuralist point of view.[13] Common to Love's and Tiemeyer's approaches is that, in different ways, they do not believe that it is possible to ascertain *the* single meaning of Zechariah's night visions, *and* that they split the text into pieces without considering its rhetorical structure. In what follows, I will introduce both of their approaches in more detail before sketching out my own rhetorical-structural approach.[14]

1.5.1   Post-structuralism

It is no secret that Zechariah's night visions are hard to interpret. The bulk of recent publications testifies to the ongoing discussions on the meaning of these highly symbolic visions. In his monograph with the telling sub-title, *Zechariah 1-8 and the Frustrated Reader*, Love (1999) concludes with an "(in)conclusion": "This is a text in which the reader does not know which direction to take and does not know where to base her reading. There are no stable points in the text, as almost all of the textual elements are involved in a game of perpetual substitution" (1999, 229). Love first tries to analyze Zech. 1-8 intratextually to investigate whether the symbols and grammar of the visions and oracles explain each other. In the end he concludes that a "symbol is interpreted by another symbol, which in turn is interpreted by another symbol, in an ever continuing process" (1999, 104). This conclusion leads him to an exegesis of Zech. 1-8 in light of its canonical intertexts in search of "some 'core' meaning to the symbolism which would explain each symbol" (1999, 214). But rather than explaining the symbols, he found that the inclusion of intertexts only multiplied the possible meanings.

Love raises important questions in terms of intratextual and intertextual readings. It appears that the Biblical authors could use similar metaphors and symbols in rather different ways and for

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[12] New form-critical studies are often interested in the textual growth from original oral sayings to the final text and will therefore often include redaction-critical investigations, see e.g. Redditt (2015). For a general introduction to new form criticism, see especially *The book of the Twelve and the New Form Criticism* (2015), and Floyd's (2015) introduction in particular.

[13] Recently, Stead (2009) has also analyzed Zechariah 1-8 in light of its intertexts.

[14] Apart from the studies mentioned here, a number of new commentaries on Zechariah's night visions have been published. These include Boda's *The Book of Zechariah* (2016), Rogland's *Haggai and Zechariah 1-8* (2016), Petterson's *Haggai, Zechariah & Malachi* (2015), and Wolters' *Zechariah* (2014).

different rhetorical purposes, resulting in rather broad semantic domains for many metaphors. Problematic to Love's methodology is that he has no way of determining the relative importance of various intertexts. From a synchronic perspective he includes all books from the HB rather than considering which texts would be known to Zechariah's implied audience (cf. Stead 2009, 17). The fluidity of meaning is not necessarily a result of Love's intertextual approach[15] but rather a consequence of his post-structuralist viewpoint which implies "that every item of a narrative may be significant and narrative emphasis depends on which item(s) the reader elevates to prominent position" (Love 1999, 84).[16] He argues that there is no macrostructure linking together the various visions, symbols and words, and that it is difficult to ascertain "what the objects mean in the vignette in which they occur" (Love 1999, 84). I believe that by neglecting the inherent structure of the text, one will inevitably be led into the arms of manifold meanings and in this thesis I will demonstrate that the grammatical structure of the "vignettes" provides solid grounds to determine their overall rhetorical thrust, even if the metaphors cannot be explained exhaustively from the visionary report itself.

1.5.2 Form criticism

The peculiar collection of visions and oracles within Zechariah's night visions has given rise to many interpretations of the relationship between the visions and oracles and, not least, a search for the most authentic prophetic words. It has often been argued that the earliest layer of Zechariah's vision report consists of Zechariah's visions which were later interpreted and modified by adding oracles – either by the prophet himself or by (a) redactor(s).[17] Not unlike Love's notion of "manifold meanings" (see above), Tiemeyer argues that the earliest layer of Zechariah's vision report, viz. the visions, are "polyvalent" by nature: "a vision report has an inherent openness which creates a polyphonic and polyvalent text. This, in turn, means that a vision report cannot and will not be limited to the single,

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[15] Stead (2009), for instance, has recently developed a methodology that seeks to integrate a synchronic reading of the HB (i.e. establishing connections between Zechariah's visions and other Biblical texts based on lexical (even synonyms), phraseological, and thematical correspondence) with diachronic considerations on which texts would be available in 519 BC. He dubs his intertextual method "a *contextual intertextuality*" (2009, 12; italics his). And Stead reaches the opposite conclusion than Love in that he concludes that "the greater the number of intertexts which have been combined, the more the field of possible meanings is delineated" (2009, 259).

[16] Historically, post-structuralism is a response to a rigid structuralism which focused exclusively on the formal structure of the text rather than its actual use in its historical context. According to Benson, "[t]he deficiencies of structuralism should be readily apparent, and it has come under increasing attack since the 1960s. First, structuralist analyses are inherently reductionistic, since particularity (of persons and entire cultures) is subsumed under the universal. But it is at least open to question whether such languages as Hebrew and English (for instance) are really structurally 'the same', or whether the cultures that gave rise to those languages have – at root – an identical 'deep structure'. Second, whether the almost exclusive focus on *langue* instead of *parole* (formal structure over actual practice) gives us an accurate picture of either language or culture is likewise questionable" (2005, 773; italics his).

[17] Among recent studies are Hallaschka (2014) and Tiemeyer (2016; 2015b; 2015a; 2014).

specific meaning that the author intended" (2015b, 9; cf. 2014, 18–19). Furthermore, Tiemeyer argues that even though the surrounding and embedded oracles "constitute the earliest attempts at exegesis", it is legitimate "to disregard this layer of interpretation and to argue that the vision report can be explained better in other ways" (2015b, 10). Tiemeyer's notion of the vague, abstract visions contra the concrete, contextual accompanying oracles is not new. Meyers and Meyers describe the visions as "oriented more toward heaven than earth, more toward the ideal than the actual" (1987, 277), whereas the oracles interpret the visions and bring them into contact with historical persons and events.[18]

It seems that Tiemeyer hopes to grasp a more original, and thus more authentic, meaning of Zechariah's vision report. In my opinion, however, there are two good reasons to question her approach. First, the redaction of Zech. 1-8 must have occurred within a short period of time. It is generally accepted that the *terminus ante quem* must be the rededication of the temple in 516 BC since Zech. 1-8 as a whole looks forward to the rebuilding and rededication of the temple. The last given date provided in Zech. 7:1 (Darius' fourth regnal year; i.e. 518 BC) provides the *terminus post quem* of the redaction of the text (cf. Meyers and Meyers 1987, xliv–xlv; Boda 2016, 33).[19] Consequently, there is no reason to hypothesize that the night visions were ever *intended* to be interpreted as separate from the oracles. Most likely, the present collection of visions and oracles is the collection Zechariah wanted his audience to hear/read. Second, and perhaps more importantly, the grammatical and thematic unity of the visions and oracles supports a final-text reading. For instance, while Tiemeyer sees the embedded oracle in the fifth night vision (Zech. 4:6*d*-10*c*) as a later redaction which interprets the vision of the lamp stand and identifies one of the "sons of oil" as Zerubbabel, it can be demonstrated on grammatical grounds that the author *intended* an embedded oracle.[20] To conclude, then, "there is no evidence to suggest that the distinct kinds of material would have existed as separate collections of prophetic utterances" (Meyers and Meyers 1987, xlv).

My objections against Tiemeyer's distinction between original visions and added oracles are not an objection against form-criticism in general. First, Tiemeyer herself suggests new ways to go with form criticism in that, to some extent, she departs from a classic and narrow distinction between vision and oracle in favor of describing a vision report genre that accounts for a variety of ways of relating visions and oracles (cf. Tiemeyer 2015a, 95). Second, Boda (2014) has convincingly

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[18] See also Stead (2014).

[19] For this reason I also reject Hallaschka's suggestion that Zechariah's record of his night visions was first stored in the second temple and then redacted by scribes who added the oracles (cf. Hallaschka 2014, 139).

[20] See my exegesis of the fifth night vision below (chap. 3.5). See also Stead (2014, 156–60).

combined form criticism with rhetorical criticism in his comparison of visions in Amos, Jeremiah, Ezekiel and Zechariah. He demonstrates that Zechariah's vision report emphasizes the ability of the prophet to interact with the characters in the vision, while maintaining the Interpreting Angel's authority to exclusively interpret the vision. Moreover, Boda argues that the visionary material is not only symbolic, as in Amos and Jeremiah, but is "enacting something within the realm between heaven and earth which facilitates the divine word that follows" (2014, 117). For instance, the report of the horses in Zech. 1:11 prompts Yahweh's promises in the subsequent oracle. This is, of course, a further argument for interpreting the final-text to investigate the continuity (and discontinuity) between the visions and oracles.

1.6 Rhetorical-structural criticism

While I acknowledge the insights provided by intertextual and form-critical readings of Zechariah's night vision, I believe that more focus should be put on a close reading of the final-form of the text. Admittedly, an (intertextual) analysis of the various symbols in the vision report helps to understand the meaning and message of the night visions. Still, it appears that many visionary elements cease to play a role shortly after the introduction of them and even if the visionary elements continue to dominate the discourse, their precise meaning is not always needed to understand the message of a particular vision or oracle.[21]

Within rhetorical-structural criticism it is argued that the grammatical structure of a text reveals the intent of the author to some extent. As will be unfolded in the next chapter, there is not a one-to-one correlation between grammatical structure and the author's intent, as an author can have a number of syntactic constructions in his grammatical inventory to articulate his meaning; and vice versa, a syntactic construction can be used to communicate a number of messages. Nevertheless, a close reading of the syntactic and morphological "flow" of a discourse will often provide clues as to when a new topic is introduced, an existing but peripheral topic is reintroduced, how a topic is handled, and how the subtopics of a discourse relate to a macro-topic. One of the most important implications of RSC is the theoretical basis of determining the relationship between the propositions in a discourse. Far too many commentaries on Zechariah's night visions focus on explaining words, theological implications and historical context, leaving aside syntactic considerations: how does this clause relate to the previous and subsequent clause, and how does this clause relate to the overall rhetorical intent

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[21] McComiskey also warns against reading "too much into" the symbols: "If a text does not define a symbol, its significance may not lie within the text's interest" (1998, 1012).

of the discourse?[22] These questions are not only of scholarly relevance; from a reader's perspective, while setting aside the strange symbols of the night visions as something belonging to a distant past, he will expect the text to be syntactically coherent; i.e. even if the text is not composed according to a strict, Western logic, it is expected that the sentences are connected and form a coherent whole. As will be demonstrated in my analysis of the night visions, this expectation is justified.

To sum up, RSC takes a reader's perspective, asking how the various propositions of a particular discourse are interconnected and how they relate to the overall message of the discourse. In the next chapter I will unfold the theoretical basis of RSC and apply it to Biblical Hebrew in order to provide a working model for my exegesis of Zechariah's night visions.

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[22] To be fair, Rogland's *Haggai and Zechariah 1-8* (2016) does at many places discuss the relationship between clauses and sentences.

2   A WORKING MODEL OF RHETORICAL-STRUCTURAL CRITICISM

A regular speech or written text consists of a number of sentences combined in order to express the message of the interlocutor. Although obscurity may occur in the speech situation – whether on purpose or by accident – the speaker or writer nevertheless utilizes his understanding of grammar to construct and combine the sentences meaningfully. Defining a speech situation as a *dialogue* between sender and addressee and as consisting of *more than one utterance*, we may use the term DISCOURSE. These two aspects – the dialogue between interlocutors and the series of utterances – are called the dialogic principle and the discursive principle, respectively, by Renkema (2009, 12). As trivial as this definition of discourse may be, it deserves some attention at this point as it is fundamental to the exegetical method outlined in this thesis.

THE DIALOGIC PRINCIPLE is easily observed in everyday communication between two speech actors. When the speaker utters a proposition, he needs to be aware of the addressee's state of mind at the time of utterance; that is, can the addressee identify what is talked about, or does the speaker need to define the topic of the conversation in more details. This means that the speech act is based upon the speaker's assumption of the hearer's state of mind. A single example may suffice to show this:

(1)   It is red.

The proposition in (1) only makes sense if the addressee can identify the referent of "it". Perhaps the speaker has just talked about his new bike, or the addressee has asked for the color of the speaker's house. Given the assumption that a particular referent is active in the mind of the hearer at the time of utterance, the speaker needs only refer to this referent with a pronoun. Again, as trivial as this observation may be, it is nevertheless very important because it means that the choice of a pronoun instead of a full nominal phrase is determined for communicative purposes. This means that a functional analysis of pronominalization (as well as a structural analysis of the discourse, as we will see later) reveals the intended message of the speaker – at least to some extent.

THE DISCURSIVE PRINCIPLE means that a discourse must consist of more than one utterance. These utterances are connected into "an expanded macroproposition" (Renkema 2009, 12). Defining a discourse as an expanded macroproposition implies that the propositions used in the discourse need to be connected meaningfully in order to constitute a macroproposition. The linking of propositions is based on both physical (e.g. morpho-syntactic) ties such as pronouns and conjunctions, and mental activity in the minds of the interlocutors if, for instance, a physical tie is missing. Renkema offers the

following example to explain the grammatical and mental linking needed to account for discourse connectivity (2009, 10):

> (2)   The children went to the beach. They came home with sandy shoes.

The linking of the two sentences in (2) is based on the morphological connection between the nominal phrase "the children" and the pronoun "they". This physical linking is termed COHESION by Renkema. However, there is a more subtle connection between the two sentences, involving the relationship between "beach" and "sandy shoes". The linking is evoked by the common knowledge of the interlocutors that going to the beach may cause sandy shoes. The relation between the two sentences may, then, very well be one of REASON: The reason that the children had sandy shoes is that they went to the beach. This linking is termed COHERENCE by Renkema and is based on mental activity rather than physical ties.

In this chapter I will outline a discourse-analytical method based upon the universally observed principles that discourse propositions are structured due to pragmatic or communicative concerns and that discourse propositions are connected through physical ties and/or mental activity. I have already quoted Renkema several times and for good reasons as he proposes a CONNECTIVITY MODEL based on the universal principles already touched upon. I will attempt to apply his connectivity model to Biblical Hebrew in order to sketch a working model for a rhetorical-structural interpretation of the night visions in Zechariah. As some kind of universal model, the Connectivity Model should, at least in theory, be applicable to Biblical Hebrew if we are to take seriously Biblical Hebrew as a regular language. Later I will attempt to refine the Connectivity Model by combining it with a so-called INFORMATION-STRUCTURE analysis, first proposed by Lambrecht (1994), and Van Valin's ROLE AND REFERENCE GRAMMAR in order to apply the Connectivity Model more effectively to the grammar of Biblical Hebrew. First, however, I will introduce the basics of the Connectivity Model.

2.1   The Connectivity Model

Renkema (2009) proposes a CONNECTIVITY MODEL to account for the linking of sentences (or segments in his terminology)[23] in a discourse. The model treats connectivity on three levels: conjunction, adjunction, and interjunction.

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[23] Often a grammatical clause (consisting of maximally one predicate, typically a verb) will constitute a segment but it is not always the case. The process of demarcating segments is described in chap. 2.4.

CONJUNCTION is the level of *formal* linking between segment constituents. This linking includes repetition of words, anaphoric pronouns, conjunctions and linking that requires the addressee to infer the link from cultural or situational knowledge.

At the level of ADJUNCTION the *meaning* of the formal links is analyzed. For instance, two segments combined with the conjunction "and" will often be interpreted as constituting a SEQUENCE whereas two segments combined with "but" will be interpreted as a CONTRAST.

INTERJUNCTION deals with the relationship between segments in light of its *communicative* purpose. One can imagine a SEQUENCE (the level of adjunction) of propositions, perhaps linked with "and", but deliberately structured in a certain fashion to create a CLIMAX with which the speaker intends to impress the hearer (the level of interjunction).

The Connectivity Model can be visualized as in Fig. 2.1 in which the discourse as assumed to take place between interlocutors is illustrated. The illustration shows the discourse as three intertwined chords representing the levels of conjunction, adjunction, and interjunction.
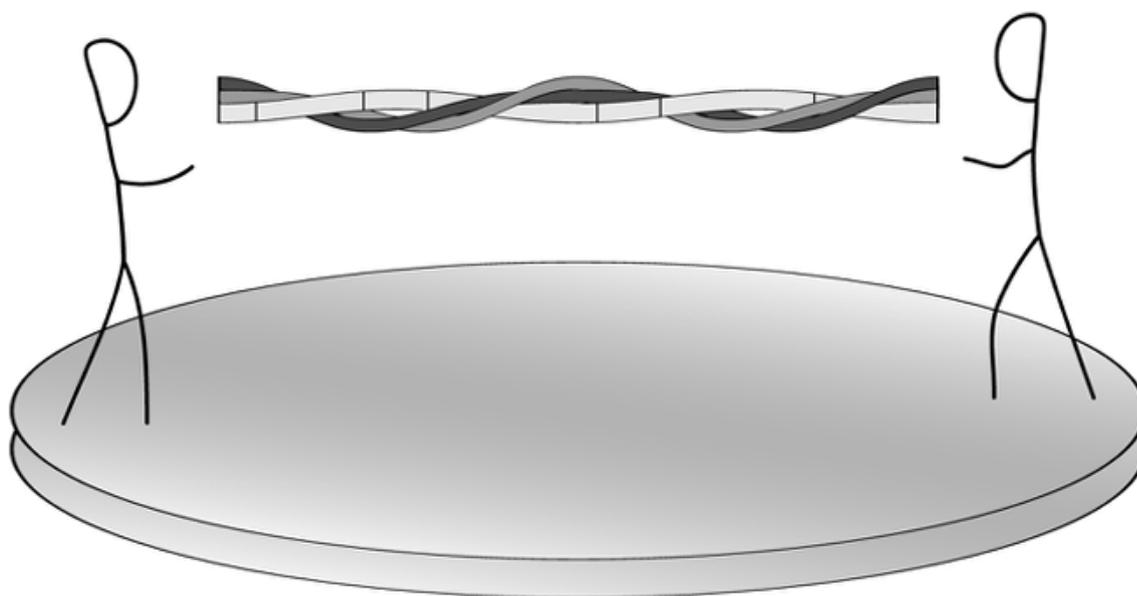
**Fig. 2.1 Renkema's Connectivity Model. The intertwined chords represent conjunction, adjunction and interjunction while the two interlocutors represent the dialogic principle of discourse (Renkema 2009, 18).**

In the following, I will further describe the three "chords" – conjunction, adjunction and interjunction – and conclude by presenting Renkema's proposal for using the Connectivity Model in discourse analysis.

2.1.1 Conjunction

Conjunctions are the formal links between segments in a discourse. In one way or another, a segment contains a contact point that connects it with a preceding and/or subsequent segment. CONTACT POINTS that link a segment to another segment are termed "phorics" and can link to the preceding clause (anaphoric) or the following clause (cataphoric). Contact points which are linked to are termed "grounds". These concepts are visible in the following example (3) in which "his" and "him" are anaphorics pointing back to "Peter" which is the ground for those phorics:

> (3)   Peter had organized a short vacation but his wife would not come with him.

In addition, example (3) shows another concept of formal linking apart from contact points. Linked segments have different status as some segments are relatively more important than other segments. The relative importance assigned to segments is called ORDINATION and is based on both grammar and content.

GRAMMAR-BASED ORDINATION (Renkema 2009, 26) distinguishes between *coordinate* segments (i.e. symmetric segments, perhaps between two main clauses or two subordinate clauses) and *subordinate* segments which is the linking between segments on two different levels. Example (3) contains two coordinate segments because both clauses are main clauses. Words like "because" or "although" typically signal subordinate clauses.

CONTENT-BASED ORDINATION (p. 27)[24] distinguishes between a *nucleus* (more important) and its *satellites* (less important). Although one would expect content-based ordination to correspond to grammar based ordination, this is not always the case. Grammatically speaking, two coordinate clauses are symmetric but from the viewpoint of content-based ordination, one of the clauses might be interpreted as nucleus and the other as satellite; an interpretation is often dependent on the context.

These considerations in mind, segments may be formally combined in five different ways (p. 28ff.):

1. REPETITION: The constituent is repeated in another clause (e.g. "house" – "house").
2. SUBSTITUTION: The constituent is referred to by another word which can either be a semantic substitution such as a synonym, hyponym or hyperonym (e.g. "car – vehicle"), or a grammatical substitution such as a pronoun (e.g. "house – it").
3. COLLOCATION: The constituents are linked because of semantic correspondence. Two types of collocation exist: The first is language-based collocation which includes grammar, semantics and pragmatics. To this category belong antonyms (e.g. "old" – "new") and logic correspondence (e.g. question – answer). The other type is knowledge-based collocation which includes natural, cultural and situational collocation (e.g. meronyms such as "car" and "brakes").

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[24] Here and in the rest of this section, references without author and date refer to Renkema (2009).

4. CONNECTION: The connection of segments is based on relation-words called connectives. These include what is normally termed as conjunctions (e.g. "and") but also disjunctions (e.g. "or") and discourse markers (e.g. "well", "anyway").
5. ZERO-LINKED: The linking of the segments is either elliptical or bridged. Elliptical linking means that the constituents are not linked by repetition, substitution or collocation but the segments are interpreted as if they were. Bridged linking is even more confusing as it intentionally invites the reader to interpret it by means of inference.

As is obvious from the list, the formal linking of segments gets more subtle down the list. In general, the list develops from linking based on lexemes (repetition and substitution), grammar (substitution and collocation), to linking increasingly based on context (collocation, connection and zero-linked).

2.1.2 Adjunction

Having established the formal links between the segments of a discourse, the next step is to analyze the function of these links. From the viewpoint of ADJUNCTION, a segment either elaborates, extends or enhances the information of the preceding, or subsequent, segment (p. 41). Thus, there is a distinction between ELABORATION (when the *nominal* idea of a segment is specified), EXTENSION (when the idea of the segment as *a whole* is extended), and ENHANCEMENT (when the *verbal* idea of the segment is modified). Elaboration, extension and enhancement include the subcategories listed below (p. 44ff.):

1. ELABORATION: Specification of a (nominal) concept in another segment.
    a. QUALITY: e.g. "Have you seen <u>my car</u>? It is red."
    b. QUANTITY: deals with part-whole relations between clauses.
2. EXTENSION: Extension of a segment by sequence, contrast or disjunction.
    a. SEQUENCE: a continuation of a segment. Often explicated by "and" or similar.
    b. CONTRAST/OPPOSITION: a contrast to another a segment (e.g. "but").
    c. DISJUNCTION/ALTERNATIVE: a disjunction of a segment (e.g. "or").
3. ENHANCEMENT: Modifies the verbal idea of a segment.
    a. PLACE: e.g. "I will go as far as the train takes me."
    b. TIME: e.g. "I will kiss you when I get there."
    c. MANNER: e.g. "We went to the beach taking the bus."
    d. CAUSATION: e.g. "I am so angry because I got fired."

2.1.3 Interjunction

The level of INTERJUNCTION describes the linking between sender and addressee (p. 53). Renkema assigns three subcategories to interjunction: EXPRESSING relations, PROCESSING relations and IMPRESSING relations (p. 54ff.):

1. EXPRESSING relations*:* The attitude of the sender toward a subject is expressed by means of:
    a. PRESENTATION: presents the viewpoint from which the relation of segments is to be viewed; e.g. a SOLUTION to a perceived PROBLEM.
    b. COMMENT: expresses the sender's interpretation of a segment (INTERPRETATION) or his attitude to a segment (EVALUATION). EVALUATION can often be observed through lexemes expressing feelings or values.

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2. PROCESSING relations*:* Segments that provide extra information to support the communication between the interlocutors.
   a. EXPLANATION: BACKGROUND information which is perhaps already known by the addressee or CLARIFICATION which is understood as providing new and unknown information.
   b. METATEXT: guides the addressee through the discourse by adding segments concerning how to understand words (e.g. RESTATEMENT and DEFINITION), structure and content (e.g. SUMMARY).
   c. ATTRIBUTION: indication that the words are not the sender's but a quotation of someone else.
3. IMPRESSING relations*:* Relations of segments that are used by the sender to impact the mental state of the addressee.
   a. ATTENTION: the segments are ordered in a certain way to focus the attention on a specific segment. This can be either CLIMAX or ANTI-CLIMAX. Another feature is the ANTITHESIS which is a contrasting of opposing propositions in order to promote one of them.
   b. ACCEPTANCE: this relation occurs in argumentative discourse and does often have a claim-argument structure. There are two types: The EVIDENCE which provides information in support of an argument. In this type the addressee is not as involved as in a JUSTIFICATION relation by which the arguments are meant to evoke a reaction.
   c. ACTION: The addressee is persuaded to perform an action and this is promoted by either ENABLEMENT or MOTIVATION depending on the perceived needs of the addressee in terms of ability or motivation, respectively.

In sum, conjunction is the formal linking between constituents in segments of a discourse while adjunction describes the function of these links. Interjunction interprets the function of connectivity links from the viewpoint of what the sender wants to achieve in the communication situation. Having introduced the various levels of discourse connectivity, we will now turn to Renkema's outline for discourse analysis.

2.1.4 Interpretation of discourse relations

In his proposal for an interpretation of discourse relations, Renkema, first, approaches the discourse on a global level which implies dividing the text into paragraphs and ordering the paragraphs according to their respective relations. The second part of the analysis concentrates on labeling the segments. The principle followed in this part of the analysis is to begin with the most overt signs of linking (physical contact points and grammatical ordination), and then proceeding with the more covert signs, ending with zero-linkage which involves cultural and situational inference.

At this point of the theoretical outline, I will only briefly introduce Renkema's schema for interpretation of discourse relations. Later (chap. 2.4), I will demonstrate the model on Zechariah's first night vision (Zech. 1:7-17).

Segmentation (p. 144ff.):
1. Determining the segment boundaries.
2. Numbering of the segments.
3. Composing a connectivity graph on a *global* level, dividing the discourse into paragraphs.

4. Composing a connectivity graph on a *local* level, visualizing the relative importance of the segments in their immediate context.

Labeling (p. 147ff.):

5. Location (order): Order of the segments: A → B or A ← B.
6. Location (contact): Determining phorics and grounds.
7. Ordination (grammar): The grammatical status of the segments (coordination or subordination).
8. Ordination (content): The relative importance of the segment in its relation to another segment (nucleus or satellite)
9. Combination (reference): Interpreting the relationship of segments referring to the same referents.
10. Combination (relation): Determining the precise meaning of a connective.
11. Zero-linkage: Including knowledge from outside the discourse in order to interpret a zero-linked segment.

It may not require all steps from 5 to 11 to determine the segment labels. On the contrary, in many cases determining the location and ordination of a segment may in many cases suffice to understand the segment's relation to its neighboring segments.

2.2   Discourse topics

Having introduced the Connectivity Model which will be the theoretical basis of my interpretation of Zechariah's night visions, I want to suggest a modification or elaboration of the model in order to apply it more effectively to discourses in the Hebrew Bible. One particular issue is how to divide the discourse into meaningful paragraphs of segments (an analysis needed in order to compose a connectivity graph on a global level; see point 3 in the schema above). At some point, different readers will identify different discourse topics and divide the text differently. We must admit, then, that intuition and subjectivity are essential to interpretation. On the other hand, identifying a discourse topic is not a random process and not every suggestion of a theme or topic of a text will be acceptable to other readers. To a large extent, the sense of a discourse topic as a theme organizing the sentences of a discourse into a coherent whole is a result of reading. The text must somehow provide the necessary cues – implicit or explicit – in order to direct the reader to an understanding of the text's overall subject. Dijk defines the topic as what a passage is *about*:

> "A topic is derived from the meanings of the sentences of an episode, that is, from a sequence of propositions defining that episode, by a number of macrorules. These generalize, abstract, and reconstruct meanings at a higher level of abstraction" (Dijk 1984, 56).[25]

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[25] Van Dijk also uses the term "macro-structure" and "macro-proposition" as a definition of discourse topic. As a macro-proposition, the discourse topic abstracts and generalizes the sentence topics "to more embracing concepts" (Dijk 1977, 57).

Scholars disagree on how the discourse signals the topic of the discourse. While some scholars treat discourse topics as grammatical, structural entities to some extent and in different ways,[26] I agree with Roberts that topicality is not a universal *structural* category but a universal *functional* category which is indicated in various ways in different languages (Roberts 2012, 1930). This functionalism is reflected in Kuppevelt's account of topicality as "the general organizing principle of discourse structure" (1995, 109). Recalling my initial description of the dialogic principle of discourse (see chap. 2), Kuppevelt also treats discourse as a dialogue whose primary function is to answer explicit or implicit questions. Obviously, regular dialogues consist of answers and explanations addressed to another participant's questions. However, this principle can be applied to monologues and texts as well: "These so IMPLICIT QUESTIONS are characterized as questions which the speaker anticipates to have arisen with the addressee as the result of the preceding context" (Kuppevelt 1995, 110; emphasis his). Accordingly, Kuppevelt organizes the discourse into a FEEDER, TOPIC-CONSTITUTING QUESTIONS and SUBTOPIC-CONSTITUTING QUESTIONS (1995, 119–27):

- FEEDER: The feeder provides the context for following explicit or implicit questions. The feeder is typically a single sentence which may give rise to subsequent questions (implicit or explicit) that, in turn, will constitute the topic of the paragraph.
- TOPIC-CONSTITUTING QUESTIONS: As a result of the feeder, topic-constituting questions constitute the topic of the sequence of sentences. A topic lasts until the question has been satisfactorily answered.
- SUBTOPIC-CONSTITUTING QUESTIONS: When a specific part of a topic-constituting question has not been satisfactorily answered, an implicit or explicit subtopic-constituting question may occur in order to specify the topic under discussion.

The definitions stated above make it possible to define a discourse topic as "the set of all Topics … that are constituted as the result of one and the same feeder…" (Kuppevelt 1995, 137). Applying a question-answer structure to the night visions in Zechariah helps to analyze the structure of the text and to identify reasonable discourse topics as the following example (4) shows:

(4)   Feeder   רָאִיתִי הַלַּיְלָה

         Topic-constituting question   וְהִנֵּה־אִישׁ רֹכֵב עַל־סוּס אָדֹם   *Implicit question:*
                                                                                                                "What did you see?"

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[26] Asher (2004b; 2004a) argues that some rhetorical relations (narration and continuation) need explicit topical clues in the text in order to create coherence. In other relations, such as contrast, parallel and causal relations, the topic emerges from the semantics or the hierarchical structure of the relations but narration and continuation are coordinate relations in which only the theme (i.e. the discourse topic) makes the sentences coherent. Narration and continuation need, then, explicit discourse topics. Asher's claim has been questioned by, among others, Kehler (2004) who disagrees with Asher that narration and continuation are special categories in terms of discourse topic. According to him, explicit discourse topics may be used to help the reader and he prefers to treat discourse topics more as an epiphenomenon, allowing for the discourse topic to be implicit.

Subtopic-constituting question	וְהוּא עֹמֵד בֵּין הַהֲדַסִּים אֲשֶׁר בַּמְּצֻלָה	"Where did you see this man?"
Subtopic-constituting question	וְאַחֲרָיו סוּסִים אֲדֻמִּים שְׂרֻקִּים וּלְבָנִים׃	"What was behind the man?"

Kuppevelt (1995, 114) relates his question-answer structure to the rhetorical distinction between topics and comments in sentences. A topic-comment structure implies that each sentence is a comment (i.e. new information) *about* a topic (i.e. what is presupposed in the sentence). Lambrecht (1994), to whom I will return shortly, developed his INFORMATION-STRUCTURE theory on this assumption of a topic-comment structure in sentences. In what follows, I will introduce information-structure as a refinement of Renkema's Connectivity Model and as a theoretical basis of Kuppevelt's question-answer structure. Combining these aspects will help to analyze the rhetorical structure of discourses in the Hebrew Bible and Zechariah's night visions in particular.

2.3   Information-structure

Lambrecht's (1994) INFORMATION-STRUCTURE is one of the building blocks of my rhetorical-structural analysis of Zechariah's night visions. An information-structure analysis interprets the discourse in terms of identifying the topic and focus for each discourse segment. This analysis helps to divide the discourse into segments (or "propositions" in Lambrecht's terminology) and to identify the super-propositional discourse topics. An information-structure analysis begins with an analysis of the textual references throughout the discourse due to the fundamental assumption that *identifiable* referents are likely to be topical while *unidentifiable* referents are likely to be focal. My presentation of information-structure will, accordingly, begin with a treatment of discourse referents and the concept of ACTIVATION STATUS before returning to TOPIC and FOCUS.

2.3.1   Referentiality

Language is referring. A speech, dialogue or text is not an autonomous unit but refers to some discourse-external reality. This fact was taken to its extreme by the Logical Positivists who understood propositions as either true or false according to how they referred to real objects in the text-external world. Propositions that referred to real objects were supposed to be true whereas propositions which failed to do so were supposed to be false. In his famous essay, Russell (1905) discusses the proposition "The present king of France is not bald" and concludes that the proposition can be interpreted as either false or true. The proposition is false if it means that "[t]here is an entity

which is now King of France and is not bald" but the proposition is true if it means that "[i]t is false that there is an entity which is now King of France and is bald" (1905, 490). Even though the distinction is *semantically* appropriate, it has often been argued that natural language does not distinguish between "successful" or "unsuccessful" denotation. Let us consider the following example (Givón 2001a, 438):

(5) a. I rode *a unicorn* yesterday.
     b. I rode *a horse* yesterday.

Both propositions contain an indefinite nominal phrase (NP). Obviously, (5.a) is not denoting an object in the real world like (5.b) but, grammatically speaking, there is no difference. According to Givón, then, denotation is not the mapping of linguistic entities to real world objects but "a mapping from linguistic expressions to individuals established verbally in the *Universe of Discourse*" (2001a, 438; italics his). Lambrecht (1994, 36) divides the UNIVERSE OF DISCOURSE into a text-external world and a text-internal world. The text-external world comprises the speech participants and the speech setting; e.g. time, place and circumstances of the speech situation. The text-internal world comprises linguistic expressions (e.g. words, phrases, sentences) and their meanings. Moreover, Lambrecht defines the text-internal world as an "abstract world of linguistic representations created in the minds of the interlocutors in the process of communication" (1994, 37). Sometimes, the text-external world and the text-internal world coincide, e.g. if the speaker is talking about himself. But even if a reference only refers to some abstract, mental world, the referent can be accessed by the hearer/reader – not because the speaker can "point out" the referent in the text-external world but because the speaker can "create a representation of that entity via a linguistic representation" (Lambrecht 1994, 77). In the subsequent discourse, this entity can be elaborated upon, commented and modified by referring to the hearer's mental representation of that entity.

At this point I want to establish the terminology to be used for references in this thesis. The designating or referring linguistic entity will be termed REFERENCE whereas the mental object to which the reference refers will be termed REFERENT. What is of interest in this context, however, is not so much the referent itself but the mental representation of this referent in the mind of the interlocutors at the time of a particular speech act (cf. Lambrecht 1994, 37–38).

2.3.2 Activation

When a speaker utters a proposition, the referents of the proposition are activated in the mind of the hearer. Lambrecht distinguishes between *knowing* of a particular referent and *being aware* of a referent (1994, 93). For instance, it is one thing to know of a particular horse; it is something else to

be aware of that horse at a given time during the speech act. Accordingly, when the speaker wants the hearer to be aware of that horse, he activates this referent by referring to it using linguistic expressions. The hearer's awareness of the referent does not last. As new referents are activated, the awareness of previously activated referents decreases unless they are continually referred to. In other words, the hearer can be aware of a limited number of referents at a time.

Chafe (1987) argues that a "concept" (i.e. referent) may be in one of three mental states at a particular time of the speech situation: active, semi-active, or inactive. These ACTIVATION STATES can be loosely described as follows:

- ACTIVE: The referent is salient in the mind of the hearer.
- SEMI-ACTIVE (ACCESSIBLE): The referent is in the periphery of the hearer's consciousness.
- INACTIVE: The referent is neither active nor accessible but is situated in the long-term memory of the hearer.

Before elaborating upon the activation states, it is worth considering the correlation between the activation states at a pragmatic level and the marking of the activation states at a grammatical level. Even though activation is a cognitive category, it has grammatical correlates (pronominal, inflectional, zero-coding or nominals) (Lambrecht 1994, 95). This correlation is clearly seen in Zech. 1:8:

(6) a. Zech. 1:8*a*   רָאִיתִי הַלַּיְלָה וְהִנֵּה־אִישׁ רֹכֵב עַל־סוּס אָדֹם

   b. Zech. 1:8*e*   וְהוּא עֹמֵד בֵּין הַהֲדַסִּים אֲשֶׁר בַּמְּצֻלָה

       …

   c. Zech. 1:10*a*   וַיַּעַן הָאִישׁ הָעֹמֵד בֵּין־הַהֲדַסִּים

In (6.a) אִישׁ is introduced to the discourse as a new referent. It is no surprise, then, that the author finds it necessary to use a nominal phrase including a relative clause in order to refer to the man. In (6.b) the man on the red horse is further elaborated but this time the author assumes the referent to be salient in the mind of the reader; thus, only a pronominal anaphor, הוּא, is needed to refer to the man.

When the man on the horse is picked up again a few lines later, the referent has become less salient in the meantime due to references to other referents. This means that the author assumes that a full nominal phrase is again needed to reactivate the referent in the mind of the reader (6.c). But this is not the only thing to observe; interestingly, the man standing between the trees in v. 10 is preceded by a definite article, indicating that it is not just a man (like in v. 8*a*) but a certain man that is now reactivated.

The principle to deduce from this example is that grammatical definiteness corresponds to the author's assumption of the reader's ability to identify the referent; i.e. if the author assumes that a referent is salient in the reader's mind he will typically use definite and pronominal (or inflectional or zero-coded) lexemes to refer to this referent. On the other hand, if the author introduces a new referent or assumes that the hearer is no longer aware of a particular referent, he will need to use full nominal phrases or similar. A provisional model of the correlation between identification and grammatical marking is shown in Fig. 2.2.

Unidentified referent   *Identified referent*

pre-dislocation – definite full NPs – unstressed anaphoric pronouns – post-dislocation – anaphoric zero
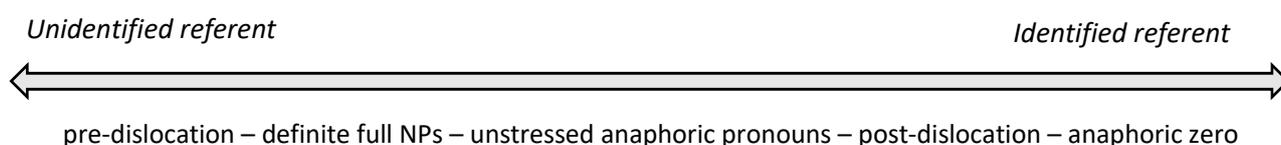
Fig. 2.2. Grammatical markers used according to the author's assumption of the hearer's ability to identify the referent (cf. Givón 2001a, 417ff.).

It must be emphasized, however, that the correlation between cognitive identification of the referent and the grammatical marking of it is not a one-to-one correlation. One can easily imagine that a speaker uses a full nominal phrase in order to emphasize a particular, active referent. A good example is Zechariah's night visions in which the names יְהוָה or יְהוָה צְבָאוֹת is used to refer to Yahweh even though pronouns could in several cases just as easily be used without ambiguity. One reason for this over-marking of the referent might be that the author wants to emphasize that he indeed records the words of Yahweh (cf. Meier 1992, 322). This partial correlation between the activation status of a referent and its grammatical coding is expressed in this way by Lambrecht: "[A]n active referent may be coded as an unaccented or accented, pronominal or lexical, definite or indefinite expression, while a non-active (identifiable or unidentifiable) referent necessarily appears as an accented, lexical noun phrase, which may be definite or indefinite" (1994, 108).

The considerations on definiteness and identification make it possible to readdress and elaborate upon the activation states. Recalling the activation states – active, semi-active (accessible), and inactive – I will now describe them in more details.[27] The labels are illustrated in Fig. 2.3 in which

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[27] See also Winther-Nielsen (2015), Pavey (2010, 271ff.), Van Valin (2005, 79), Lambrecht (1994, 93ff.) and Chafe (1987).

the basic distinction is between whether referents are assumed to be identifiable or unidentifiable in the mind of the reader at the time of reading the proposition.
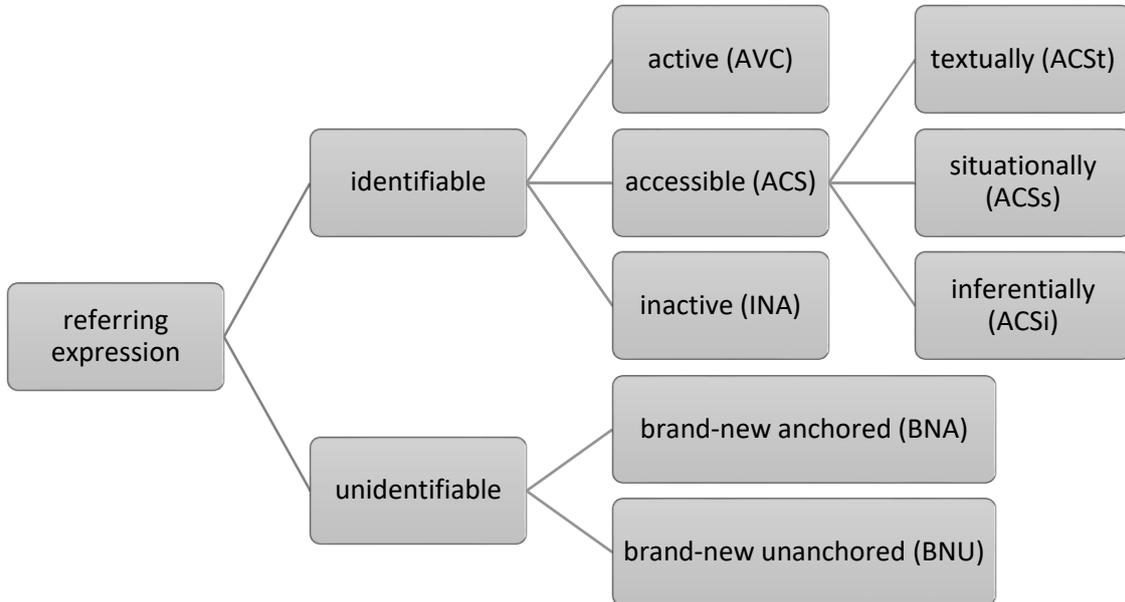
Fig. 2.3 A referring expression is assumed by the speaker/writer to be either identifiable (active, accessible or inactive) or unidentifiable (brand-new) in the mind of the hearer/reader at the time of the speech act (cf. Winther-Nielsen 2015, 6).

The examples in the table below and in the rest of this chapter are based on my rhetorical-structural analysis of Zechariah's night visions (see Appendix A for my clause-to-clause interpretation of the night visions).

	Pragmatic identification	**Grammatical coding**
<u>Active</u>	The referent is assumed by the author to be active in the mind of the reader.	UNSTRESSED:[28] anaphoric pronoun, inflectional or anaphoric zero, definite pronoun. STRESSED: fronting of anaphoric pronoun, definite full nominal phrase.

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[28] The terms "unstressed" and "stressed" correspond to Lambrecht's notion of "unaccented" and "accented" (see above). The concepts will be further elaborated in the next section (2.3.3).

Example:

Zech 1:9*a*: וָאֹמַר מָה־אֵלֶּה

אֵלֶּה ("these") refers to the colored horse just mentioned the previous verse. The referent is therefore supposed to be active in the mind of the reader.

<u>Accessible</u>	The referent is assumed by the author to be somehow accessible but not salient or active in the mind of the reader. The referent is predictable.	No direct morpho-syntactical correlation.
Textually accessible	The referent may be accessible because it has been active earlier in the discourse.	

Example:

Zech. 1:16*c*: שַׁבְתִּי לִירוּשָׁלַ͏ִם בְּרַחֲמִים

Jerusalem is textually accessible from v. 14 and רַחֲמִים ("compassion") is textually accessible from the question in v. 12.

Situationally accessible	The referent may be accessible due to the immediate text-external context of the recorded speech or narrative.
Inferentially accessible	The referent may be accessible via inference from some other active or accessible element in the universe of discourse (both linguistic and extra-linguistic).

Example:

Zech. 1:8*a*: רָאִיתִי הַלַּיְלָה

הַלַּיְלָה ("at night") may be definite because it is assumed to be inferable from the date mentioned in v. 7. Another option is to interpret the reference as a generic expression, thus being a brand-new anchored referent (see below).

Example:

Zech. 1:9*d*: וַיֹּאמֶר אֵלַי הַמַּלְאָךְ הַדֹּבֵר בִּי

Curiously, הַמַּלְאָךְ ("the angel"), which has not been mentioned before in the discourse, is introduced with a definite article which suggests that the author assumes the reader to be able to identify the referent. The reason may be that the angel is expected to be accessible due to the reader's knowledge of the particular genre of the text.[29]

| Inactive | The referent is not assumed to be recognized by the addressee. | Full nominal phrase, definite or indefinite. |

Example:

Zech. 1:10*a*: וַיַּעַן הָאִישׁ הָעֹמֵד בֵּין־הַהֲדַסִּים

הָאִישׁ ("the man") has already been introduced in v. 8 but in the intervening

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[29] Zechariah, however, is the first of the books in the HB to introduce an *angelus interpres*. In other Biblical books the term מַלְאָךְ is used to denote a prophet (Isa. 44:26; Hag. 1:13; Mal. 3:1; 2 Chron. 36:15-16); cf. Blenkinsopp (1996, 208).

	verses other referents (colored horses, Zechariah and an angel) have been activated so the man between the myrtle trees is assumed to be inactive in the mind of the reader.

The abovementioned Activation States are all characterized by being assumed by the author to be identifiable to some extent by the reader. Two more activation states need to be introduced. When an author wants to introduce a new referent to a discourse he can either "anchor" that referent to something previously mentioned or accessible (brand-new anchored referent) or he can introduce the referent without anchoring it (brand-new unanchored referent):

	Pragmatic identification	**Grammatical coding**
Brand-new anchored	The referent is new and unpredictable but related to something already mentioned. *Example*: Zech. 1:16*f*: וְקָ֣ו יִנָּטֶ֖ה עַל־יְרוּשָׁלָ֑͏ִם קָוֶה ("a measuring line") is a brand-new referent. Possibly, but not certainly, it is anchored to the concept of building which was introduced earlier this verse when it was promised that the temple will be built.	Can be both indefinite and definite.
Brand-new unanchored	The referent is new and unpredictable and not related to anything whatsoever. *Example*: Zech. 1:8*b*: וְהִנֵּה־אִישׁ רֹכֵב עַל־סוּס אָדֹם	Usually appears in the form of an indefinite phrase.

> The expression consists of a nominal
> lexeme and a participle clause, both
> indefinite. This is the first time the man on
> the horse is introduced into the universe of
> discourse.

Identifying the activation states of the referents is the first step toward interpreting the information-structure of the discourse. The next and final step is to use the activation states to determine the topic- and focus-structure to which we turn now.

2.3.3   Topic and focus

A sentence can be defined as a proposition saying something about something. Understood this way, an author writes a proposition to add new information to the reader's presumed already-known (or "old") information. The distinction between "old" and "new" information is related to the concepts TOPIC and FOCUS (the topical part of a proposition is often called the PRESUPPOSITION and the focal part the ASSERTION). What the author supposes the reader to know at the time of utterance is topic, and what the author wants to comment on this topic is focus. The relationship between topic and focus can be illustrated with the following example (Lambrecht 1994, 121):

> (7)   The children went to SCHOOL.

 "The children" in (7) is definite and can therefore be assumed to be presupposed, thus topic, while the predicate ("went to school") is a comment *about* this topic. In this sentence, then, "went to school" is the focus and is formally marked with capitals. Curiously, the same sentence can be used to convey different information depending on the context (Lambrecht 1994, 121):

> (8)   a. (Who went to school?) The CHILDREN went to school.
> b. (What happened?) The CHILDREN went to SCHOOL.

In (8.a) it is presupposed that someone went to school and the subject argument is the empty spot to fill out. In this case, "the children" is the focus expression. In (8.b) nothing is presupposed and the whole sentence is new information. This is formally marked by capitalizing all references. The three examples in (7) and (8) correspond to three types of focus-structure (Lambrecht 1994, 222):

> (9)   1. PREDICATE-FOCUS STRUCTURE: The sentence contains a topical entity, presupposed to be known to the reader, and an assertion about that topic. This category is the "default" category.
> 2. ARGUMENT-FOCUS STRUCTURE: This category is often used to identify a referent other than the predicate. Van Valin (2005, 72) further differentiates between two subcategories:

   a. COMPLETIVE FOCUS: The sentence "completes" the proposition by supplying the requested referent. Typically, a sentence of this category will answer yes-no and WH-questions, e.g. (Who did this?) "JOHN did this!"
   b. CONTRASTIVE FOCUS: This category implies a choice between certain referents, e.g. (Did Paul do this?) "JOHN did this!"
   3. SENTENCE-FOCUS STRUCTURE: In a sentence of this category nothing is presupposed which means that the whole sentence is asserted. Often, that sentence will answer the question "what happened?".

The categories in (9) can be summarized in two categories: narrow and broad focus (Van Valin 2005, 69–70). NARROW FOCUS (argument-focus) extends over only one entity whereas BROAD FOCUS (predicate-focus and sentence-focus) extends over more than one entity.

In order to sketch out a set of working definitions for a focus-structure analysis of Biblical texts, we need to consider the relationship between focus-structure, activation status and syntax.

Recalling the definitions of topic and focus to be the presupposition ("old" information) and the assertion ("new" information), respectively, one may expect mentally established referents in a discourse to be topical and new referents to be focal. Accordingly, in his TOPIC ACCEPTABILITY SCALE Lambrecht orders the activation states according to their preference for being topic in a proposition (1994, 165):

(10)   THE TOPIC ACCEPTABILITY SCALE:
       active   most acceptable
       accessible
       unused[30]
       brand-new anchored
       brand-new unanchored   least acceptable
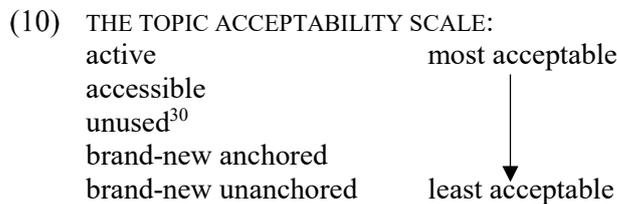
According to the Topic Acceptability Scale in (10), an active referent is the most acceptable and, therefore, preferred topic in a proposition. This claim is easily explained by recognizing that topical entities are the entities which the proposition is about. This means that if the topic is active in the mind of the hearer his only cognitive effort is to relate the assertion to the topic whereas he will need much more cognitive effort if he is to establish both the referent of the topical entity *and* relate it to the assertion. Language users are "lazy" and tend to require the least possible mental effort in speech situations.[31] Therefore, referents which are already salient are preferred as topics.

However, the Topic Acceptability Scale cannot be used to accurately determine the status of a referent as either focal or topical; i.e. an active referent is not necessarily topical, and a stressed referent is not necessarily focal. The reason for this uncorrelation is the observation that morpho-

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[30] "Inactive" in the terminology used here.
[31] This "laziness" also explains the use of pronouns instead of full nominal phrases or proper names whenever it is possible.

syntactic marking can be used to mark both topic and focus as is clear from the following example (Lambrecht 1994, 291):

(11)   I saw Mary and John yesterday, SHE says HELLO, but HE'S still ANGRY at you.

In (11) both referents (Mary and John) can be assumed to be salient in the mind of the hearer when "she" and "he" are uttered. Even though the pronouns are stressed, they are not focal because the two last clauses both have predicate-focus; i.e. both clauses provide new information about already established referents. The stressed pronouns are thus topical. In this proposition they are stressed to accentuate a contrast between the two topics. Therefore, the example in (11) shows that stressing of referents is not limited to activation of referents, and that both topical and focal referents can be accentuated.

Lambrecht provides two working definitions of the functions of stressed and unstressed constituents, respectively, which will function as the starting point of identifying the topic-focus status of referents (1994, 324–25):

(12)   DISCOURSE CONDITION ON UNACCENTED CONSTITUENTS: A referential constituent is unaccented if and only if the speaker assumes: (i) that a mental representation of the referent is active in the addressee's mind (or can be accommodated by the addressee as such); and (ii) that the addressee expects this referent to be a topic in the proposition at the time of utterance.

(13)   THE DISCOURSE FUNCTION OF SENTENCE ACCENTS: A sentence accent indicates an instruction from the speaker to the hearer to establish a pragmatic relation between a denotatum and a proposition.

When comparing definition (12) and (13) it becomes clear that it is much easier to account for unstressed constituents which are most likely to be topic. Stressed constituents are much harder to account for because both topical and focal entities can be stressed. To sum up, identifying the activation status of discourse referents does not automatically lead to identifying the focus-structure of the discourse. But at least, the activation status gives a clue to understanding the focus-structure. The tentative correlation is visualized in Fig. 2.4.

More likely as topic

Unidentified referent   *Identified referent*

Indefinite NPs – definite full NPs – unstressed anaphoric pronouns – anaphoric zero

More likely as focus
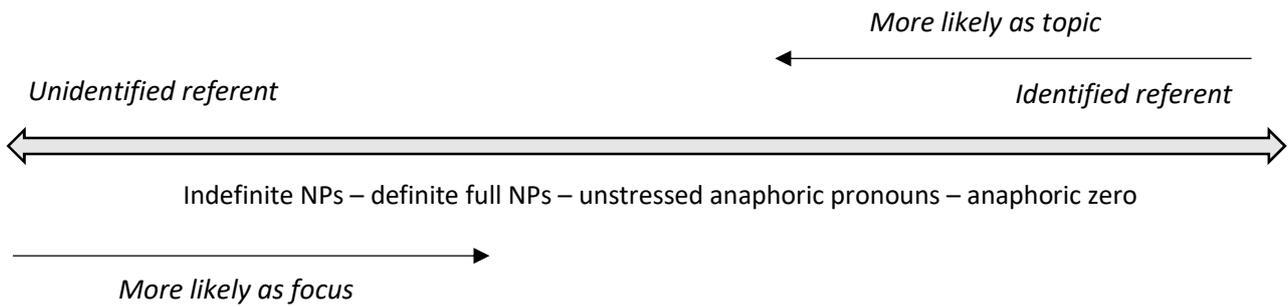
Fig. 2.4 Identified referents (marked with e.g. anaphoric zero and unstressed pronouns) are much more likely to function as topic in a proposition compared to unidentified referents (marked with e.g. definite full NPs) which are more likely to function as focus (cf. Pavey 2010, 277).

Apart from explaining the (un)correlation between focus-structure and Activation Status, I will also discuss the relationship between focus-structure and syntax. Biblical Hebrew is often regarded as a so-called VSO-language (verb-subject-object) in which the syntax in its default-mode is structured by a verb preceding the subject and its other arguments (cf. BHRG, 336). A speaker or writer does not need to stick to the "default-mode" when performing a speech act. He can choose to construct his sentence in different ways using the same lexemes but at different syntactic positions. This register of different possible sentence structures is called the "syntactic inventory" by Van Valin (2005, 13). Taking the predicate as the nucleus of the clause, one can define a variety of slots according to their relationship to the predicate. The clause, then, consists of three layers (plus detached positions), here starting from the innermost layer:

(14) a. Nucleus: The predicate (usually, but not always, a verb).
      b. Core: Consists of the nucleus and its arguments (subject and objects).
      c. Clause: Consists of the core and the precore slot (fronted element).[32]
      d. Sentence: Consists of the clause and detached positions of the clause (pre- and post-detached).

The layering of the clause in (14) can be illustrated as in Fig. 2.5.

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[32] Some languages have postcore slots but this is not relevant for Biblical Hebrew.
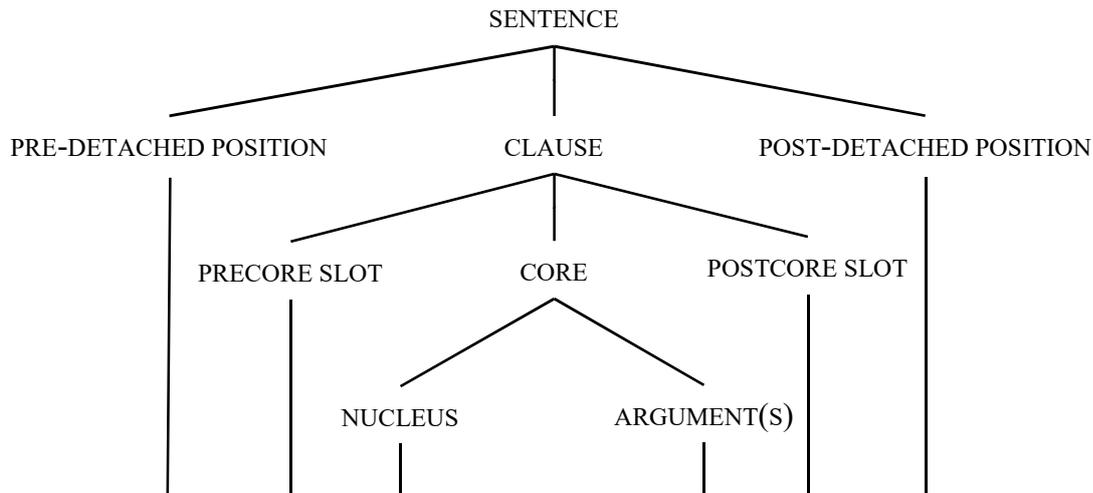
Fig. 2.5 The layered structure of the clause with the constituents and their internal relationships (cf. Van Valin 2005, 12).

Not all clause constituents are necessarily in use in every clause. The core is in fact the only necessary constituent in order to create a meaningful proposition. Normally, however, various modifying constituents are added to provide more information. Fig. 2.6 shows the layered structure of Zech. 3:2*de* in which the predicate גָּעַר ("rebukes") is the nucleus. The predicate takes יְהוָה as subject and בְּךָ as object. In the post-detached position, an attributive participle provides more information about Yahweh (see discussion of this clause below).
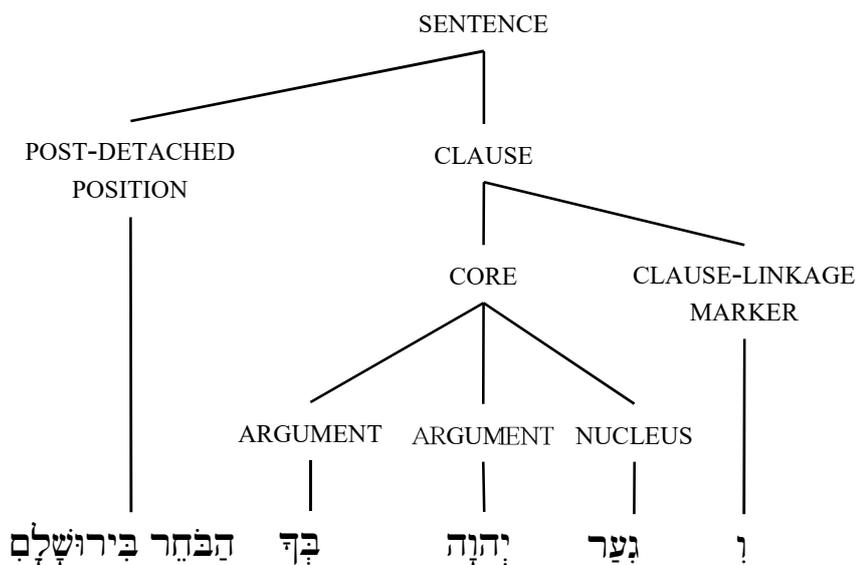
Fig. 2.6 The layered structure of Zech. 3:2*de*.

BHRG (1999, 336) distinguishes between stressed and unstressed sentences. In Biblical Hebrew the verb normally occupies the initial slot of the clause followed by the subject and object. This structure is unstressed. When a writer wants to emphasize a specific element of the clause, e.g. the subject or the object, he can choose to let this element precede the verb. Sentences with non-verbal fronted elements are stressed for the purpose of signaling to the reader that this fronted element is of particular significance. In a functional grammar the fronted position in the clause is very important (cf. Winther-Nielsen 1995, 42). In what follows, I will discuss the forms and functions of various structural deviations from the regular VSO structure.

PRECORE SLOT (PrCS): The precore slot is the slot used for fronted elements outside the core but inside the clause (cf. Fig. 2.5). According to Pavey (2010, 280), this position is always used for assigning narrow focus; i.e. the argument-focus described above. It seems to me, however, that the precore slot can also be used for marking of topics. At least, Zech. 1:15 supports this notion:

(15)   Zech. 1:15*bc*: אֲשֶׁר אֲנִי קָצַ֣פְתִּי מְּעָט וְהֵ֙מָּה עָזְר֥וּ לְרָעָֽה׃

The two clauses in (15) are both characterized by having the subject in a precore slot position. Both subjects (אֲנִי and הֵמָּה) precede the verbs. The reason for this marked structure is obvious: יהוה, who utters this sentence, wants to contrast himself from the nations. יהוה was angry but the nations abused this anger. One may consider whether this sentence is in fact a combination of contrastive topics and contrastive focus. It seems that the subjects are contrastive topics because they are already active in the mind of the reader. Moreover, the contrast between Yahweh's anger and the nations' abuse of it are contrastive foci. It seems, then, that the precore slot can also be used for stressing of topic.

PRE-DETACHED POSITION (PrDP): Elements which are detached from the clause and precede the clause are in the pre-detached position. Typically, a resumptive pronoun will occur within the clause as an anaphoric reference to the element in the detached position. It is generally observed that the PrDP contains topical information (e.g Pavey 2010, 282; Givón 2001b, 265). The reason for separating topical information from the clause is explained by Lambrecht with what he calls the "principle of the separation of reference and role" (1994, 185). To ease the cognitive effort needed to interpret a sentence, speakers separate the introduction of a referent from the assertion about it. In other words, if a speaker or writer wants to provide information about a referent that is not yet introduced he can introduce the referent in a detached position and then refer to it in the clause by an inflectional suffix (or an anaphoric pronoun), as in (16):

(16)   Zech. 6:8*ef*: הַיּֽוֹצְאִים֙ אֶל־אֶ֣רֶץ צָפ֔וֹן הֵנִ֥יחוּ אֶת־רוּחִ֖י בְּאֶ֥רֶץ צָפֽוֹן׃

In (16) the Interpreting Angel concludes the final vision by crying out that the chariots heading north (הַיּוֹצְאִים אֶל־אֶרֶץ צָפוֹן) have made "Yahweh's spirit rest". The chariots heading north were previously mentioned in v. 6*a* and can righty be assumed to be inactive in the mind of the reader in v. 8. Having reactivated the chariots heading north as a topic with a PrDP, the topic can easily be commented upon in the clause itself by referring to with an inflectional suffix (הֵנִיחוּ).

POST-DETACHED POSITION (PDP): The position after the clause containing extra information is called the "post-detached position". As far as I know, no comprehensive definition of the function of the PDP has yet been given. Early studies regarded the PDP as an "afterthought" or "repair device" used when the speaker or writer after uttering a sentence realized that an assumed active referent was not as active as expected, and then sought to "repair" the sentence by providing a full nominal phrase (Givón 2001b, 267). Lambrecht (1994, 203) rejects the definition of the PDP as an afterthought in the usual definition of an afterthought. He argues that the interlocutors know throughout the proposition that the referent is to be further identified after the proposition. The construction signals to the hearer or reader to put the information "on hold" until the referent is fully identified at the end of the sentence. In any case, it is agreed that the PDP, like the PrDP, contains topical information.

(17)   Zech. 3:2*de*: וְיִגְעַר יְהוָה בְּךָ הַבֹּחֵר בִּירוּשָׁלָ͏ִם

Zechariah's night visions do not contain many PDPs. One example may be Zech. 3:2*de* (17) in which an attributive participle (הַבֹּחֵר בִּירוּשָׁלָ͏ִם) "[who] is choosing Jerusalem") appears to be detached from the main clause. The clause itself could easily be read without the participle ("Yahweh rebukes you"). The reason for postponing the extra information about Yahweh is probably not to identify the subject יְהוָה as the reader would be expected to know the identity of Yahweh. Perhaps the construction is used to contrast Yahweh with the Accuser who is also addressed in the previous clause, using a vocative: יִגְעַר יְהוָה בְּךָ הַשָּׂטָן ("Yahweh rebukes you, Accuser"). Used this way, the PDP is not used to identify the topic of the main clause as an afterthought but to contrast Yahweh as the one who is choosing Jerusalem with the Accuser.

To sum up, an information-structure analysis helps to identify what is presupposed (topic) and asserted (focus) in each proposition. More specifically, an activation-status analysis of all referring expressions in a discourse is a fruitful way to track what is presupposed and asserted throughout the discourse. Even though there is not a one-to-one correlation between the activation status of the referents and the morpho-syntactic marking of the activation status, it is still plausible – as a

provisional analysis – to interpret zero-anaphorics, inflectionals and definite pronouns as topics and indefinite pronouns and full nominal phrases as focal. Deviations from these basic "rules" will then suggest stressed constructions (e.g. argument focus, contrastive foci or contrastive topics etc.) in which a deeper morpho-syntactic analysis might help to establish an information-structure of the discourse.

In the last section of this chapter I want to combine the Connectivity Model and the information-structure analysis in order to interpret the rhetorical structure of discourses in the Hebrew Bible. This is best done by using Zechariah's first night vision (Zech. 1:7-17) as an example.

2.4 An integrated approach

An information-structure analysis applies to Renkema's Connectivity Model at various levels. Determining topic and focus for each sentence helps demarcating segments and grouping segments into paragraphs as well as defining the connectivity label for each segment. Kuppevelt's "(sub)topic-constituting questions" also help to delineate the paragraphs from a topical/thematic point of view. In what follows, I will analyze the rhetorical structure of Zechariah's first night-vision (Zech. 1:7-17), using Renkema's model in 11 steps (see chap. 2.1.4). The analysis begins with segmentation of the text into segments and paragraphs. Subsequently, the segments will be given a connectivity label according to their internal rhetorical relations.

1. Determining segment boundaries

There is not a one-to-one relationship between clauses and segments although they often coincide. A clause is a syntactic unit structured around the predicate (often a verb) while a segment is defined as an information unit (Renkema 2009, 124). Some clauses do not carry information on their own (e.g. relative restrictive clauses and complement clauses) and are therefore "downgraded" from segment status. Other clauses, however, are "upgraded" to segment status even though they are syntactically speaking subordinate clauses. Upgraded clauses include non-finite clauses (e.g. infinitives) and contracted clauses (clauses in which an element, e.g. the subject, is omitted). In Zechariah's first night-vision we encounter instances of both restrictive clauses, complement clauses, and non-finite clauses:

(18)   Zech. 1:9*fg*: אֲנִי אַרְאֶךָּ מָה־הֵמָּה אֵלֶּה

Syntactically speaking, Zech. 1:9*fg* (18) consists of a verbal clause followed by a nominal clause (מָה־הֵמָּה אֵלֶּה). The nominal clause, however, is the object of the verbal clause and is therefore a

complement clause. Accordingly, the nominal clause is "downgraded" to form a part of the previous segment.

(19)   Zech. 1:10*bc*: אֵלֶּה אֲשֶׁר שָׁלַח יְהוָה לְהִתְהַלֵּךְ בָּאָרֶץ

In (19) the last clause (לְהִתְהַלֵּךְ בָּאָרֶץ) is a subordinate clause modifying the verb in the preceding clause. The subordinate clause, however, provides additional information and is therefore "upgraded" to segment status.

It is not always easy to determine whether a clause should be treated as an independent segment or as a part of a segment. In some cases, an analysis of the information-structure of the text is helpful. From an information-structure point of view, the text is a sequence of propositions, each proposition containing a presupposition and an assertion. This definition of a proposition equals Renkema's notion of a segment which means that a segment should only contain one assertion. Considering (20), the sentence consists of two clauses, a verbal clause and a relative clause. Due to the question word (עַד־מָתַי) the first clause has a narrow focus which means that the rest of the sentence is presupposed; i.e. it is presupposed that Yahweh does not have compassion for Jerusalem and the cities of Judah. What about the relative clause? If the information provided by the relative clause is brand-new, the relative clause has a predicate focus and should then be treated as a distinct proposition and segment. If, on the contrary, the information is accessible (the 70 years is mentioned elsewhere in the HB) then there may be no assertion in the relative clause and the whole sentence should be treated as one proposition and one segment. The demonstrative pronoun (זֶה) seems to suggest that the 70 years is at least assumed to be accessible to the reader and it appears, then, that the 70 seventy years is included in the presupposition of the sentence.

(20)   Zech. 1:12*de*: עַד־מָתַי אַתָּה לֹא־תְרַחֵם אֶת־יְרוּשָׁלַ͏ִם וְאֵת עָרֵי יְהוּדָה אֲשֶׁר זָעַמְתָּה
זֶה שִׁבְעִים שָׁנָה׃

2. Numbering of segments

The next step is to number the segments (1, 2, 3…) which is a relatively easy task. For interrupted segments (e.g. with embedded clauses), split numbers are used to visualize the embedding (1a, 2, 1b). In the first night-vision there are two instances of embedded clauses: v. 7 (הוּא־חֹדֶשׁ שְׁבָט) and 13 (הַדֹּבֵר בִּי). Both, however, are restrictive clauses and are thus downgraded from segment status.

3. A connectivity graph on a global level

Having defined and numbered the segments of the discourse, the segments are now clustered into paragraphs of related topics. At this point of the analysis it is helpful to consider Kuppevelt's "(sub)topic-constituting questions" (see chap. 2.2). There is not just one way to delineate the paragraphs. In fact, competing divisions of the text may appear due to different interpretations of the text. At a later stage of the analysis, an interpretation of the relationship between individual segments may lead to a renewed understanding of the text at a global level. The graph in Fig. 2.7 pictures my division of the text into paragraphs.

7 setting	8 the man	9-10 the horses	11-13 the crisis	14-16 the first message	17 the second message

Fig. 2.7 A connectivity graph on a global level of Zech. 1:7-17 (verses in bold).

4. A connectivity graph on a local level

The first part of the connectivity analysis ends with a construction of connectivity graphs on a local level. The first night-vision is relatively long so it is preferable to focus on a limited amount of paragraphs. I regard vv. 11-16 as containing the climax of this night vision as those two paragraphs seem to contain the conflict and the solution to this conflict.

In the graphs, the segments are ordered according to their perceived relative importance, having *i* as the rhetorically most important segment in the paragraph. The regular numbers below the lines denote the segments while the superscripted numbers and letters denote verse and clause-atom, respectively.[33] Considering vv. 11-13 (the crisis), it appears that the report of the patrolling horses lead to the angel's question, "Yahweh of Hosts, how long…" (segment 13; see Fig. 2.8). V. 13 is Yahweh's response to this question and should be placed higher on the graph.

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[33] By presenting verse number and clause-atom(s), it should be possible to relate my interpretation of the segments (which can span over several clauses) to the MT and to my clause-to-clause interpretation in Appendix A. Clause-atoms are largely the same as ordinary clauses (which are defined as consisting of maximally one predicate) with the exception that by dividing the text into clause atoms instead of clauses, it is possible to account for, e.g., embedded clauses in which a clause envelopes another clause and is thus divided into two separate clause atoms. Accordingly, by numbering the clause-atoms it is possible to identify the exact location of each clause(-atomic) element.

The crisis: vv. 11-13 (segments 11-14):

```
i                                          14^13abc

ii                            13^12a-e

iii               12^11efg

iv     11^11a-d
```
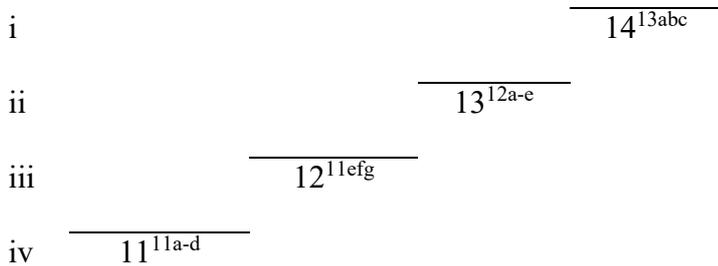
Fig. 2.8 A connectivity graph of Zech. 1:11-13.

In the first message (vv. 14-16), I interpret segment 20 ("Therefore … I have returned to Jerusalem"; v. 16*abc*) as the most important segment because of לְכֵן (see Fig. 2.9). It means that I interpret segments 16 and 17 ("I am passionate about Jerusalem … and I am angry with the nations"; vv. 14*f*-15*a*) as reasons for the conclusion in segment 20. Segments 18-19 ("Because when I was angry but a little, they increased evil"; v. 15*bc*) contain further reasons for segment 17 while segments 21-23 ("My house will be built … a measuring line will be stretched out over Jerusalem"; v. 16*def*) are further elaborations of segment 20.

The first message: vv. 14-16 (segments 15-23):

```
i                                        20^16abc

ii        16^14f    17^15a                          21^16d        23^16f

iii                       18^15b    19^15c                  22^16e

iv     15^14a-e
```
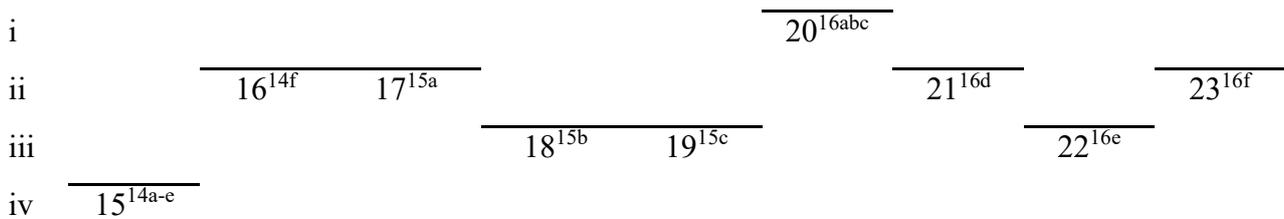
Fig. 2.9 A connectivity graph of Zech. 1:14-16.

5. Location (order):

Having constructed connectivity graphs, it is now time for labelling the segments. The process of assigning labels is not always straightforward, as a particular segment might opt for more than one label. To help identifying the most convincing relation, Renkema suggests "seven commandments for labelling" (2009, 147ff.).

The first "commandment" is to consider the order of segments. Two orders of linking are possible, as the line of reading can go from segment A to segment B, or vice versa. This consideration

is especially helpful in the dense argument structure in vv. 14-16. Taking לָכֵן in segment 20 (v. 16) as the climax of the paragraph, the line of thought seems to go from vv. 14-15 to v. 16 (segment 16-17 → segment 20). Accordingly, it seems reasonable to understand segment 16-17 as the REASON for the climax in segment 20: The reason that Yahweh assures that he has returned to Jerusalem is because he is passionate about Jerusalem and is angry with the confident nations. One might even understand the relationship between these segments as a JUSTIFICATION at the level of interjunction; i.e. as arguments addressed to the reader so that the reader will accept Yahweh's claim of his return to Jerusalem even though the earth is ominously silent.

6. Location (contact):

Another procedure in order to investigate the relationship between segments is to determine the phorics and the grounds. Generally, a relationship can be determined as an ELABORATION if the phoric in segment B is grounded in a single element in segment A. If, on the other hand, the ground of the phoric is a whole segment, it is more reasonable to treat the segment as an EXTENSION (SEQUENCE, CONTRAST or DISJUNCTION). This distinction helps to analyze the relationship between Zech. 1:16*abc* and *d* in (21):

(21) Zech. 1:16*a-d*:   לָכֵן כֹּה־אָמַר יְהוָה שַׁבְתִּי לִירוּשָׁלַם בְּרַחֲמִים
בֵּיתִי יִבָּנֶה בָּהּ

The relationship between "I have returned to Jerusalem in compassion" and "my house will be built in it" could at one hand be understood as parallel propositions expressed in two different ways. Taken this way, the two propositions would be labelled LIST. The preposition בָּהּ, however, is a phoric grounded in "Jerusalem" in the preceding segment which suggest an asymmetric relationship between those two segments. It seems, then, to be more reasonable to understand the second segment as a SPECIFICATION of the return to Jerusalem. Another option is to consider the second segment as the PURPOSE/RESULT of the first segment: "I have returned to Jerusalem in compassion *so that* my house will be built". There is no conjunction, though, which hinders a decisive analysis of the segment linking.

7. Ordination (grammar):

Syntactic cues can be used to structure a discourse. Vv. 11-13 contain a narrative structure delineated by *wayyiqtols*. In v. 11 the horses are reporting to the angel of Yahweh, in v. 12 the angel of Yahweh

is addressing Yahweh, and in v. 13 Yahweh is speaking sweet words to the Interpreting Angel. This dialogue structure is consistently marked with *wayyiqtols*. Awareness of these major structural divisions helps to distinguish the וֹ in v. 11*c*; see example (22). This conjunction signals to the reader that a new subordinate clause is initiated which means that the segment in 11*c* is to be interpreted as modifying some aspect of its superordinate clause. In this case, the subordinate clause is a SPECIFICATION or perhaps an EVALUATION of "the earth" referred to in v. 11*d*. The context suggests that the proposition is a report of the state of affairs on the earth which would then favor the label EVALUATION.

(22)   Zech. 1:11*c-g*:   וַיֹּאמְרוּ הִתְהַלַּכְנוּ בָאָרֶץ
וְהִנֵּה כָל־הָאָרֶץ יֹשֶׁבֶת וְשֹׁקָטֶת׃

8. Ordination (content):

Grammatically coordinate clauses do not need to be equally important in the discourse. In fact, subordinate clauses can turn out to be rhetorically more important than their superordinate clauses. Looking at the context of the segments under consideration helps to determine their relative importance in terms of their contribution to the overall line of thought. A good example is Zech. 1:11*c-g* in which the clause beginning with וְהִנֵּה is grammatically subordinate to the preceding *wayyiqtol*-clause; see example (22) above. However, even though the וֹ-clause is grammatically subordinate, the use of הִנֵּה ("behold!") suggests that the וֹ-clause is rhetorically more important and thus functions as a *nucleus* in relation to the preceding *wayyiqtol*-clause which, in turn, is a *satellite*. Interpreted this way, the *wayyiqtol*-clause provides the BACKGROUND ("we have traversed the earth") for the subsequent וְהִנֵּה-clause which functions as an EVALUATION ("the earth rests quietly") of this background information, prompting the prayer in the subsequent verse.

9. Combination (referential):

Sometimes conjunctions do not indicate precisely the relationship between segments. The conjunction וֹ is mostly used to connect sentences into sequences without signaling to the reader how the individual links are interrelated on a rhetorical level. However, analyzing the references of the segments might help to understand whether the segments are, e.g., sequential or contrastive. Such an analysis helps to understand the relationship between segment 21 and 23 in Zech. 1:16 (23):

(23) Zech. 1:16*def*:

בֵּיתִי יִבָּנֶה בָּהּ
נְאֻם יְהוָה צְבָאוֹת
וְקָוָה יִנָּטֶה עַל־יְרוּשָׁלָ͏ִם׃

The first and the third line in (23) seem to be interrupted by the ATTRIBUTION to Yahweh in the second line. The relationship between "my house will be built in it" and "and a measuring line will be stretched out over Jerusalem" can be analyzed in terms of relating the references to each other. Both segments contain references to construction; segment 21 to the construction of the temple, and segment 22 to the construction of Jerusalem. Accordingly, it is appropriate to interpret the relationship between these segments as a LIST expressing similar ideas in different fashions.

10. Combination (relational):

Conjunctions in Biblical Hebrew generally span over a large semantic domain. The conjunction וֹ, for instance, can be used to combine both sequential, contrastive, and disjunctive clauses, and to denote logical consequence (cf. BHRG §40.8). The example in (24) shows that the conjunction is not very informative in terms of signaling the purported CONTRAST between those two segments. However, an information-structure analysis of this verse suggests that the fronted subjects are contrastive topics because the two remaining references (קָצַפְתִּי מְעָט and עָזְרוּ לְרָעָה) are new referents in the discourse and therefore focal elements. It is obvious that Yahweh's anger is contrasted to the nations' abuse of Yahweh's anger. Most likely, then, the two segments form a CONTRAST.

(24) Zech. 1:15bc:

אֲשֶׁר אֲנִי קָצַפְתִּי מְּעָט
וְהֵמָּה עָזְרוּ לְרָעָה׃

11: Zero-linkage:

Segments which are only implicitly linked on the level of conjunction are called zero-linked. This means that there is neither a referential nor a relational coherence between the segments. Rather, the interpretation of the segment link must include situational or encyclopedic knowledge from outside the discourse. In terms of Biblical Hebrew, the interpretation of a particular zero-linked segment might benefit from comparison with similar syntactic structures in the rest of the HB; comparisons which might suggest certain idiomatic expressions. Furthermore, knowledge of the historical and

cultural context of the HB provides the interpreter with insights into the worldview of the original readers.

The seemingly awkward intrusion of segment 22 (נְאֻם יְהֹוָה צְבָאוֹת) in v. 16*e*, see (23), is an example of a zero-linked segment. Glanz (2013, 244) has analyzed this idiomatic proposition in Jeremiah and concludes that the expression does not usually close a speech section but rather emphasizes that Yahweh is indeed still speaking.[34] In the present analysis it seems reasonable to label the proposition ATTRIBUTION.

Summary

In practice, a rhetorical-structural analysis is more circular than linear. An analysis of the overall structure of the discourse helps to understand the relationship between individual segments. On the other hand, identifying the relationship between individual segments often sheds new light upon the overall message and might then suggest a new understanding of the relationship between paragraphs.

It appears that vv. 11-17 form the conflict and climax of the first night-vision. I regard v. 17 as a restatement of the message in v. 16 and I will therefore restrict my discussion of the rhetorical structure to the paragraphs containing the crisis (vv. 11-13) and the first message (vv. 14-16).[35]

Starting with the crisis paragraph, it starts with segment 11 (v. 11*a-d*) in which the reader is provided the BACKGROUND for the following dialogue. The horses have traversed the earth[36] and in segment 12 (v. 11*efg*) they report the state of affairs of the earth (EVALUATION) to Yahweh's angel. The evaluation leads to a prayer (segment 13; v. 12*a-e*) that is rhetorically very important, signaled by the fronted subject ("how long will *you…*"). A provisional SOLUTION to the problem is provided in segment 14 (v. 13*abc*) in which Yahweh is described as comforting the Interpreting Angel.[37] A connectivity graph of this interpretation is shown in Fig. 2.10. The arrows used in the graph to connect

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[34] See also de Regt who notes that "overspecification" of speaker can signal emphasis, contrast and climax (1999, 57ff.; cf. Rogland 2016, 223–25).

[35] Smith (1984, 188) understands vv. 16-17 as oracles attached to the first night vision while Meyers and Meyers (1987, 132) identify three oracles in vv. 14-17 admitting that the oracles are integral to the vision. Tiemeyer (2015b, 58) distinguishes sharply between the vision (vv. 8-11) and an attached oracle (vv. 12-17) while admitting that the oracle is presented as taking place within the vision. Other commentators interpret vv. 7-17 as an integrated whole (Rogland 2016, 67; McComiskey 1998, 1041).

[36] The horses have connotations of speed, military strength, and, in this context, Yahweh's omniscience (Meyers and Meyers 1987, 113–14; cf. Boda 2016, 122–23; Tiemeyer 2015b, 62).

[37] The primary task of the Interpreting Angel is to explain the visions to Zechariah while he sometimes engages with the visionary world himself (2:7; 5:8; 6:7), just like Zechariah (3:5); cf. Tiemeyer (2015b, 45–46). While it is common in the HB that Yahweh mediates a message through a messenger (e.g. Gen. 18; Judg. 13), the appearance of an Interpreting Angel is a new phase which later became an important element of apocalyptic texts; cf. Meyers and Meyers (1987, 114).

the segments represent my understanding of the relative ordination of the segments (nucleus and satellite).

The crisis: vv. 11-13 (segments 11-14):
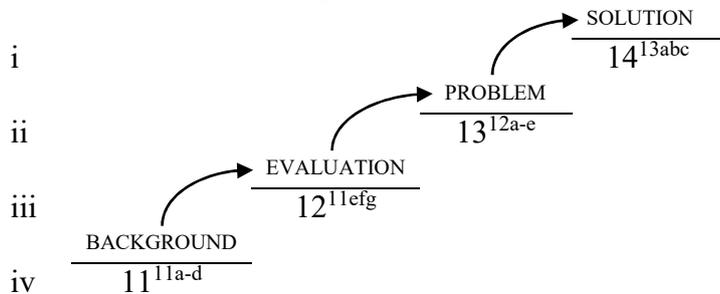
Fig. 2.10 A connectivity graph of Zech. 1:11-13.

Turning to the first message in vv. 14-16, the apparent peak [38] of the first message is v. 16*abc* (segment 20), initiated by לָכֵן ("Therefore, thus says Yahweh, I have returned to Jerusalem in compassion"). A reader may, however, need justification for Yahweh's claim that he has returned to Jerusalem and will have the temple built, perhaps due to the fact that the earth is reported to be resting quietly (v. 12); meaning, nothing seems to happen.[39] The JUSTIFICATION is two-fold in vv. 14*f*-15*a* (segments 16-17). Even though the current state of affairs seems to contradict Yahweh's promises, Yahweh is indeed passionate about Jerusalem (v. 14*f*; segment 16) and angry with her enemies (v. 15*a*; segment 17). Yahweh's anger is further reasoned by the contrastive pairs in segments 18 and 19 (v. 15*bc*) in which Yahweh accuses the enemies for abusing Yahweh's anger to increase evil. Finally, Yahweh's return to Jerusalem promised in v. 16*abc* is specified as resulting in the rebuilding of the temple (16*d*) and the city itself (16*f*). This interpretation is illustrated in the connectivity graph in Fig. 2.11.

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[38] In this study, "peak" denotes the rhetorically most important segment of a paragraph.

[39] Even though some commentators, supported by LXX and Vulgate, interpret שַׁבְתִּי as a prophetic perfect (e.g. Wolters 2014, 67–68; McComiskey 1998, 1040), most commentators retain the perfect as past; that is, Yahweh has already returned to Jerusalem, indicating that the time of Yahweh's anger is gone in favor of his mercy, even though the concrete effects of Yahweh's return are not yet visible (cf. Meyers and Meyers 1987, 122–23; Rogland 2016, 81; Boda 2016, 143).

The first message: vv. 14-16 (segments 15-23):
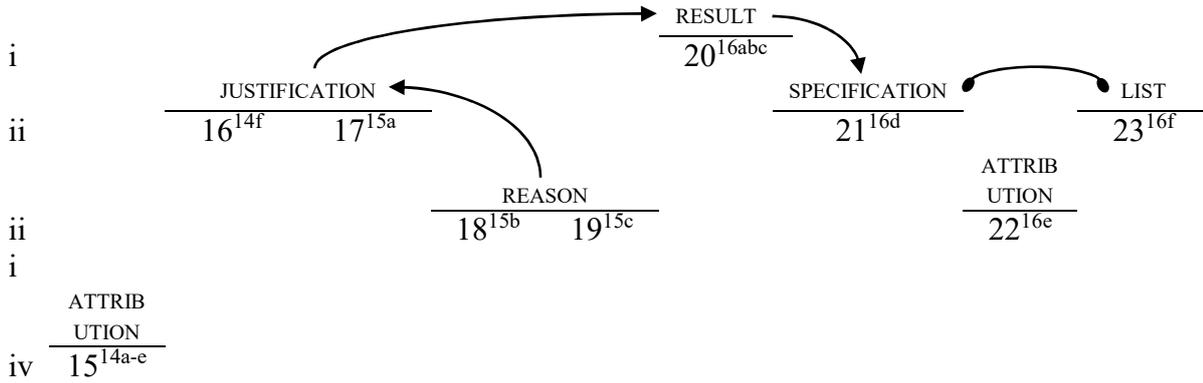
Fig. 2.11 A connectivity graph of Zech. 1:14-16.

3   A RHETORICAL-STRUCTURAL ANALYSIS OF ZECHARIAH'S NIGHT VISIONS

In this chapter I will analyze the rhetorical structure of Zechariah's night visions, applying the theories of information-structure and connectivity unfolded in the previous chapter. While most commentaries and monographs on Zechariah focus on the historical context of his visions and/or the meaning of the symbolic images in the visions, these aspects are only of secondary importance for my investigation. First and foremost, I will analyze the internal coherence of the night visions and their accompanying oracles. For a rhetorical-structural analysis, the most prominent task is to investigate the overall message of a discourse and how the individual segments of the discourse relate and contribute to this overall message. Only secondarily, the symbolic meanings of the images in the visions will be discussed insofar as the semantics of the images help to understand the rhetorical structure of a vision. For instance, the exact meaning of the horns and the craftsmen in the second night vision is of less importance than the semantic contrast itself between those two images.

The lion's share of this chapter is dedicated to exegesis of the night visions and the accompanying oracles in Zech. 2:1-6:15. At the end of the chapter the main conclusions of the exegesis are summarized in order to sketch an underlying rhetorical thread through the night visions. For my detailed clause-to-clause analysis of the information-structure and the internal relations between the segments of the night visions, I refer to Appendix A.

3.1   The second night vision (Zech. 2:1-4)

The second night vision in Zech. 2:1-4 elaborates on the theme of the hostile nations which were rebuked in the preceding oracle (1:15). Now the judgment upon the nations comes into focus. The vision has a simple structure consisting of two interactional pairs (question and answer), each unfolding one topic: the four horns (vv. 1-2) and the four craftsmen (vv. 3-4).[40] This global structure is visualized in Fig. 3.1.

1-2 the four horns	3-4 the four craftsmen

Fig. 3.1 A connectivity graph of the second night vision (Zech. 2:1-4).

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[40] The interpretation of "horns" and "craftsmen" is heavily debated. Most commentators interpret the image conveyed by "horns", "scattered", "craftsmen", "threaten" and "cut down" as carrying either 1) agricultural connotations, interpreting the horns as animal horns, and the craftsmen as farmers (e.g. Boda 2016) or God's agents (Tiemeyer 2015b); or 2) military connotations, interpreting the horns as horns on a helmet and the craftsmen as smiths cutting off the horns (e.g. Meyers and Meyers 1987). For the purposes of a rhetorical-structural analysis, it suffices to note that the horns are enemies of the people but are themselves threatened by God-willed powers,

A climax seems to appear in v. 4 in which the craftsmen are described as the solution to the problem of the horns that scattered Judah, Israel and Jerusalem (see Fig. 3.2.).

The four craftsmen: vv. 3-4 (segments 5-11):
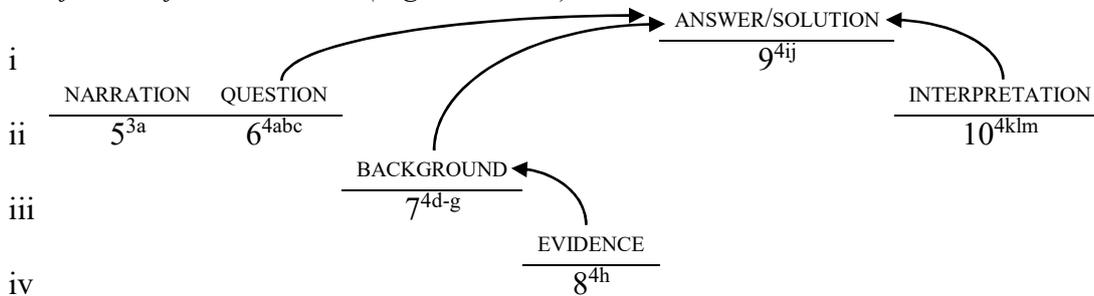
Fig. 3.2 A connectivity graph of Zech. 2:1-4.

At first glance, the dialogue structure in v. 4 seems a bit awkward. When Zechariah asks for the meaning of the craftsmen, Yahweh first recapitulates the description of the horns before answering Zechariah's question. The rhetorical function of this disruption seems to be to provide further evidence for the asserted threat of the horns. Accordingly, I interpret this disruption (segment 7; v. 4*d-g*) as a BACKGROUND relation (already known information) to the eventual ANSWER and SOLUTION (segment 9; 4*ij*).[41] The background information is further supported by the EVIDENCE in segment 8 ("so that nobody could lift his head"; v. 4*h*).[42] As a SOLUTION to the problems reported in segments 7-8, Yahweh promises that the craftsmen will come to cut off the horns (segment 9-10; v. 4*i-m*). Segments 9 and 10 consist of two infinitives providing the purpose of the coming of the craftsmen. The first infinitive clause לְהַחֲרִיד ("to threaten"; v. 4*j*)[43] is linked to the coming of the craftsmen (וַיָּבֹאוּ אֵלֶּה), directly answering the question "What are these coming to do?" (segment 6; v. 4*abc*).[44]

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[41] Understanding segment 7-8 (v. 4*d-h*) as a background for the answer in segment 9 (v. 4*j*), giving concrete evidence for the threatening horns, makes it unnecessary to suggest a textual emendation that removes segment 7-8 from the text; contra Tiemeyer (2015b, 101–2).

[42] The syntax of the proposition in segment 8 (כְּפִי־אִישׁ לֹא־נָשָׂא רֹאשׁוֹ) is complicated. Rogland (2016, 87) argues that כְּפִי has the same function as כְּ ("as", "like") which means that the proposition could be interpreted as a COMPARISON or DEGREE: "[The horns] scattered Judah so severely so that nobody could lift his head." Rogland, however, does not support the translation of "lift his head" as he understands the expression as referring to "counting heads" (2016, 87). Most commentators understand the expression to refer to lack of independence (Boda 2016, 163; Meyers and Meyers 1987, 141); see also Wolters (2014, 72–73) who rejects the COMPARISON (without considering the DEGREE) in favor of RESULT.

[43] This is the typical way of translating the Hiphil of חָרַד (e.g. 2 Sam. 17:2; Lev. 26:6); cf. Meyers and Meyers (1987, 141) who, however, translate it "make them tremble", rendering the meaning of חָרַד in Qal.

[44] The twofold "come" (בוא) in v. 4 adds a sense of dynamics to the vision. In my view the vision is not that static as has typically been claimed; cf. e.g. Tiemeyer (2015b, 85).

The next infinitive לְיַדּוֹת ("to cut down"; v. 4*k*) seems to give an interpretation of what it means that the craftsmen are coming "to threaten them". This notion is supported by the fact that the object of the infinitive is extremely elaborate ("the horns of the nations which lifted horns against the land of Judah to scatter it"; v. 4*lm*) and the function of this construction seems to be a final INTERPRETATION of the vision.

3.2   The third night vision (Zech. 2:5-9)

It is not entirely correct to limit the third night vision to 2:5-9, as the themes of the vision are picked up in the accompanying oracles in vv. 10-17. I agree with Stead (2014, 161–63) that the oracles explain and elaborate on the vision; i.e. 1) the notion of a multitude of people in Jerusalem (v. 8) seems to be the result of the exhortation to flee from Babylon (vv. 10-11), 2) the safety for the population of Jerusalem despite its lack of walls (v. 8) is picked up in the description of Yahweh's care for his people and his threatening of the hostile nations (vv. 12-13), and 3) the motif of Yahweh's glory in the midst of Jerusalem (v. 9) is specified in the oracle of Yahweh's imminent coming to Jerusalem (vv. 14-16). However, the oracles are introduced with imperatives which means that there is not a tight grammatical structure between the vision and the oracles. For simplicity's sake, then, the accompanying oracles will be dealt with separately below.

In the third night vision Zechariah observes a man with a measuring line heading to Jerusalem to measure the city (vv. 5-6). Afterwards he overhears an angel declaring that even though Jerusalem is vulnerable due to its lack of fortifications, it is still safe because Yahweh himself will be a wall of fire around the city (vv. 7-9). This global structure is illustrated in Fig. 3.3.

5-6 the man with the measuring line	7-9 protection for Jerusalem
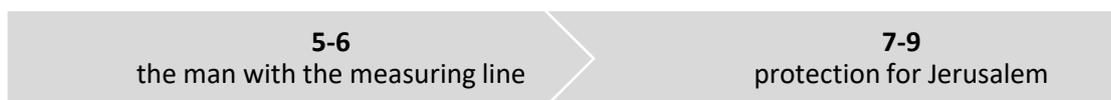
Fig. 3.3 A connectivity graph of the third night vision (Zech. 2:5-9).

While vv. 5-6 illustrate the rebuilding of Jerusalem, vv. 7-9 address the crucial issue of how Jerusalem can feel safe when it is like an open field (פְּרָזוֹת).[45] The SOLUTION to this PROBLEM is proclaimed in

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[45] Most interpreters understand פְּרָזוֹת as "open land" (cf. Ezek. 38:11) opposed to walled cities, whether it refers to Jerusalem (Smith 1984, 194; Rogland 2016, 95) or villages surrounding Jerusalem (Meyers and Meyers 1987, 154–55).

v. 9*ac* (segments 12a and 12b; see Fig. 3.4), "interrupted" by an ATTRIBUTION of the proclamation to Yahweh.

Protection for Jerusalem: vv. 7-9 (segments 7-14):
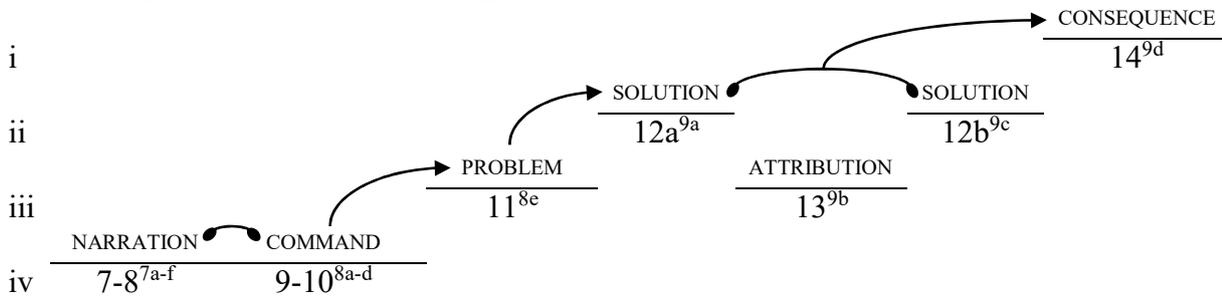
Fig. 3.4 A connectivity graph of Zech. 2:7-9.

Even though Jerusalem's inhabitants and cattle are unprotected in their unwalled city, they are still safe because Yahweh himself will protect the city as a wall of fire (recalling the pillar of fire in the wilderness), leading to the ultimate CONSEQUENCE that Yahweh's glory will be present within the city.[46]

One wonders whether נְאֻם־יְהוָה (v. 9*b*) is in fact the climax of the proclamation since the oracle formula is the structural center of the proposition "I will be a wall of fire around her". However, the major theme of the paragraph is not that Yahweh is speaking. Rather, the function of the formula could be to "reinforce" and "validate" the promises of protecting the vulnerable city (Rogland 2016, 95–96).[47]

3.3   Oracles (Zech. 2:10-17)

The third night vision is followed by a series of oracles. Most scholars divide this oracular section into two parts: an exhortation to flee in vv. 10-13 and an exhortation to rejoice in vv. 14-17 (Boda 2016, 185–88; McComiskey 1998, 1056–63; Stead 2014, 162).[48] Each part then consists of two sets

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[46] While one might argue that Yahweh's promise to be a protecting wall of fire is more suitable as a climax to the paragraph as it is the immediate solution to the problem of safety, the interpretation of Yahweh's glory as the climax is strengthened by considering the subsequent oracles in which כָּבוֹד is probably alluded to when Yahweh promises twice that he will live "in the midst of" Jerusalem (v. 14 and 15); cf. לְכָבוֹד אֶהְיֶה בְתוֹכָה in v. 9.

[47] For references to the discussion of the rhetorical function of נְאֻם־יְהוָה, see n. 34 on p. 42.

[48] Meyers and Meyers (1987, 174) interpret vv. 12-13 as an independent oracle consisting of four כִּי-clauses, thus seeing 3 oracles (vv. 10-11; 12-13; 14-17). Their division between v. 11 and 12 seems inappropriate since it ignores the four sets of imperatives (v. 10; 11; 14; 17) which are stronger rhetorical markers than כִּי-clauses.

of imperatives (הוֹי הוֹי וְנֻסוּ in v. 10 and הוֹי in v. 11; רָנִּי וְשִׂמְחִי in v. 14 and הַס in v. 17). The global structure is illustrated in Fig. 3.5.

10-13 exhortation to flee	14-17 exhortation to rejoice

Fig. 3.5 A connectivity graph of the oracles in Zech. 2:10-17.

The oracles combine and elaborate on the themes introduced in the third night vision as well as recapitulating the themes of the first three night visions (Stead 2014, 162; Meyers and Meyers 1987, 172; Rogland 2016, 97–98). These themes include repopulation of Jerusalem (v. 10 and the third night vision), the scattering of Israel (vv. 11-13 and the second night vision), and the renewed choosing of Jerusalem (vv. 14-16 and the first night vision). The oracles are concluded in v. 17 with a command to be silent because Yahweh is about to take action.

 Starting with the first exhortation (see Fig. 3.6), there are two imperatives (v. 10*a* and v. 11*a*). The first exhortation to flee is followed by a JUSTIFICATION, viz., Yahweh's assurance that he scattered the people into exile implies logically that he is also powerful when it comes to deliverance of the people from the exile (segment 3; v. 10*d*).[49] The second imperative to flee (segments 5-6; v. 11*a-d*) is followed by two sets of MOTIVATIONS (segments 7-10 and 11-13; vv. 12 and 13). As for the first MOTIVATION, the exilic people can flee because the oracle is *Yahweh's* oracle (ATTRIBUTION, segments 7a and 7b; v. 12*ad*). An ILLUSTRATION (segments 9-10; v. 12*ef*) is used to assure that if someone touches the people, he is in fact touching Yahweh's eyeball. One obvious challenge is how to relate segment 8 ("after glory has he sent me…"; v. 12*bc*) to the rest of the segments. Even though scholars disagree on almost all words in the clause (primarily the meaning of כָּבוֹד ,אַחַר and אֶל),[50] most agree that the verse functions as a validation, or JUSTIFICATION in my terminology, of Zechariah

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[49] Some commentators translate פֵּרַשְׂתִּי ("I spread") in future tense, interpreting the clause as Yahweh's promise to spread the people in the land after the return from exile (e.g. McComiskey 1998, 1058). The *qatal*, however, favors a perfect/past tense.

[50] Smith comments that the clause is "the most puzzling clause in the book" (1984, 196). Rogland (2016, 107) argues that אַחַר כָּבוֹד should be translated as a prepositional, locative phrase "after glory", "glory" alluding to the Pentateuchal notion of glory as the presence of Yahweh. Zechariah is, then, stating that he is following the glory of God just like Moses and Aaron did. Smith (1984, 196), seeing allusions to Ezekiel in which "glory" refers to the presence of Yahweh in the temple among the people, interprets the clause (as well as the similar clauses in Zech. 2:13; 4:9; 6:15) as a verification of Zechariah's commission tied to the rebuilding of the temple as the fulfilment of his prophecies. For further discussion of the clause, I refer to Wolters (2014, 80–82) who lists as many as fourteen different suggestions of interpretations of the MT and proposals for emendations; see also Meyers and Meyers (1987, 164–66).

as a legitimate mediator of the oracles. The second MOTIVATION (segments 11-13; v. 13) contains the notion of Yahweh threatening the enemies with the result that the people will realize that Zechariah is indeed sent by Yahweh (segment 13; v. 13*cd*). In short, the exilic people can safely flee *because* Yahweh cares so much for his people, and *because* the enemies are no match for Yahweh.

The first exhortation: vv. 10-13 (segments 1-13):
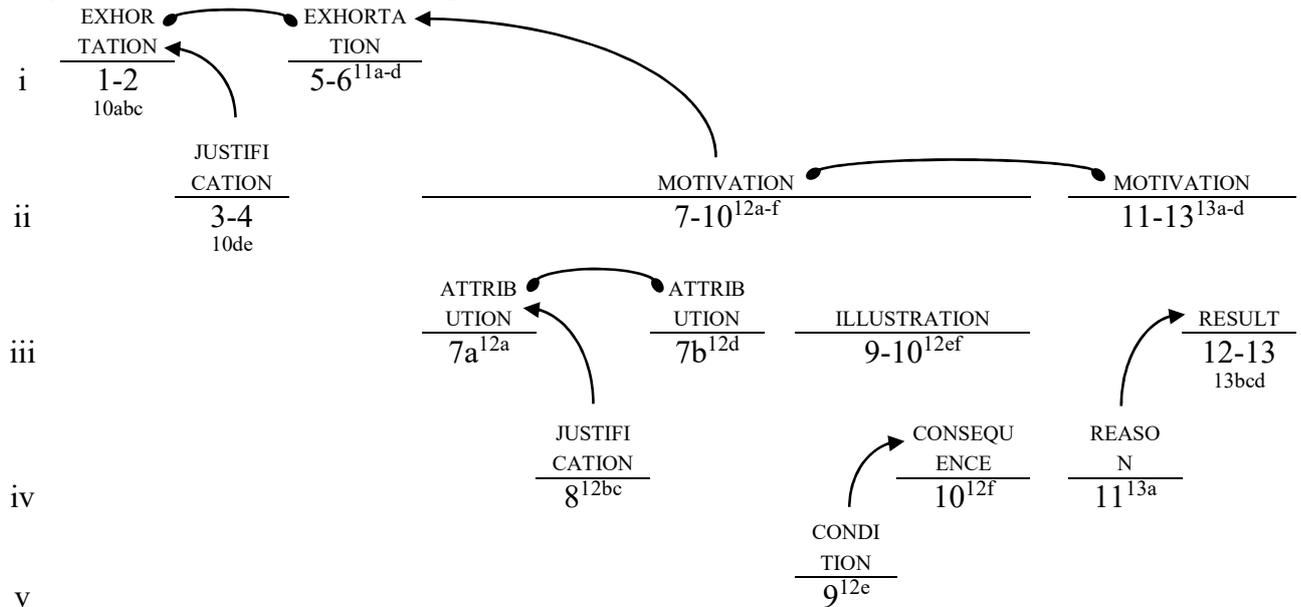
Fig. 3.6 A connectivity graph of Zech. 2:10-13.

The second exhortation (segments 14-23; vv. 14-17) contains an exhortation to rejoice (segment 14; v. 14*abc*) followed by the main REASON/MOTIVATION ("because, behold, I am coming"; segment 15; v. 14*d*)[51] and, roughly, a series of four RESULTS (Yahweh will dwell among his people, the nations will become the people of Yahweh, Yahweh will inherit Judah as his portion in the holy land, and Yahweh will renew his choosing of Jerusalem; segments 16-23; vv. 14*e*-16*b*). The exhortation ends with a command to be silent because Yahweh is aroused from his heavenly abode. The connectivity graph is illustrated in Fig. 3.7.

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[51] The REASON/MOTIVATION clause is constructed with הִנְנִי + ptc., carrying extra force; cf. Meyers and Meyers (1987, 167).

The second exhortation: vv. 14-17 (segments 14-25):
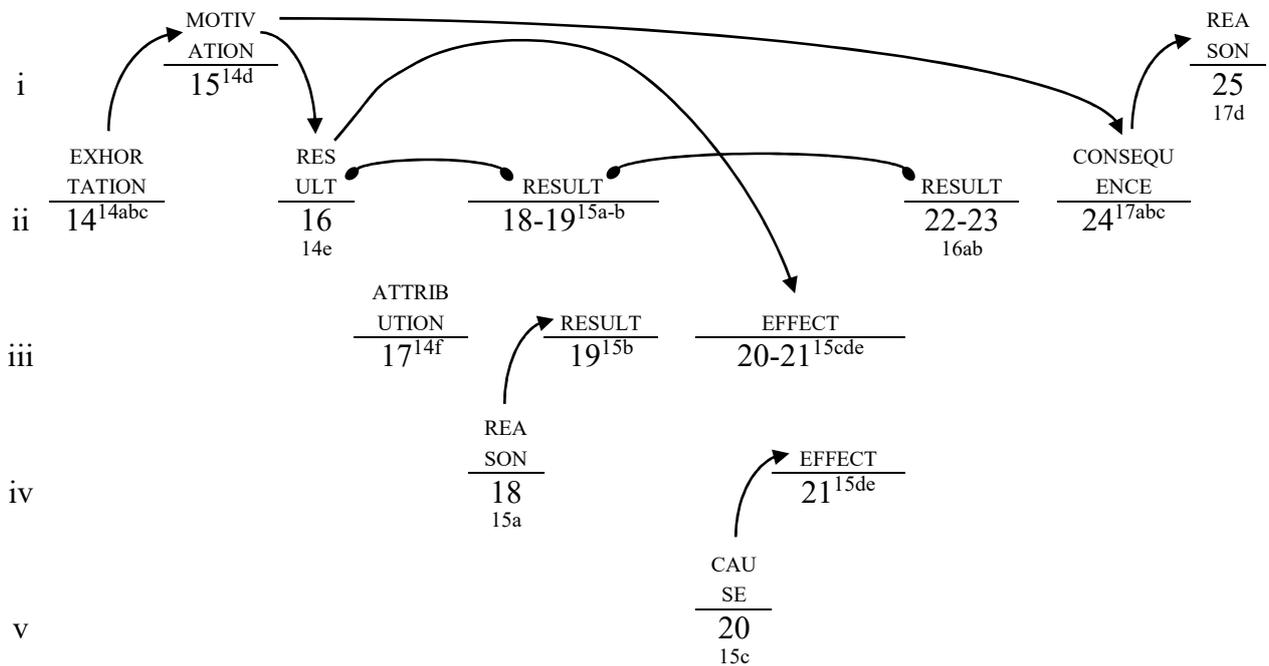
Fig. 3.7 A connectivity graph of Zech. 2:14-17.

Except from the ATTRIBUTION (segment 17; v. 14*f*), the series of RESULTS is in fact a long list of *we-qatals* (segments 16-23) and it is difficult to determine their relative importance. One option is to treat the *we-qatals* as coordinate in the sense that Yahweh's coming leads to a series of events: "… because I come *and* I will dwell in your midst, says Yahweh, *and* many nations shall join themselves…"[52] There are, however, two subordinate clauses within the sequence of results. First, the *we-qatal* in segment 19 ("and they will be my people"; v. 15*b*) is, strictly speaking, not a result of Yahweh's coming but of the many nations joining themselves to Yahweh (segment 18; v. 15*a*). Second, and more difficult, is the repetition of "I will dwell in your midst" (segment 20; v. 15*c*). This seemingly awkward repetition has not been satisfactorily explained by most commentators.[53] But it seems to me that the recapitulation of the clause serves two purposes. First, by recapitulating the clause, the focus is changed from "many nations" to "Jerusalem" (בְתוֹכֵךְ) and, second, a concrete effect of the

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[52] Rogland (2016, 41) notes that ptc. + *we-qatal* in future tense often denotes sequential events. This supports the interpretation of Yahweh's coming (ptc.) leading to a list of events.

[53] Meyers and Meyers (1987, 169) suggest that the clause is a replacement of the normal complement to "they will be my people"; viz. "I will be their God". Meyers and Meyers do not, however, explain why this replacement occurs. Rogland (2016, 110) argues that the repetition of the clause indicates that Yahweh will continue to dwell in the midst of Jerusalem. But there is no explicit reference to "continuance" or the like in the clause.

dwelling of Yahweh in the midst of Jerusalem is added, viz. the assurance that Yahweh has sent "me", probably Zechariah; cf. Meyers and Meyers (1987, 167). Accordingly, it seems best to interpret the repetition of Yahweh's dwelling in the midst of Jerusalem as a deliberate recapitulation of the previous identical clause in order to further elaborate one of the EFFECTS of the rebuilding of temple; viz. the validation of Zechariah's commission.

V. 17 is not tightly connected to vv. 14-16, as a command to be silent is not easily associated with an exhortation to rejoice. On the other hand, the command to be silent is perhaps a CONSEQUENCE of Yahweh's promise of his imminent coming (v. 14*d*), and this interpretation is furthermore justified by the last clause of paragraph (segment 25; v. 17*d*) in which it is claimed that Yahweh is aroused or stirred up from his heavenly abode.[54] The earth must be still because Yahweh's promises are about to be realized.

3.4   The fourth night vision (Zech. 3:1-10)

The fourth vision depicts a lawsuit presumably situated in the heavenly courtroom. The main characters of the lawsuit scene are Joshua the high priest, the Accuser (הַשָּׂטָן), and Yahweh who is recorded as rebuking the Accuser (vv. 1-2). The second paragraph (vv. 3-5) focuses on Joshua's priestly garments which are described as being filthy before they are replaced by new garments. The vision ends with instructions for Joshua (vv. 6-7) and an oracle (vv. 8-10) foretelling the imminent future when Yahweh will send his servant, Ṣemaḥ. The subdivisions of the text are displayed in Fig. 3.8.

1-2 Yahweh's rebuke	3-5 Joshua's new garments	6-7 instructions	8-10 oracle
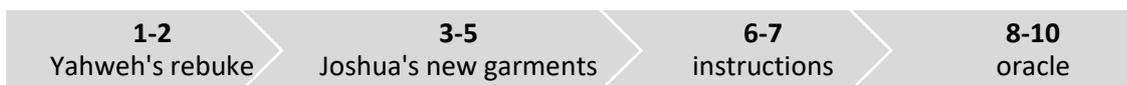
Fig. 3.8 A connectivity graph of the fourth night vision (Zech. 3).

The lawsuit scene starts surprisingly as the Accuser is not recorded as accusing anyone. On the contrary, the Accuser is left silent, admonished by Yahweh who apparently justifies his admonition of the Accuser with reference to his election of Jerusalem and to the fact that Joshua (perhaps as a representative of the people) has been delivered from the exile (v. 2).[55] Nevertheless, the reader may

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[54] For "arouse" or "stir up", see Meyers and Meyers (1987, 171).
[55] The metaphor "a brand saved from fire" is found in Amos 4:11 in which it refers to God's punishment; cf. Tiemeyer (2015b, 125).

ask why Joshua was brought before the divine court in the first place and the answer to this question is found in vv. 3-7 which I will discuss in more details (see the rhetorical structure of this paragraph in Fig. 3.9).

Joshua's new garments and instructions: vv. 3-7 (segments 9-25):

i   CLARIFICATION 9³ᵃ   SOLUTION 11-12⁴ᵃ⁻ᵉ   SOLUTION 15-17⁵ᵃ⁻ᵈ   CONSEQUENCE 25⁷ᶠ

ii   EXPLANATION 13-14 4f-i   CONDITION 21-24 7b-e

iii   CIRCUMSTANCE 10³ᵇ   NARRATION 19-20 6a-7a

iv   CIRCUMSTANCE 18⁵ᵉ
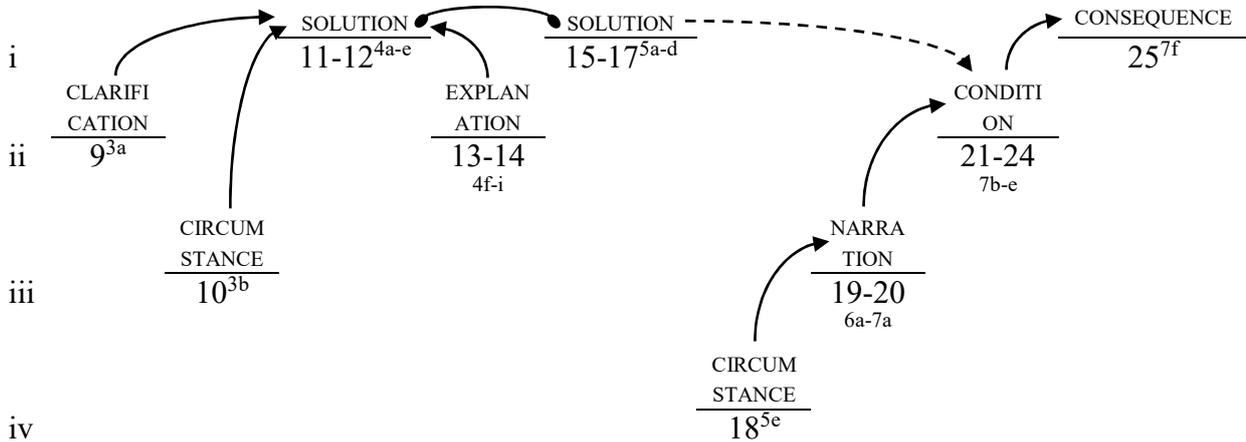
Fig. 3.9 A connectivity graph of Zech. 3:3-7.

Having observed Yahweh's rebuke of the Accuser, Zechariah notices that Joshua's garments are filthy (segment 9; v. 3*a*). At this place, one would expect a *wayyiqtol* continuing the narrative but the clause structure is ו – subject – *qatal*, probably denoting a plu-perfect providing background information (or rather CLARIFICATION) for the paragraph it introduces.[56] The clarification is followed by a segment accounting for a CIRCUMSTANCE of the following scene (viz. "while he [= Joshua] stood before the angel"; segment 10; v. 3*b*). Vv. 4*a*-5*d* provide the SOLUTION to the problem of the filthy garments in that, first, Yahweh orders his servants to remove Joshua's garments (segment 12; v. 4*e*), and, second, Zechariah orders the servants to put a turban on Joshua's head (segment 15; v. 5*ab*), followed by two segments depicting the anonymous servants obeying the orders (segments 16-17; v. 5*cd*). Yahweh's and Zechariah's commands envelope Yahweh's EXPLANATION of the re-clothing to Joshua. First, the removal of Joshua's filthy garments is explained as symbolizing Yahweh's removal of his sin (segment 13; v. 4*fgh*), and, second, Joshua is promised new garments (segment 14; v. 4*i*).[57] The scene of Joshua's garments is concluded in the same way it started, describing a person to be

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[56] Accordingly, Rogland translates the clause "Now Joshua *had been clothed*…" (2016, 116; italics his).
[57] The infinitive absolute of segment 14 (הַלְבֵּשׁ) should probably be translated in an indicative future tense ("I will…"); cf. Rogland (2016, 117).

standing; this time the Angel of Yahweh (CIRCUMSTANCE; segment 18; v. 5*e*). This segment redirects the reader's attention to the Angel of Yahweh who is about to instruct Joshua.

Although the speech in v. 7 does not connect to any particular concept in the vision, there is probably a logical relationship between the instructions and the vision insofar as the removal of Joshua's sin leads to obligations (cf. Tiemeyer 2015b, 134; Boda 2016, 243). Joshua is given two sets of instructions ("if you walk in my ways, and if you keep my service", "and if you also govern my house and also administer my courtyards") as conditions for continued access to Yahweh's throne-room.[58]

Turning to the oracle (vv. 8-10), it begins with שְׁמַע־נָא which "imparts a sense of expectation to this section" (McComiskey 1998, 1077). The reader is, along with Joshua, pointed toward a message that reaches beyond Joshua himself. The paragraph is dense, consisting of emphatic clauses, and there is almost no consensus whatsoever on how to interpret the relations between the segments. See my rhetorical analysis of this paragraph in Fig. 3.10.

Oracle: vv. 8-10 (segments 26-34):
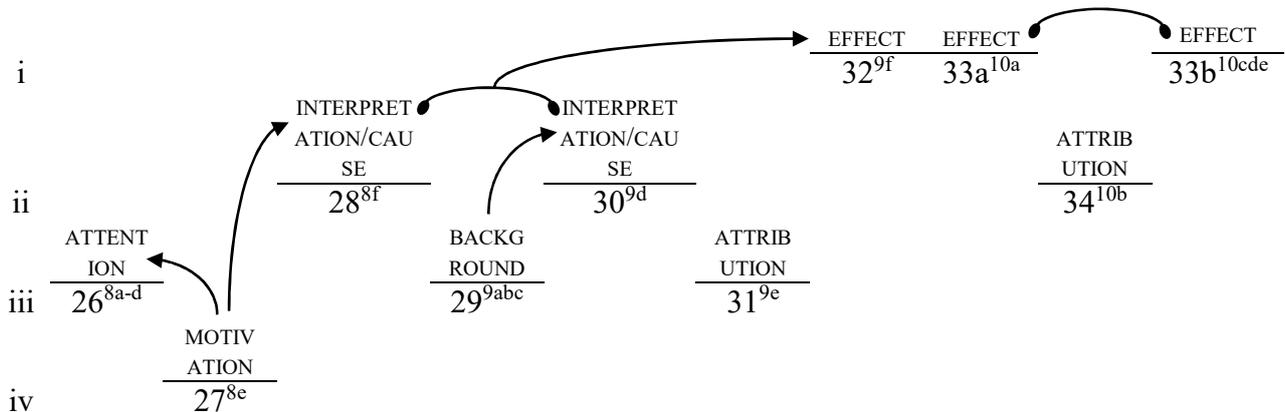
Fig. 3.10 A connectivity graph of Zech. 3:8-10.

One way to structure the paragraph is to organize it according to two propositions constructed with הִנֵּה + *ptc*, a construction which appears to be rhetorically very important as it often carries rhetorical

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[58] The number of protases and apodoses is debated. Recent commentators, however, suggest that there are four clauses of protasis followed by one apodosis, arguing that neither גַּם nor אַתָּה are typically used for introducing an apodosis; cf. Rogland (2016, 120). Add to this the verbal change from *we-yiqtol* in the first four clauses to *we-qatal* in the last clause of v. 7; cf. Boda (2016, 245). Stead (2009, 162), however, argues that given the fact that the temple and its courtyards had not been rebuilt at the time of the night visions, the three last clauses are probably apodoses because it would not make much sense to put obligations on Joshua that he could not keep in the present.

force and denotes imminent future (BHRG §20.3.1.2).[59] These two propositions are "behold, I am about to send my servant, Ṣemaḥ!" (segment 28; v. 8*f*) and "behold, I am about to engrave its [= the stone] inscription" (segment 30; v. 9*d*). These propositions appear to be the reason that the reinstituted priesthood is called a sign.[60] Interpreted this way, the flow of discourse might be as follows: Joshua and his companions are called to ATTENTION (segment 26; v. 8*a-d*), reasoned or motivated by the assurance that they are a sign (MOTIVATION; segment 27; v. 8*e*). That the priesthood is a sign is, first, interpreted to imply Ṣemaḥ's imminent coming (INTERPRETATION; segment 28; v. 8*f*). This means that the reinstitution of the priesthood symbolized by the re-clothing of Joshua "necessitates" the rebuilding of the temple, i.e. the coming of Ṣemaḥ as temple builder.[61] Secondly, that the priesthood is a sign is interpreted to imply that Yahweh will inscribe a certain stone (INTERPRETATION; segment 30; v. 9*d*). However, before this second interpretation, the stone is appropriately introduced as a new topic, using a pre-detached position ("Behold, the stone which I have laid before Joshua…"; segment 29; v. 9*abc*).[62] The introduction of the stone functions as a BACKGROUND relation to the second interpretation. The awkward אֶבֶן אַחַת ("one stone") in v. 9*c* is probably an intentional substitution of an indefinite anaphoric pronoun in order to direct the reader's attention to Ex. 28:9-10 in which Moses is commanded to engrave two stones of the high-priestly vestment.[63] Probably, Yahweh promises here to engrave a stone of Joshua' high-priestly vestments. In other words, the reinstitution of the priesthood is interpreted to be a sign that the priesthood will eventually be officially reinstituted in the new temple. Finally, the coming of Ṣemaḥ and the engraving of the stone result in a Day of Atonement (EFFECT; segment 32; v. 9*f*) which in turn leads to the eventual peace in v. 10 (EFFECT; segment 33).

Summing up, the re-clothing of Joshua is a symbolic act, depicting or foretelling the reinstitution of the priesthood. This symbolic act is a sign or indirect promise (v. 8) that Yahweh will,

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[59] The construction is also used in Zech. 2:14 to emphasize the imminent coming of Yahweh (see above).

[60] Rogland (2016, 124) interprets the nominal construction אַנְשֵׁי מוֹפֵת ("men of omen") as denoting possession, i.e. the priesthood *has* or *is* the sign. Moreover, Stead (2009, 167–68) is probably right when he sees the reinstitution of the priesthood (illustrated by the re-clothing of Joshua) as a sign that Ṣemaḥ will come and rebuild the temple, even though the connection between Ṣemaḥ and the rebuilding of the temple is only established in 6:12-13. The rebuilding of the temple is a necessary prerequisite for a priesthood and by reinstituting the priesthood, Yahweh indirectly promises the temple to be build.

[61] Curiously, Ṣemaḥ is not described as performing any action in this paragraph but the combination of Ṣemaḥ and the engraving of the stone seem to lead to the cleansing of the guilt of the land in one day. Boda proposes that the coming of Ṣemaḥ is "a key to … the inauguration" of the future Day of Atonement (2016, 261). The brief mentioning of Ṣemaḥ might also point to the last oracle (Zech. 6:9-15) in which the role of Ṣemaḥ is elaborated.

[62] For pre-detached positions, see chap. 2.3.3.

[63] So, rightly Rogland (2016, 126), see also Stead (2009, 169). The easiest way to refer to an already established and active topic is to use an anaphoric indefinite pronoun; cf. chap. 2.3.2.

first, send his servant, Ṣemaḥ, to rebuild the temple (6:12-13) and, second, engrave the stones of the high priest's vestment, the latter probably being a promise of the eventual, official reinstitution of the priesthood in the second temple. The rebuilding of the temple thus leads to, first, the reinstitution of the priesthood; second, removal of sin; and third, peace and harmony in the land.

3.5   The fifth night vision (Zech. 4:1-14)

The fifth night vision is characterized by Zechariah's vision of the lampstand which is first described (vv. 1-6*c*) and later interpreted (vv. 10*d*-14). The record of the vision is "interrupted" by two oracles addressed to Zerubbabel, the Davidic governor of Yehud (vv. 6*d*-10*c*).[64] This division of the text is illustrated in Fig. 3.11. Even though many commentaries and bible translations rearrange the text to avoid the "awkward" intrusion of the oracles,[65] the employment of שִׁבְעָה־אֵלֶּה ("these seven") in a pre-detached position in v. 10*d* is a regular (and even the most efficient) device used to *intentionally* reactivate a topic after a large anaphoric gap.[66] In my analysis of this night vision I will focus on the oracular part which has been described as "a rhetorical tour de force" with the function of lending support to Zerubbabel as a legitimate temple builder (Meyers and Meyers 1987, 272).

1-6*c* the lampstand	**6*d*-10*c*** two oracles	**10*d*-14** interpretation of the lampstand
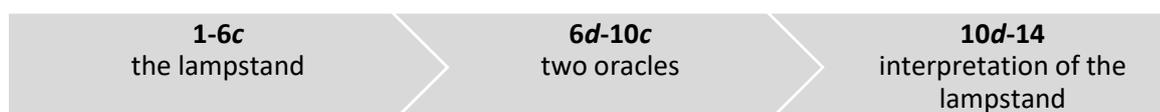
Fig. 3.11 A connectivity graph of the fifth night vision (Zech. 4).

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[64] Scholars disagree on where the oracle begins. Some suggest that the oracle begins with זֶה דְּבַר־יְהוָה אֶל־זְרֻבָּבֶל in 6*d* arguing that 6*abc* (וַיַּעַן וַיֹּאמֶר אֵלַי לֵאמֹר) shares vocabulary similarities with other introductory formulas in the dialogues of the visionary material of the night visions (Boda 2016, 281; cf. Meyers and Meyers 1987, 227–28; Tiemeyer 2015b, 147–48). It has also been suggested to include 6*abc* into the oracle (Smith 1984, 203). The choice of division is, of course, dependent on one's understanding of the relationship between the oracle and the surrounding visionary material; McComiskey (1998, 1084–85), for instance, treats vv. 4-6 as a coherent paragraph and sees the oracle as answering Zechariah's question in v. 4 in the broadest way.

[65] Cf. Smith (1984, 204–5) who argues that the oracle is perhaps better removed so that שִׁבְעָה־אֵלֶּה is closer to its purported antecedent in 4:2.

[66] Accordingly, the phrase is best translated "As for these/those seven, they are the eyes of Yahweh…" For this reason, I also reject Wolters' statement that "the words 'these seven are the eyes of the LORD' in verse 10 make little sense if they do not follow closely on the description of the menorah with its seven lamps" (2014, 117). For pre-detached positions, see chap. 2.3.3. For further arguments for retaining the oracle as integral to the vision of the lampstand, see Stead (2014, 156–60).

Most commentators agree that the first oracle (vv. 6*d*-7) is an assurance or encouragement to Zerubbabel that he will succeed building the temple.[67] The rhetorical structure is illustrated in Fig. 3.12. The CLIMAX (כִּי אִם־בְּרוּחִי; segment 17) in v. 6*hi* follows two parallel ANTI-THESES (segments 15-16; v. 6*fg*) and is further explained by a PROBLEM-SOLUTION construction (segments 18-20; v. 7), functioning as a JUSTIFICATION: The Spirit of Yahweh is trustworthy because even a great mountain will be laid plain *and* Zerubbabel will install the foundation stone in triumph.[68]

The second oracle (vv. 8-10*c*) promises that Zerubbabel will finish the building of the temple (segment 23; v. 9*b*), *just as* (i.e. COMPARISON) he laid the foundation to the temple (segment 22; v. 9*a*). The promise is further motivated by a concessive construction (segments 25-27; v. 10*abc*): *Although* some of the people initially despised the temple (CONCESSIVE), they will rejoice (OUTCOME) *when/because* they see the "tin-stone" in Zerubbabel's hand (TIME or CAUSE).

To sum up, the interpretation of the vision of the lampstand is intentionally provided by the prophet himself who encourages Zerubbabel to rebuild the temple even though he faces opposition in terms of a great mountain and a part of the people despising the new temple.

Two oracles: vv. 6d-10c (segments 14-27):
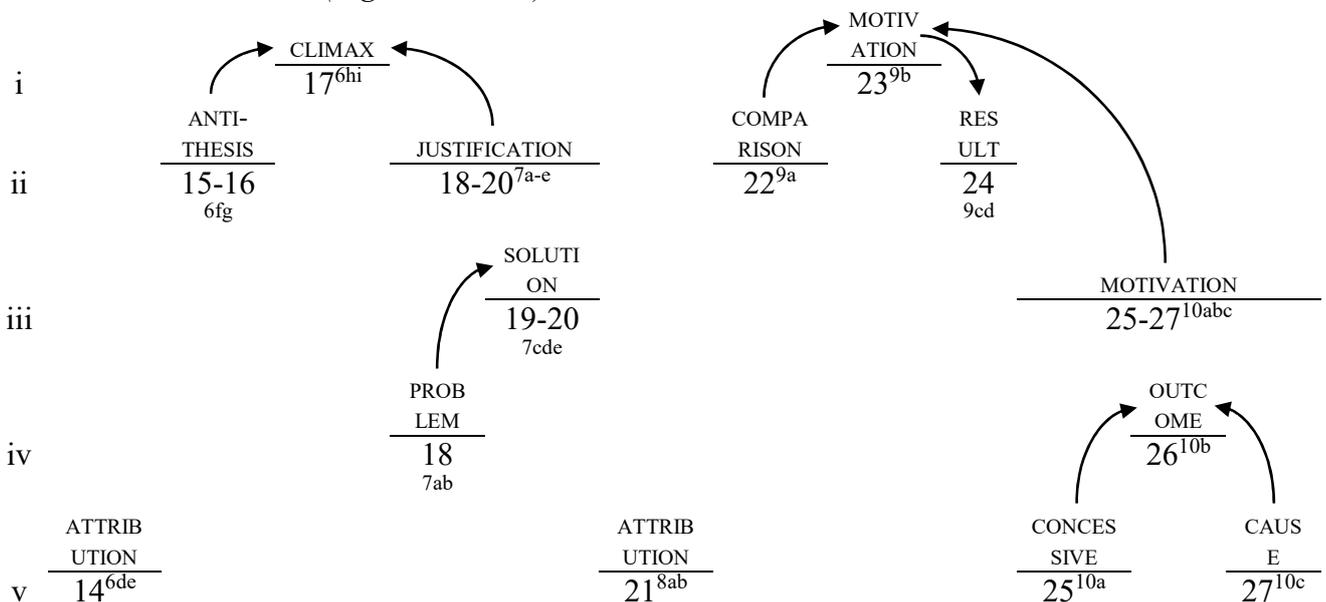
Fig. 3.12 A connectivity graph of Zech. 4:6*d*-10*c*.

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[67] Athas (2016, 4) argues that v. 6 rebukes Zerubbabel of his rebellion against the Persians but the context does not seem to support his claim.

[68] Boda (2016, 296–97) sees segments 19-20 (v. 7*cde*) as successive with reference to the ritual of rebuilding a temple. First, the foundation stone was rescued from the ruin heap of the previous temple (perhaps the "great mountain" in segment 18), and later the foundation stone was installed into the foundation of the new temple (cf. Meyers and Meyers 1987, 246–48).

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3.6   The sixth night vision (Zech. 5:1-4)

In the sixth night vision Zechariah sees a flying scroll measuring 10 x 20 cubits (vv. 1-2).[69] The flying scroll is explained as symbolizing a curse (probably related to the Mosaic curses)[70] destroying the houses of the thieves and of those who swear falsely by the name of Yahweh (vv. 3-4). The global structure of this night vision is illustrated in Fig. 3.13.

1-2	3-4
the flying scroll	the curse

Fig. 3.13 A connectivity graph of the sixth night vision (5:1-4).

The Interpreting Angel's explanation of the vision of the flying scroll is dominated by two subtopics. The first subtopic is the geographical aspect of the curse which is told to go out over the whole land (v. 3), and to enter the houses of the lawbreakers to destroy their houses (v. 4). The second subtopic is the lawbreakers and their unjust acquittal which is presented in v. 3 before the eventual punishment in v. 4.[71] From a rhetorical point of view it is difficult to determine the relative importance of these two subtopics. What is more important, the nationwide punishment that creeps into every lawbreaker's house, or the lawbreakers themselves? It seems that the best solution is to understand the aspect of the nationwide punishment as the most important subtopic because this aspect is used

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[69] Rogland (2016, 151–52) argues that the vision of the flying scroll (5:1-4) and the subsequent vision of the ephah (5:5-11) comprise one vision. This is explained by literary similarities (v. 3 זֹאת הָאָלָה, v. 6 זֹאת הָאֵיפָה, v. 8 זֹאת הָרִשְׁעָה), the frequent use of יָצָא as a *Leitwort*, and the shared theme of flying objects. Boda (2016, 320–21), while adding "house", "judgment" and "Israel's legal system" to the pool of shared subject matters, retains the traditional division between the two visions.

[70] "The scroll is a written curse, the result of an 'oath' which the people gave when they made the covenant with Yahweh…" (Smith 1984, 207). For discussion of the meaning of the measurements of the scroll, see Tiemeyer (2015b, 187–92).

[71] Curiously, the clauses in which the lawbreakers are introduced (v. 3*d-i*) are marked clauses, using PrDPs to introduce the topics (e.g. כִּי כָל־הַגֹּנֵב; "Because, as for all the thieves") and PrCSs to emphasize the unjust acquittal (מִזֶּה; "from it [= stealing]"). While most commentators understand מִזֶּה … מִזֶּה to be an idiom, either a logical idiom, "on the one side … on the other side" (Meyers and Meyers 1987, 286), or a spatial idiom referring to both sides of the scroll (Boda 2016, 332; McComiskey 1998, 1095), Tiemeyer (2015b, 196) is probably right to translate it strictly literally, "from it [= stealing/swearing]". כָּמוֹהָ has often been translated "according to" which would render the translation: "as for the thieves, from it [= stealing], they have *according to the oath* been acquitted"; so Rogland (2016, 156). Niditch (1983, 77), however, argues that כָּמוֹהָ does not mean "according to" in the rest of the HB and Tiemeyer (2015b, 196) suggests that the normal meaning of כָּמוֹהָ should be retained: "*like* it" (the nearest antecedent of "it" is "earth"); or perhaps even in an idiomatic sense, as Wolters (2014, 160) proposes: "just like that!". Finally, the Niphal verb נִקָּה most likely means "be acquitted", referring to the (unjust) acquittal of law-breakers in the past (Wolters 2014, 159). Summing up, the most precise translation would be "Because, as for all the thieves, from it [= stealing] they have, like the whole earth, been acquitted."

to restrict the concept of the curse in v. 3c; i.e. using a restrictive relative clause (הַיּוֹצֵאת עַל־פְּנֵי

כָל־הָאָרֶץ), the curse is explained as nationwide. The description of the unjust acquittal of the thieves

and those who swear falsely (segment 9; v. 3d-i) is best understood as a JUSTIFICATION, i.e. the curse

is just because the law-breakers have been unjustly acquitted). V. 4 starts with "I sent it (הוֹצֵאתִיהָ),

says Yahweh of Hosts" (segment 10; v. 4ab) which most likely answers the implicit question, "who

sent the curse?", thus functioning as a SPECIFICATION of the curse. The verb הוֹצֵאתִיהָ in segment 10

(v. 4a) recapitulates the verb הַיּוֹצֵאת in segment 7 (v. 3c) and this indicates a close connection

between those two segments. This is the reason for assigning more importance to segment 10 than to

its surrounding segments (see Fig. 3.14). In segments 11-14 (v. 4c-g), it is told that the PURPOSE of

sending the curse is for it to enter the houses of the lawbreakers to destroy them.

The curse: vv. 3-4 (segments 7-14):
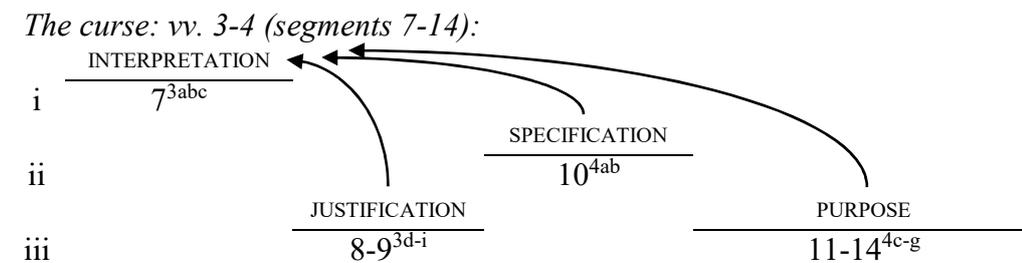
Fig. 3.14 A connectivity graph of Zech. 5:3-4.

Summing up, the scroll represents a curse (perhaps the covenantal curses listed in the Mosaic law)

which Yahweh has sent to punish the lawbreakers who, like the rest of the earth, have so far been

unjustly acquitted from their guilt.

3.7   The seventh night vision (Zech. 5:5-11)

The seventh night vision is characterized by three smaller visions which visualize the removal of "the

Wickedness" (הָרִשְׁעָה) from the holy land. In the first minor vision (vv. 5-6) Zechariah sees an

ephah[72] which is interpreted to be, literally, "their eye in the land".[73] In the following vision (vv. 7-

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[72] The ephah is probably a basket or a barrel used for measuring grain; cf. Meyers and Meyers (1987, 295–97), Boda (2016, 342–43) and Tiemeyer (2015b, 208–12).

[73] The phrase "their eye in the land" (עֵינָם בְּכָל־הָאָרֶץ) is difficult to interpret. Some scholars have emended the MT by changing the י to ו, thereby reading "their iniquity", which is supported by LXX (ἡ ἀδικία αὐτῶν). Most commentators, however, retain the MT, suggesting a variety of translations, e.g. "their spring" (Rogland 2016, 158), representing the source of evil; "their appearance" (Meyers and Meyers 1987, 297–98; McComiskey 1998, 1100–1101), understanding

8) a woman is described as sitting in the ephah. It is narrated that she is thrown back into the ephah, and a lead weight[74] is thrown upon the ephah, probably preventing the woman from fleeing. The woman is interpreted to represent the Wickedness. Finally, in the third vision (vv. 9-11) two winged females are recorded as lifting the ephah in order to bring it to the land of Shinar to build a house for it there. The paragraph can, thus, be divided into three sections as shown in Fig. 3.15.

5-6	7-8	9-11
the ephah	the woman	the removal of the ephah

Fig. 3.15 A connectivity graph of the seventh night vision (Zech. 5:5-11).

Two major events are narrated in the vision report, both introduced by "coming" (הַיּוֹצֵאת). Those two events are the presentation of the ephah and the presentation of the two winged females. In fact, moving (יָצָא) seems to be a *Leitmotiv* in chap. 5 as a whole (cf. Rogland 2016, 151). A rhetorical-structural analysis of vv. 9-11 also suggests movement as a dominant theme (see Fig. 3.16).

The removal of the ephah: vv. 9-11 (segments 12-20):
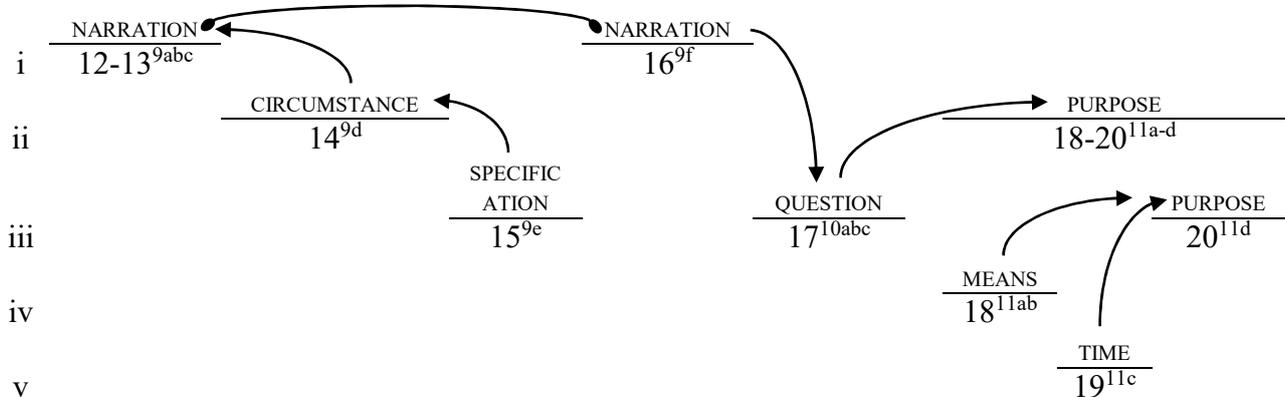
Fig. 3.16 A connectivity graph of Zech. 5:9-11.

In v. 9*c* (segment 13) the two females are seen coming (NARRATION) having wind in their wings (CIRCUMSTANCE; segment 14; v. 9*d*). The wings are further specified as looking like wings of storks (SPECIFICATION; segment 15; v. 9*e*). After the detailed description of the women, it is told that the

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the ephah to represent some kind of shrine that embodies the guilt of the land; and, most literally, "their eye" (Boda 2016, 344–46), as a contrast to Yahweh's all-seeing eyes in Zech. 4:10.

[74] The lead weight is probably semantically related to the ephah as two measuring instruments, perhaps even related to the temple cult; cf. Boda (2016, 343–44).

women lift up the ephah high in the air (NARRATION; segment 16; v. 9*f*) which immediately prompts a QUESTION (segment 17; v. 10) by the prophet on where they are taking the woman in the ephah. V. 11 (segments 18-20) provides the ANSWER which, in fact, focuses on the PURPOSE of the removal rather than the requested place (even though the destination of the removal is mentioned). The answer consists of three segments; namely the PURPOSE (to make the woman dwell on her place/abode; segment 20; v. 11*d*), the MEANS to this purpose (*by* building a house for the woman; segment 18; v. 11*ab*), and probably a TIME for this purpose (*when* the house is established; segment 19; v. 11*c*).

Even though further analysis of the specific words of this vision account would help to understand the vision in greater details, the overall message is relatively straight-forward: The wickedness will be removed from the holy land, probably as an implication of the rebuilding of the temple and the cleansing of sin (cf. Zech. 3:9).

3.8 The eighth night vision (Zech. 6:1-8)

In the last night vision Zechariah sees four chariots heading forward (יָצָא) between two spectacular mountains of bronze. Each chariot is pulled by four distinctive sets of horses: red, black, white and dappled horses (vv. 1-4).[75] The strange vision prompts a question by the prophet and an answer is provided. The four chariots are interpreted to be "the four spirits of the heavens" who are going out over all the earth. Finally, Zechariah is told that the chariot heading north has satisfied Yahweh's anger (vv. 5-8). The vision can, thus, be divided in two sub-parts as illustrated in Fig. 3.17.

1-4	**5-8**
the chariots	the mission of the chariots

Fig. 3.17 A connectivity graph of the eighth night vision (Zech. 6:1-8).

Before discussing the rhetorical structure of this vision, two relevant issues need to be addressed. First, v. 6 is introduced by a complicated grammatical construction (אֲשֶׁר־בָּהּ). What does the relative particle refer to, and what does the prepositional suffix refer to? While it has been suggested that the relative particle and the prepositional suffix refer to an abstract concept introduced in the previous verse,[76] it seems more compelling to interpret the clause as an independent relative clause, meaning

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[75] For discussion of the colors of the horses, see Meyers and Meyers (1987, 320–22).

[76] So Rogland (2014; 2016, 168). The abstract concept referred to is a supposed rebellion against (literally, "standing up against", מֵהִתְיַצֵּב עַל־אָדוֹן) the Lord of all the earth, taking מִן as causal. אֲשֶׁר בָּהּ is, thus, to be translated as "against

"The black horses who had with it [= the chariot] went out to the land of the north".[77] More smoothly, the verse could be translated "As for the chariot with the black horses, they went out…" (cf. McComiskey 1998, 1109), thus functioning as a pre-detached element in order to reactivate the topic of the chariots which would not be supposed to be active in the mind of the reader at this point of the discourse. Second, the first clause of v. 7 (וְהָאֲמֻצִּים יָצְאוּ; literally, "the strong [ones] went out") is disputed. On the one hand, it seemingly continues the sequence in v. 6, describing the "going out" of the black, white and dappled horses. Understood this way v. 7 describes the "going out" of the "strong horses" as a distinct set of horses. On the other hand, according to v. 3, the strong horses are not a distinct set of horses as "strong" is either connected to the dappled horses ("dappled, strong horses") or denotes the group of horses as a whole. Accordingly, the reference to the strong horses in v. 7 signals either an elaboration of the mission of the dappled horses,[78] or signals a change to a new scene showing the horses as a group seeking permission to go out. The latter option, which I prefer, takes the first clause of v. 7 (*weqatal*) as either TIME or CIRCUMSTANCE for the subsequent *wayyiqtol* (וַיְבַקְשׁוּ).[79]

The eighth night vision as a whole is carried by a narrative flow starting with the introduction of the chariots (segment 2; v. 1*de*) and a question regarding the meaning of the chariots (segment 9; v. 4), an interpretation of the chariots (segment 10; 5*abc*), and a commission scene (segment 15-20; v. 7*a*-8*c*). Most importantly, there is an increase of relative importance throughout the text. The interpretation (segment 10) is more important than the introduction of the chariots (segment 2), while the commission scene (segments 15-20) appears to be rhetorically very important as it is dominated by 6 movement-verbs (יָצָא and הָלַךְ; cf. Meyers and Meyers 1987, 327). The climax of this night vision is segment 21 (v. 8*def*) which is initiated by the prominent "he cried to me" (וַיַּזְעֵק אֹתִי). This segment explains the EFFECT of the commission of the chariots: they have satisfied the anger of

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which [= the rebellion]". In my view, the interpretation of v. 5 as referring to a rebellion against Yahweh is not compelling. No other antecedent given, the infinitive (הִתְיַצֵּב) is most likely referring to the heavenly spirits standing before Yahweh. In the almost identical clauses in Job 1:6; 2:1 it seems better to translate לְהִתְיַצֵּב עַל־יְהוָה as "present themselves before Yahweh", unless of course the sons of God are recorded as rebelling against Yahweh several times which is unlikely. Rather, the phrase denotes a divine council.

[77] This interpretation is supported by Boda (2016, 372), Meyers and Meyers (1987, 324), and McComiskey (1998, 1109).
[78] So Rogland (2016, 169).
[79] So Boda (2016, 378) and McComiskey (1998, 1109–10). The same construction also appears in Zech. 3:3.5.

Yahweh in the land of the north; i.e. Yahweh has finally punished his enemies.[80] My interpretation of the rhetorical-structure of this night vision is illustrated in Fig. 3.18.

The mission of the chariots: vv. 1-8 (segments 1-21):
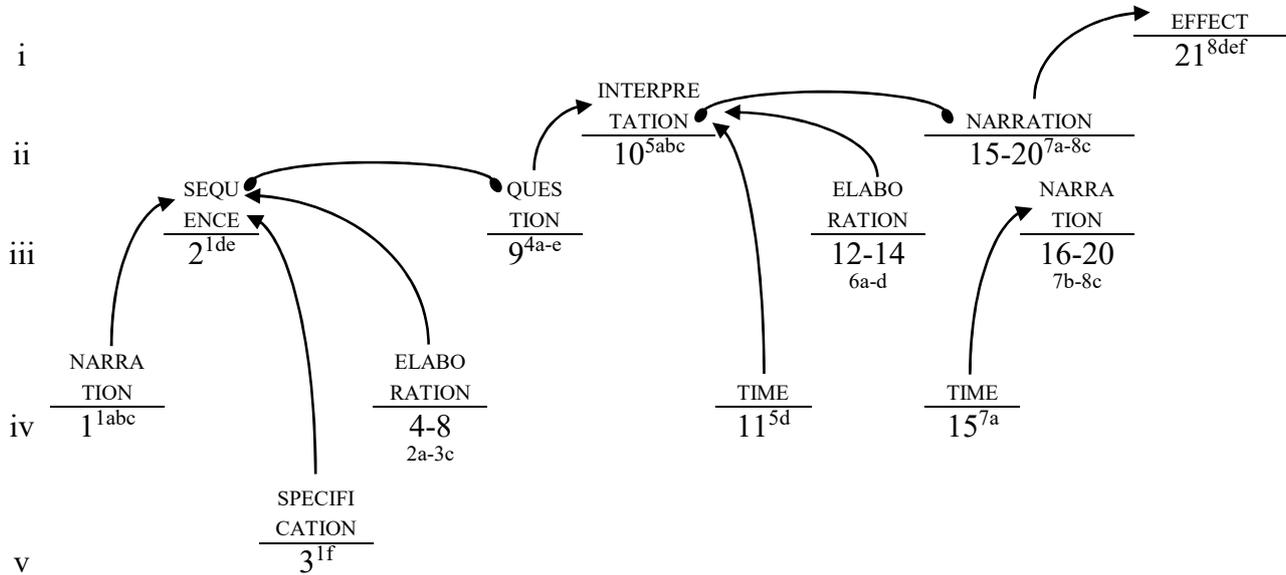
Fig. 3.18 A connectivity graph of Zech. 6:1-8.

3.9   The final oracle (Zech. 6:9-15)

The final oracle consists of a series of instructions from Yahweh to Zechariah. First, Zechariah is to go to the house of Josiah, the son of Zephaniah, to receive gold and silver from a group of people who have arrived from Babylon. He is told to make a crown (or two?)[81] of the silver and gold and put it on the head of Joshua, the high priest (vv. 9-11). Second, he is instructed to prophecy to Joshua about Ṣemaḥ who will build the temple and be a king (vv. 12-13). Third, the scene shifts back to the (second) crown which is to be given to the beforementioned group from Babylon who has to deposit

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[80] The clause "caused my spirit to settle" (הֵנִיחוּ אֶת־רוּחִי) has been subject to many interpretations. First, the *qatal* may be perfect (so Meyers and Meyers 1987, 331) or prophetic perfect, describing events that are seen as completed from a divine/prophetic perspective but yet to be completed from a human perspective (so Tiemeyer 2015b, 277). Second, many scholars interpret "spirit" as a synonym for anger (cf. Judg. 8:3; Prov. 16:32; 29:11), and refer to Ez. 5:13 in which the Hiphil of נוח is used with "anger" (חֵמָה) in the sense of satisfying the anger (Tiemeyer 2015b, 276; Rogland 2016, 170; Boda 2016, 379; Wolters 2014, 178–79). LXX also supports this interpretation: ἡ ὀργή μου ("my anger").

[81] There has been considerable debate on whether Zechariah was to make one or two crowns. The singular verb (תִּהְיֶה) in v. 14 taking a plural subject suggests a single crown (Wolters 2014, 184; cf. Rogland 2016, 176; McComiskey 1998, 1112–13), while it seems that one crown is to be placed on Joshua's head (v. 11) and another one is to be deposited in the temple (v. 14); cf. Meyers and Meyers (1987, 349–53).

it in the temple for remembrance (v. 14). Finally, it is promised that people from afar will come and build the temple (v. 15). This flow of discourse is illustrated in Fig. 3.19.

9-11	12-13	14	15
the crown	Ṣemaḥ	the crown	the final promise

Fig. 3.19 A connectivity graph of the final oracle (Zech. 6:9-15).

The structure of the final oracle is complex. Rogland (2016, 179; cf. Petterson 2015, 183–84) suggests a chiastic structure of the entire paragraph finding its center in the twofold promise that Ṣemaḥ will build the temple (v. 12*h*-13*a*). The chiasm deserves some merit as it rightly accounts for the Ṣemaḥ-oracle enveloped in the narrative of the crown(s) and suggests a connection between v. 15 and the rest of the paragraph.[82] In my rhetorical-structural analysis I will focus on the central Ṣemaḥ-oracle (vv. 12*e*-13; see Fig. 3.20).

The Ṣemaḥ-oracle: vv. 12e-13 (segments 10-18):
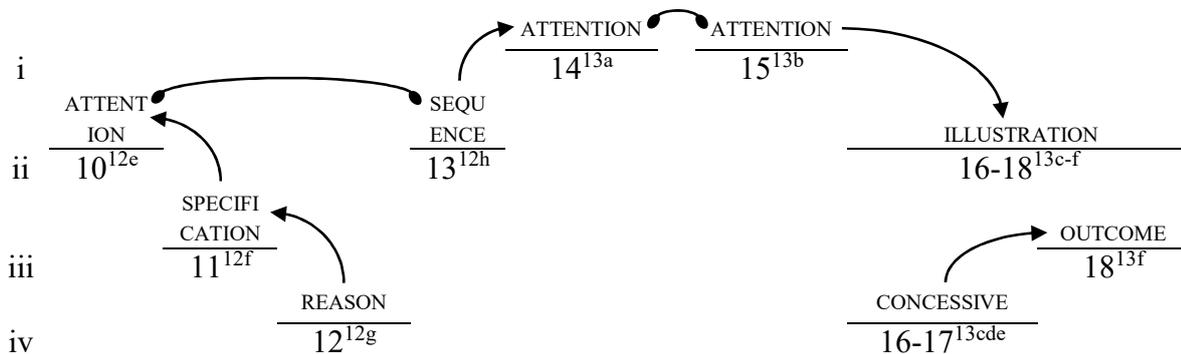
Fig. 3.20 A connectivity graph of Zech. 6:12*e*-13.

The Ṣemaḥ-oracle starts surprisingly, directing the reader's ATTENTION to a certain man (segment 10; v. 12*e*). The man is specified as having the name Ṣemaḥ (SPECIFICATION; segment 11; v. 12*f*) *because* he shall sprout (REASON; segment 12; v. 12*g*). Afterwards, it is told that Ṣemaḥ shall build the temple (segment 13; v. 12*h*) which is further emphasized in the subsequent segment with a fronted subject (וְהוּא). The next segment (segment 15; v. 13*b*) is constructed in a similar fashion with a fronted subject. This is not due to a change of subject (contra Smith 1984, 218) but to emphasize that Ṣemaḥ

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[82] V. 15 introduces a group from afar (וּרְחוֹקִים) who will come and build the temple. There might be a parallel to the group from Babylon presented in v. 10.

is both temple builder and a monarch (וְהוּא־יִשָּׂא הוֹד). I regard these two segments (14-15) as the climax of the oracle because of their similar structure with a narrow focus. It seems that the rest of v. 13 is a further ILLUSTRATION of what it means that Ṣemaḥ shall bear royal honor. He shall sit on his throne (segment 16; v.13cd) and he shall be a priest (segment 17; v. 13e). The latter proposition is surprising, even contradicting at first glance, since how can Ṣemaḥ be both king and priest? *Even though* (CONCESSIVE) it might seem contradictory, there will nevertheless be harmony (וַעֲצַת שָׁלוֹם, fronted subject) between those two roles (OUTCOME; segment 18; v. 13f).

3.10 Results

In my rhetorical-structural analysis of Zechariah's night visions I have sought to interpret the paragraphs in terms of their rhetorical hierarchy, answering the question "What is the most important proposition in this paragraph?" In this last section of the chapter, I want to the address whether there is an overall, encompassing meaning or message to which the individual night visions contribute. To express it differently, do the individual night visions merely have a meaning on their own or is there a macroproposition that binds the messages of the individual night visions together in a coherent whole? No doubt, a full answer to this question is well beyond the limits of this thesis. Nevertheless, it is only reasonable to try to extract the most important propositions from their immediate context to see if a coherent picture of a macroproposition emerges from a rhetorical-structural point of view. First, the table below contains a summary of the most and the second-most important propositions of each night vision and oracle.

First night vision (1:7-17)	Climax: "Therefore … I have returned (שַׁבְתִּי) to Jerusalem" (v. 16)	
	Problem:	The earth rests quietly (vv. 11-12)
	Justification:	a. Yahweh is passionate about Jerusalem (v. 14) b. Yahweh is angry with the confident nations (v. 15)
Second night vision (2:1-4)	Solution: "[The craftsmen] are coming to threaten (בָּאִים לְהַחֲרִיד) [the horns]" (v. 4)	
	Problem:	The horns of the nations have scattered the people of Judah, Israel and Jerusalem (v. 4)

Third night vision (2:5-9)	Solution: "I will be (אֶהְיֶה) for her [Jerusalem] … a wall of fire surrounding [her], and to glory I will be (אֶהְיֶה) in her midst." (v. 9)	
	Problem:	Jerusalem is unprotected (v. 8)
Two oracles (2:10-17) **First oracle (vv. 10-13)**	Exhortation 1: "Flee (נֻסוּ) from the land of the north!" (v. 10)	
	Justification:	Yahweh initiated the exile and he determines its end (v. 10)
	Exhortation 2: "Flee (הִמָּלְטִי), Zion!" (v. 11)	
	Motivations:	a. Yahweh protects his people as one protects one's eyeball (v. 12) b. Yahweh threatens the enemies of his people (v. 13)
Second oracle (vv. 14-17)	Motivation: "behold, I am about to come (הִנְנִי־בָא)" (v. 14)	
	Results:	a. Rebuilding of the temple and validation of the prophet's commission (vv. 14-15) b. Many nations will become the people of God (v. 15) c. Yahweh will inherit Judah as his portion (v. 16) d. Yahweh chooses Jerusalem anew (v. 16)
Fourth night vision (3:1-7)	Solution: "Remove (הָסִירוּ) the filthy clothes from him!" (v. 4)	
	Problem:	Joshua was wearing filthy garments (v. 3), symbolizing guilt (v. 4)
Oracle (3:8-10)	Effect: "And I will remove (וּמַשְׁתִּי) the sin of this land on that day" (v. 9)	
	Causes:	a. Yahweh's sending of Ṣemaḥ (v. 8) b. Yahweh's engraving of the stone (v. 9)
Fifth night vision (4:1-14)	Climax 1: Zerubbabel will succeed by Yahweh's spirit (v. 6)	
	Motivation:	Even the mountain (ruin heap?) will be laid plain for Zerubbabel (v. 7)

	Climax 2: Zerubbabel will finish (תְּבַצַּעְנָה) the temple (v. 9)	
	Motivation:	Although some are sceptic, they will rejoice when they see the temple rebuilt (v. 10)
Sixth night vision (5:1-4)	Climax: A curse is going out (הַיּוֹצֵאת) over all the land (v. 3)	
	Justification:	The law-breakers have so far been unjustly acquitted (v. 3)
Seventh night vision (5:5-11)	Climax: "And they lifted (וַתִּשֶּׂאנָה) the ephah up between earth and heaven" (v. 9)	
	Justification:	The ephah contains the Wickedness (v. 8)
Eighth night vision (6:1-8)	Climax: The horses heading north have satisfied (הֵנִיחוּ) the anger of Yahweh (v. 8)	
Final oracle (6:9-15)	Climax: "Indeed, he shall build (יִבְנֶה) the temple. And indeed, he shall bear (יִשָּׂא) royal honor" (v. 13)	

The vision report begins with a strong affirmation that Yahweh has returned to Jerusalem with the implications that the temple and Jerusalem will be rebuilt (1:16). Even though Yahweh assures in the first night vision that he is angry with the enemies of the people, the second and the third night visions probably confront the implied objection to Yahweh's willingness to protect his people and Jerusalem. In the second night vision Yahweh promises that the enemies will be destroyed while in the third, Yahweh assures that he himself will dwell in the city and protect it. Fittingly, two oracles follow (2:10-17) in which the people is first encouraged to return to Jerusalem and, second, to rejoice because Yahweh is about to come and fulfill his promises. This oracular section seems to conclude the previous three visions, as the whole earth is commanded to be quiet in expectance of Yahweh's imminent interference with worldly affairs (2:17). At the same time, the command to be silent also functions as an appropriate bridge to the fourth and fifth night visions in which the reader is invited to enter the heavenly temple with Zechariah. The fourth night vision envisions a restored priesthood who can perform the rituals of the Day of Atonement (3:9). Accordingly, it is fair to treat this vision as yet another, yet indirect, promise that the temple will be built. In the fifth night vision, it is

explicitly promised that Zerubbabel will rebuild the temple and even complete it. Possibly, the sixth and seventh night visions illustrate the implications of the reinstitution of the temple, viz. the effectuation of the covenantal curse which will bring punishment upon the law-breakers. Eventually, the Wickedness of the land will be removed *from* the land in contrast to the exilic people's return *to* the land (2:10-13). Finally, the eighth night vision seems to conclude the visions in that it is reported that the chariots heading north have satisfied Yahweh's anger, and he can now rest. As a final motivation, the last oracle assures that Ṣemaḥ will rebuild the temple.

This summary of the night visions in their literary order suggests that they can be read meaningfully as a sequence, starting with the promises to rebuilding of the temple and to return from Babylon, reinstitution and rededication of the temple, and cleansing of sin in the entire land.

Love (1999) reaches a completely opposite conclusion. He searches in vain for a plot connecting the individual episodes and declares: "The units, or vignettes, in Zechariah are basically self-contained. Beyond shared vocabulary and themes, there are no obvious story links between the visions" (1999, 80). In my opinion, his futile search for a plot is partly caused by his rigid definition of plot which he has adopted from Chatman in his *Story and Discourse* (1983) who defines a plot as either a "narrative of resolution" ("a sense of problem-solving … 'What will happen?' is the basic question") or a "plot of revelation" ("a state of affairs is revealed") (as cited in Love 1999, 74). Zechariah's vision report is not a "narrative of resolution" since the episodes "do not chronologically build on each other in a manner in which the previous visions are necessary to understand the visions they follow" (Love 1999, 75). Nor do the night visions merely describe a state of affairs. However, the results of my research, as provided in the table above, suggest that the "vignettes" unfold different aspects of a single macro-proposition, viz. the return of Yahweh and its manifold cultic, societal and political implications.

3.11 Action verbs and a politically static situation

One notable feature of the night visions is the consistent use of action verbs in the rhetorically most important propositions. Except for the third night vision (אֶהְיֶה; 2:9*a.d*) and the first oracle in the fifth night vision (a nominal clause; 4:6*h*), all other climaxes of the night visions deploy action verbs. The action verbs are:

- Yahweh ensures that he has returned (שַׁבְתִּי; 1:16)
- The craftsmen will come and threaten the horns (בָּאִים לְהַחֲרִיד; 2:4)
- The people is encouraged to flee from Babylon (נֻסוּ; 2:10 and הִמָּלְטִי; 2:11)

- Yahweh orders his servants to remove Joshua's filthy garments (הָסִירוּ; 3:4)
- Yahweh promises to remove the sin of the land (מַשְׁתִּי; 3:9)
- Zerubbabel's hands will complete the temple building (תְּבַצַּעְנָה; 4:9)
- A curse will go out over the land (הַיּוֹצֵאת; 5:3)
- Two women lift the ephah containing the Wickedness (תִּשֶּׂאנָה; 5:9)
- The horses have satisfied Yahweh's anger (הֵנִיחוּ; 6:8)
- Ṣemaḥ will rebuild the temple and bear royal honor (יִבְנֶה; 6:13 and יִשָּׂא; 6:13)

It seems that the consistent use of action verbs functions to emphasize the image of Yahweh as a dynamic and action-oriented Deity. I would argue that this image of Yahweh is intended in order to create a contrast to the political state of affairs reported by the patrolling horses: "all of the earth rests peacefully" (יֹשֶׁבֶת וְשֹׁקָטֶת; Zech. 1:11*fg*). According to my analysis of the first night vision (see chap. 2.4), the report of the horses functions as a BACKGROUND relation to the subsequent prayer for Yahweh's compassion which is later answered by Yahweh's assurance that he has returned to Jerusalem (1:16). The reported state of affairs corresponds to the historical and political context of the night visions. While the beginning of Darius' reign was characterized by turmoil and rebellions, in 519 BC when Zechariah presumably had his visions, Darius had crushed the rebellions and created political stability in the Persian empire.[83] The report of the horses might reflect this political situation as well as the Yehudites' interpretation of the situation: While a politically unstable situation could give rise to messianic hopes and expectations of detachment from the Persian empire, the renewed Persian control of the empire would have weakened these expectations. In other words, the politically static situation did not provide any promise of a fulfillment of Yahweh's promises.

Possibly, Zechariah uses his night visions to answer the decreasing hopes among his people. Throughout the night visions Zechariah declares that Yahweh is not limited by political circumstances and that he will soon fulfill his promises. One wonders whether even Zechariah's peculiar application of the visionary genre itself served this rhetorical purpose. Boda (2014) has compared Zechariah's vision report with vision reports in Amos 7-8, Jer. 1; 24, and Ezek. 1-2; 8; 10; 37; 44. He argues that the nature of Zechariah's vision report completely differs from earlier traditions, especially those in Amos and Jeremiah.[84] While the visions in Amos and Jeremiah function primarily as "a symbolic introduction to a divine oracle", Zechariah's visions appear "to be essential to the enactment and

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[83] For the historical context of the night visions; see chap. 1.2.

[84] In Amos 8, for instance, the connection between the vision of a basket of summer fruit (כְּלוּב קָיִץ) and the oracle which predicts that the end (הַקֵּץ) has come upon Israel (Amos 8:2) is formed by a wordplay. Other than that, there is no connection between the visionary world and the human world. Similarly, in Jer. 1 the vision of an almond branch (מַקֵּל שָׁקֵד) and the oracle that declares that Yahweh is watching (שֹׁקֵד) over his word is connected by a wordplay.

realization of what is contained in the divine oracle" (2014, 117). As Boda (2014, 117) further elaborates, the intercession of the angel of Yahweh (Zech. 1:12) causes Yahweh's response (1:16), and the mission of the chariots (6:7) leads to satisfaction of Yahweh's anger (6:8). I would add that the consistent employment of action verbs throughout Zechariah's night visions is connected with or enhances this impression of a distinct feature of "enactment" that characterizes Zechariah's vision report. This is not to say that actions verbs do not occur in earlier Biblical visionary material. However, the close connection between the action verbs in the visionary material and their effect in the human world is a distinct feature of Zechariah and is possibly used with the rhetorical purpose to assure the readers that Yahweh is an action-oriented Deity who interferes with worldly affairs. Further research into the nature and functions of the verbs of the visionary material in the Hebrew Bible might shed further light over this aspect.

4 IMPLICATIONS AND EVALUATION

4.1 Implications

The present study poses some challenges to both (form-critical) analyses of "ideal" forms of the text and a post-structural neglection of the structure of the text. Starting with the former, my rhetorical-structural analysis has demonstrated that one should not distinguish too sharply between visionary and oracular material. The clearest example is the embedded oracles in the vision of the lampstand (Zech. 4) in which the interpretation of the lampstand is seemingly interrupted by two oracles to Zerubbabel. While Tiemeyer argues that "[t]here are good reasons to differentiate between the vision account … and the later added oracular material" since the two inserted oracles "*interpret* the surrounding vision account" (2015a, 91; italics her), I have argued that the author of the vision report *intended* the oracles to be enveloped in the vision of the lampstand (see chap. 3.5). When the theme of the lamp stand is picked up again in 4:10*d*, a pre-detached element is used to reactivate the topic of the seven lamps of the lampstand. The PrDP hints to the reader that the referent of the reference is not to be found in the immediate context. Rather, he is to establish the referent from his long-term memory. The implication of this interpretation is that the "intrusion" of the oracles should not be judged as being so clumsy as commentators have tended to do (e.g. Wolters 2014, 117; Smith 1984, 205; Tiemeyer 2015b, 156). Rather, to use the terminology of information-structure, the author (rightly) assumed the referent of "these seven" to be only semi-active in the mind of the reader, thus reactivating the topic with a common PrDP. The effect of this reactivation is demonstrated in the subsequent clause in which the topic is referred to with an anaphoric pronoun (הֵמָּה), indicating that the author at this point of the discourse assumes the referent to be active in the mind of the reader. Another example of an apparent form-critical idealization of what a vision report ought to look like is found in Tiemeyer's suggestion of a textual emendation in Zech. 2:4. Tiemeyer suggests that v. 4*e-h* is removed (לֵאמֹר אֵלֶּה הַקְּרָנוֹת אֲשֶׁר־זֵרוּ אֶת־יְהוּדָה כְּפִי־אִישׁ לֹא־נָשָׂא רֹאשׁוֹ) so that "the pronoun אלה refers consistently to the craftsmen, and the craftsmen remain the focal point throughout vv. 3 and 4" (2015b, 102). My analysis of these verses suggests that the repetition of the threatening horns in v. 4 – along with a DEGREE relation ("so that nobody could lift his head") that serves as an EVIDENCE relation to the reported problem – functions as emphasizing the problem which the craftsmen are coming to solve (see chap. 3.1). In fact, this interpretation is similar to Tiemeyer's own interpretation in that she argues that the clauses "emphasize the humiliation that the horns had

caused Judah" (2015b, 102). However, I do not agree with Tiemeyer that "a reader/redactor apparently added" the sentence (2015b, 102) since it can as easily be imagined that an original author wished to emphasize the distress of the people before reporting the solution to this problem. Tiemeyer's suggestion of a textual emendation in order to have אלה referring "consistently to the craftsmen" seems to be based on an assumption of how a discourse ought to be structured. But the author adds הַקְּרָנוֹת in v. 4*f* so that the reader can easily identify "these" as referring to the horns already mentioned. To sum up, my rhetorical-structural analysis of Zechariah's vision report challenges an idealization (form-critical or not) of what a vision report should look like. The abovementioned examples demonstrate that at least some attempts at textual emendation and fragmentations of discourses should not be supported since they disturb the neat rhetorical structure of these discourses. In fact, in her investigation of a visionary genre in the HB, Tiemeyer (2015a, 95) concludes that Biblical vision reports incorporate oracles to different degrees and in different ways (either without an oracle, with one short oracle, with several oracles, or with one long oracle). In my opinion, this conclusion should be taken even further. The rhetorical structures of Zechariah's night visions are very different and we should, therefore, allow for much more diversity in terms of the structure of vision reports and connection between vision and oracle.

Turning to post-structuralism, the present study demonstrates the benefits of investigating the hierarchy of the text without falling into the pitfalls of structuralism.[85] While post-structuralism rightly criticizes structuralism's exclusive focus on structure, the critique of structuralism is too farfetched in my opinion. I have already criticized Love (see chap. 3.10) who claims that "every item of a narrative may be significant and narrative emphasis depends on which item(s) the reader elevates to prominent position" (1999, 84). This argument implies that the reader cannot deduce a possible structure and hierarchy intended by the author of a text. In other words, post-structuralism ignores the formal side of languages, i.e. the concrete, deliberate syntactic and morphological choices the author makes in order to communicate to the reader. In Lambrecht's words, "[t]he notion of independence of form from function is based on a misconception … Sentences do not exist without information structure…" (1994, 338).

While structuralists neglect the communicative context of a text (its functional aspect) and post-structuralists neglect the structure of the text (its formal aspect), rhetorical-structural criticism (or information-structure in Lambrecht's terminology) seeks to find a middle-way between these two

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[85] For structuralism, see p. 8, n. 16. See also Benson (2005, 772–73).

poles. Without claiming a one-to-one correspondence between form and function of discourses, RSC argues that language-users (including authors) do at least have something in common, even universally. I have argued with Lambrecht that one universal aspect is language-users' limited mental capacity to process information with the result that language-users are generally "lazy". This means that language-users – ancient as well as modern – employ pronouns wherever it is possible instead of full pronominal phrases. The implication of this assumption is that it is reasonable to determine the activation status of references in Zechariah's night visions and use this information to establish a focus- and topic-structure of the text. As I have demonstrated throughout my analysis of Zechariah's night visions, the distribution of anaphoric zeros, pronouns, full nominal phrases and pre-detached phrases corresponds to what would be expected of the saliency of the referent in the mind of the reader at the time of reading the particular proposition. For instance, when Zechariah sees a man in in Zech. 1:8, the man is first introduced with a full nominal phrase (הִנֵּה־אִישׁ). Afterwards, however, he is referred to with an anaphoric pronoun (הוּא) before being referred to again with a full nominal phrase (הָאִישׁ) in v. 10 when other topics have been introduced in the meantime. This kind of information-structure is visible throughout Zechariah's night visions and it is a strong argument in favor of seeking to establish a rhetorical hierarchy of the text. The benefits of determining the information-structure of the text are also convincing when the actual distribution of, e.g. pronouns does not correspond to the theory. This becomes clear in Zech. 3:9 in which a pre-detached phrase introduces "the stone" as a new topic. In the subsequent clause, the stone is "awkwardly" referred to with a full nominal phrase (אֶבֶן אַחַת) instead of the expected anaphoric pronoun. The clumsiness of this reference probably suggests that the reference also functions as an intertextual link, directing the reader's attention to Ex. 28:9-10. In sum, there is good reason to investigate the rhetorical structure of a text and, I believe, the reason that Love looks in vain for a structure that combines and orders the words and objects of the night visions is that he does not invest in an analysis of how the author used syntax and morphology to communicate his message.

4.2 Evaluation

The main purpose of developing a rhetorical-structural working model for exegesis of Zechariah's night visions was to be able to investigate consistently the relationship between the various segments of a discourse and their relative importance. This is arguably the most difficult part of exegesis and many commentators do not offer many explanations on how the sentences are linked together. As I

analyzed the night visions, it became clear that Biblical Hebrew is an extraordinary case due to the facts that conjunctions and prepositions generally span over large semantic domain. For instance, the conjunction ‎ו‎ can be translated as "and", "but" and "or" which means that the conjunction itself is often not enough to determine how the conjunction links two segments. This means that Renkema's Connectivity Model can hardly be used on its own since it does not provide all the tools needed to investigate the internal relationship between segments. Consequently, I have refined the model with Lambrecht's concept of information-structure in order to account for focus and topic, as well as Van Valin's and Pavey's concept of the layered clause. Much more work has still to be done, at least with regard to understanding the syntactic inventory the Biblical authors had at their availability. We still need to investigate what different functions a particular syntactic construction may serve and, vice versa, which syntactic constructions may be used to communicate a particular message.

These challenges (or disadvantages as some might dub them) in mind, I will argue that the exegetical task to investigate the relationship between sentences in a text is a challenge to all exegetical methods. The advantage of rhetorical-structural criticism is that the exegete is forced to perform slow-reading in that he reads the text from the top and tracks the introduction of new topics, reactivation of inactive topics, as well as asking the most natural question: "How should this sentence be connected to the preceding and the subsequent sentence?" As a matter of fact, RSC is not an algorithm that attributes one function to one sentence-form. Rather, RSC provides a sound methodological basis for interpreting the function of a sentence in terms of its actual form and context, by asking "Why is this syntactic construction used rather than another?" I would argue that this method helps to interpret the text in light of its actual shape rather than imposing theological and historical presuppositions upon the text. More specifically, the text is not interpreted in comparison to a hypothetical, idealized form (e.g. a predefined visionary *genre*) but in a balanced interplay between its actual form and universal, rhetorical principles (such as activation status).

Iɴ ᴄᴏɴᴄʟᴜsɪᴏɴ

In this thesis I have investigated the rhetorical structure of Zechariah's night visions and sketched out the rhetorical hierarchy of the individual paragraphs. For my rhetorical-structural approach, I incorporated Renkema's ᴄᴏɴɴᴇᴄᴛɪᴠɪᴛʏ ᴍᴏᴅᴇʟ, Lambrecht's ɪɴғᴏʀᴍᴀᴛɪᴏɴ-sᴛʀᴜᴄᴛᴜʀᴇ, and Van Valin's and Pavey's ʀᴏʟᴇ ᴀɴᴅ ʀᴇғᴇʀᴇɴᴄᴇ ɢʀᴀᴍᴍᴀʀ. I realized that even though Renkema's Connectivity Model provided an efficient framework to analyze the relationship between segments in a discourse, it did not provide the needed criteria to investigate the detailed structure of the Hebrew clauses in order to understand the rhetorical implications of particular structures. For this reason I found it useful to adopt Lambrecht's concept of information-structure to account for topic and focus in the clauses, as well as Van Valin's and Pavey's Role and Reference Grammar to understand the "syntactic inventory" (viz. pre-detached positions, post-detached positions, precore slots etc.) of Biblical Hebrew. The advantage of designing an exegetical model incorporating the mentioned theories was a nuanced approach to combine the presumed universal principles of rhetorical-structural criticism (e.g. the concepts of the layered clause structure and activation status) with Biblical Hebrew as a particular and distinct language. I have no intention to claim my working model as a comprehensive "theory" but I believe that I have demonstrated the usefulness of the model in my exegesis of Zechariah's night visions.

In recent years, various scholars have claimed that Zechariah's visions are inherently "polyvalent" (Tiemeyer) and have manifold meanings (Love). While Tiemeyer insists on distinguishing between original visions and secondary oracles from a form-critical perspective, I have argued from a rhetorical-structural point of view that such a rigid distinction cannot be sustained. Especially with regard to the embedded oracle in the fifth night vision (Zech. 4), it is clear that the oracle is integral to the vision of the lampstand. In fact, the grammatical structure shows that the author *assumes* an oracle when he picks up the vision of the lampstand in v. 10b. As for Love's post-structuralist approach, my analysis suggests that a balanced exegesis should give weight to both form (structure) and function of the text. In particular, my analysis has demonstrated a correlation (even if the correlation is not a one-to-one correlation) between the grammatical forms of the text and the rhetorical functions of these forms. For instance, the employment of grammatical references (pronouns, full nominal phrases etc.) fits almost consistently to what would be expected of the reader's awareness of the referents at that specific time of discourse. And even the so-called inconsistencies (e.g. the "superfluous" full nominal phrase אֶבֶן אַחַת instead of an expected pronoun

in Zech. 3:9) can be explained by rhetoric and/or intertextuality. Furthermore, my analysis of the rhetorical functions of clause-structures (e.g. PrDPs) confirms a correlation between clause structure and function (e.g. the employment of PrDPs to reactivate or introduce a topic), as assumed in information-structure. These facts suggest that grammatical structures are not used arbitrarily in Biblical Hebrew and that in terms of information-structure, the authors of Biblical texts should be thought of as regular language users who had a particular and distinct "syntactic inventory" at hand to communicate a message to their readers. Consequently, Biblical scholars should not dismiss the inherent rhetorical structure of Biblical texts.

Most importantly, my analysis of the night visions suggests that the individual night visions unfold various concepts of a "super-concept" or "macroproposition". Against the historical realities at the time of Zechariah, the night visions repeatedly affirm the promise of rebuilding of the temple. The implications of this rebuilding are the reinstitution of the priesthood, cleansing of the nation's sin and removal of wickedness from the land. Moreover, I have suggested that the consistent use of action verbs in the rhetorical climaxes of the night visions might sustain the notion of Yahweh's imminent interference with worldly affairs. In a political situation in which the Persians executed total control of local affairs, the night visions contain the promise that Yahweh is not subject to the Persians but will execute his own agenda for his people.

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A clause-to-clause interpretation of the rhetorical structure of Zechariah's night visions (Zech. 1:7-6:15).

	Clause type[1]	Text[2]	Comments on activation status	Focus-structure[3]	Segment number and connectivity labels[4]		(Sub)topic-constituting questions[5]
First night vision (Zech 1:7-17)							
1:7	a[6] Defc	בְּ יוֹם עֶשְׂרִים וְ אַרְבָּעָה לְ עַשְׁתֵּי עָשָׂר חֹדֶשׁ	New introduction to date. Perhaps anchored to the previous mention of date in v. 1.	Sentence focus (SF)	1	Time	
	b NmCl	הוּא חֹדֶשׁ שְׁבָט					
	c ZQtX	בִּ שְׁנַת שְׁתַּיִם לְ דָרְיָוֶשׁ [BNA] הָיָה דְבַר יְהוָה אֶל [BNA] זְכַרְיָה בֶּן בֶּרֶכְיָהוּ בֶּן עִדּוֹא הַ נָּבִיא [BNA]					
	d InfC	לֵ אמֹר					

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[1] Clause type: A linguistic label of the clause based on its grammatical entities (e.g., nominal clause (NmCl), participle clause (Ptcp), etc.). The clause types are extracted from the ETCBC-database (former WIVU-database), available at https://shebanq.ancient-data.org/. For a list of the clause types and their abbreviations, see https://shebanq.ancient-data.org/shebanq/static/docs/featuredoc/features/comments/typ.html.

[2] The MT of Zech. 1:7-6:15. The text is extracted from the ETCBC-database (see note above). My interpretation of the activation status of the references is displayed in brackets. For explanation of the abbreviations, see chap. 2.3.2. Focal elements are underlined.

[3] My interpretation of the focus-structure of the text. See also chap. 2.3.3.

[4] Connectivity labels are the labels introduced by Renkema to denote the relationship between segments. First, the number of the segment is listed, and, second, my interpretation of the connectivity of the segments is listed. In many cases, several connectivity labels may be possible. As a rule, the last listed connectivity label is interpreted as the most plausible. Connectivity labels in parentheses are subcategories of the preceding label, e.g., Elaboration (Specification) in which Specification is a subcategory of Elaboration. See also chap. 2.1.

[5] My interpretation of the often implicit (sub)topic constituting questions. See also chap. 2.2.

[6] Clause atoms: Each verse is divided into clause atoms. A clause is a linguistic construction with maximally one predicate (typically a verb). Typically, a clause consists of one clause atom, except for cases in which, e.g., the clause is intruded by an embedded clause. In these cases, the clause consists of more than one clause atom.

		Clause type	Text	Comments on activation status	Focus-structure	Segment number and connectivity labels		(Sub)topic-constituting questions
1:8	a	ZQt0	רָאִיתִי הַ לַּיְלָה [ACC]	The referent may be inferred from the already established date.	Predicate focus (PF) or SF	2	Time	Feeder
	b	NmCl	וְ הִנֵּה		SF	3	Proposition	"What did you see?" (topic)
	c	NmCl	אִישׁ					
	d	Ptcp	רֹכֵב עַל סוּס אָדֹם [BNU]					
	e	Ptcp	וְ הוּא [ACV] עֹמֵד בֵּין הַ הֲדַסִּים	Why are the references definite? Perhaps because it is anchored to the man on the horse.	PF	4	Elaboration (Specification)	"Where was he?" (subtopic)
	f	NmCl	אֲשֶׁר בַּ מְּצֻלָה [BNA]					
	g	NmCl	וְ אַחֲרָיו [ACV] סוּסִים [BNU] אֲדֻמִּים שְׂרֻקִּים וּ לְבָנִים		PF	5	Elaboration (Specification)	"What was behind him?" (subtopic), Feeder
1:9	a	Way0	וָ אֹמַר	"Sir" seems to be presupposed (pragmatic accommodation). The focus of this sentence is the question.	Narrow focus (NF)	6	Interactional Pair (Question)	"What are these?" (explicit question, topic)
	b	NmCl	מָה אֵלֶּה [ACV]					
	c	Voct	אֲדֹנִי [BNU?]					
	d	WayX	וַ יֹּאמֶר אֵלַי הַ מַּלְאָךְ [ACC]	The angel is accessible from cultural knowledge of genre	Fronted subject (PrCS). NF – Completive focus.	7	Interactional Pair (Answer)	"Who will explain?" (subtopic)
	e	Ptcp	הַ דֹּבֵר בִּי					
	f	XYqt	אֲנִי אַרְאֶךָּ [ACV]					
	g	NmCl	מָה הֵמָּה אֵלֶּה [ACV]					
1:10	a	WayX	וַ יַּעַן הָ אִישׁ		PF. "The man" is reactivated in order to be topic. Or NF: Surprisingly, it is the man and not the angel that answers.	8	Sequence	"Who talks?" (subtopic)
	b	Ptcp	הָ עֹמֵד בֵּין הַ הֲדַסִּים [INA]					
	c	Way0	וַ יֹּאמַר					
	d	NmCl	אֵלֶּה [ACV]	Restrictive Relative Clause	NF	9	Means (+ aim)	

		Clause type	Text	Comments on activation status	Focus-structure	Segment number and connectivity labels		(Sub)topic-constituting questions
	e	xQtX	אֲשֶׁר שָׁלַח יְהוָֹה [ACC]					Explicit answer (topic)
	f	InfC	לְ הִתְהַלֵּךְ בָּ אָרֶץ [ACCs]	Accessible from the semantic domain of horses	PF	10	Purpose	"What do they do?" (subtopic)
1:11	a	Way0	וַ יַּעֲנוּ אֶת מַלְאַךְ יְהוָֹה	The referent might be active but is elaborated upon.	PF	11	Sequence / Explanation (Background)	"Where have they been?" (topic)
	b	Ptcp	הָ עֹמֵד בֵּין הַ הֲדַסִּים [INA]					
	c	Way0	וַ יֹּאמְרוּ					
	d	ZQt0	הִתְהַלַּכְנוּ בָ אָרֶץ [ACV]					
	e	MSyn	וְ הִנֵּה		SF	12	Elaboration / Comment (Evaluation)	"How was the earth?" (subtopic), Feeder
	f	Ptcp	כָל הָ אָרֶץ יֹשֶׁבֶת [ACV]					
	g	Ptcp	וְ שֹׁקֶטֶת					
1:12	a	WayX	וַ יַּעַן מַלְאַךְ יְהוָֹה [INA]	Anchored to v. 7 as well as previous paragraph. Can Jerusalem be inferred from "earth" as a contrast? Judah belongs to the same semantic domain as Jerusalem ("The holy land")	PrDP: Topic NF. It is presupposed that the proposition "the earth is quiet" is the result of JHWH's punishment.	13	Question / Presentation (Problem)	"How long…?" (explicit question, topic)
	b	Way0	וַ יֹּאמַר					
	c	Voct	יְהוָֹה צְבָאוֹת [BNA]					
	d	XYqt	עַד מָתַי אַתָּה לֹא תְרַחֵם [ACV]					
	e	xQt0	אֶת יְרוּשָׁלַם וְ אֵת עָרֵי יְהוּדָה [BNA?] [ACC] אֲשֶׁר זָעַמְתָּה זֶה שִׁבְעִים שָׁנָה [ACC]					
1:13	a	WayX	וַ יַּעַן יְהוָֹה אֶת הַ מַּלְאָךְ [ACV]	Anchored to the concept of saying.	PF	14	Presentation (Solution)	Explicit answer
	b	Ptcp	הַ דֹּבֵר בִּי [INA]					
	c	Defc	דְּבָרִים טוֹבִים דְּבָרִים נִחֻמִים [BNA]					
1:14	a	WayX	וַ יֹּאמֶר אֵלַי הַ מַּלְאָךְ [ACV]		PF	15	Attribution (Citation)	Feeder
	b	Ptcp	הַ דֹּבֵר בִּי [INA?]					

		Clause type	Text	Comments on activation status	Focus-structure	Segment number and connectivity labels		(Sub)topic-constituting questions
	c	ZIm0	קְרָ֣א					
	d	InfC	לֵאמֹ֔ר					
	e	xQtX	כֹּ֤ה אָמַר֙ יְהוָ֣ה צְבָא֔וֹת [INA]					
	f	ZQt0	וּ לְ צִיּ֖וֹן [ACCt] קִנֵּ֧אתִי לִ ירוּשָׁלַ֛ם קִנְאָ֥ה גְדוֹלָ֑ה [ACC] [BNU]	Jerusalem is textually accessible.	PF	16	Reason (a), Justification	"What does Yahweh say?" (topic)
1:15	a	Ptcp	וְ קֶ֤צֶף גָּדוֹל֙ [ACC] אֲנִ֤י [BNA] קֹצֵ֣ף עַל הַ גּוֹיִ֖ם הַ שַּׁאֲנַנִּ֑ים [BNA]	"Anger" is anchored to the concept of YHWHs passion. "The nations" are definite – perhaps because of the subsequent restrictive relative clause.	NF: Completive focus	17	Sequence, Result (b)	(topic)
	b	XQtl	אֲשֶׁ֤ר אֲנִי֙ [ACV] קָצַ֣פְתִּי מְּעָ֔ט [BNA]		Unrestrictive relative clause. PF: Contrastive topic	18	Reason (b), Justification	"Why is Yahweh angry with the nations at ease?" (subtopic)
	c	WXQt	וְ הֵ֖מָּה [BNA] עָזְר֥וּ לְ רָעָֽה [ACV]		PF: Contrastive topic	19	Contrast	(subtopic)
1:16	a	MSyn	לָכֵ֞ן	"Mercy" is textually accessible from v. 12	PF	20	Result (a)	"What is Yahweh's message?" (topic)
	b	xQtX	כֹּֽה אָמַ֣ר יְהוָ֗ה [ACV?]					
	c	ZQt0	שַׁ֤בְתִּי לִ ירוּשָׁלִַם֙ בְּ רַחֲמִ֔ים [ACCt] [ACCt]					
	d	XYqt	בֵּיתִי֙ [ACC] יִבָּ֣נֶה בָּ֔הּ	"My house" is definite. Perhaps accessible from cultural knowledge.	NF: Completitive?	21	Elaboration	"What are the implications of Yahweh's return?" (subtopic)
	e	MSyn	נְאֻ֖ם יְהוָ֣ה צְבָא֑וֹת [ACV]		SF?	22	Attribution	"Who is saying this?" (subtopic)
	f	WXYq	וְ ק֥וה [BNA] יִנָּטֶ֖ה עַל יְרוּשָׁלָֽם [ACC]	"Measuring line" is anchored to the concept of	NF: Completitive	23	List	"What are the implications of

	Clause type	Text	Comments on activation status	Focus-structure	Segment number and connectivity labels		(Sub)topic-constituting questions
			building in the previous verse.				Yahweh's return?" (subtopic)
1:17 a	xIm0	עֹוד קְרָא		PF, SF?	24	Attribution	Feeder
b	InfC	לֵ אמֹר					
c	xQtX	כֹּה אָמַר יְהוָה צְבָאֹות [ACC]					
d	xYqX	עֹוד [] תְּפוּצֶינָה עָרַי [ACCi] מַ טֹּוב	"My cities" can be inferred from Jerusalem and Judah. "Good things" are perhaps anchored to the concept of rebuilding Jerusalem.	PF	25	List Increasing concretization from my cities" via "Zion" to "Jerusalem"	"What will Yahweh do?" (topic)
e	WQtX	וְ נִחַם יְהוָה [ACV] עֹוד אֶת צִיֹּון [ACCt]		PF	26	List	(topic)
f	WQt0	וּ בָחַר עֹוד בִּ ירוּשָׁלָם [ACCt]		PF	27	List	(topic)

Second night vision (Zech. 2:1-4)							
2:1 a	Way0	וָ אֶשָּׂא אֶת עֵינַי [ACCi]	Encyclopedic knowledge of the human body	SF	1		Feeder
b	Way0	וָ אֵרֶא		PF	2	Sequence	"What did you see?" (topic)
c	NmCl	וְ הִנֵּה					
d	NmCl	אַרְבַּע קְרָנֹות [BNU]					
2:2 a	Way0	וָ אֹמַר אֶל הַ מַּלְאָךְ	The angel has been introduced in the preceding discourse.	NF	3	Interactional Pair (Question)	"What are these?" (explicit question, topic)
b	Ptcp	הַ דֹּבֵר בִּי [INA]					
c	NmCl	מָה אֵלֶּה [ACV]					
d	Way0	וַ יֹּאמֶר אֵלַי	Restrictive relative clause.	NF	4	Interactional Pair (Answer)	Explicit answer (topic)
e	NmCl	אֵלֶּה [ACV] הַ קְּרָנֹות [ACV]					

		Clause type	Text	Comments on activation status	Focus-structure	Segment number and connectivity labels	(Sub)topic-constituting questions
	f	xQt0	אֲשֶׁר זֵרוּ אֶת יְהוּדָה [ACC] אֶת יִשְׂרָאֵל [ACC] וִ ירוּשָׁלָם [ACC]	Are Judah and Jerusalem textually accessible from preceding night vision, or can they be inferred from the concept of "horns"?			
2:3	a	WayX	וַ יַּרְאֵנִי יְהוָה [INA] אַרְבָּעָה חָרָשִׁים [BNU]	YHWH has been introduced in the preceding discourse.	SF	5	Sequence (Narration)	Feeder
2:4	a	Way0	וָ אֹמַר		NF	6	Interactional Pair (Question)	"What are these coming to do?" (topic)
	b	Ptcp	מָה אֵלֶּה [ACV] בָאִים					
	c	InfC	לַ עֲשׂוֹת					
	d	Way0	וַ יֹּאמֶר	"These" would be assumed to refer to the smiths as this is the most salient referent at this point of the discourse. Referring to "the horns" is possible because the referent is textually accessible.	NF	7	Problem	"Why are the smiths coming?" (topic)
	e	InfC	לֵ אמֹר					
	f	NmCl	אֵלֶּה [ACV] הַ קְּרָנוֹת [ACCt]					
	g	xQt0	אֲשֶׁר זֵרוּ אֶת יְהוּדָה [ACCt]					
	h	XQtl	כְּ פִי אִישׁ [ACCi] לֹא נָשָׂא רֹאשׁוֹ [ACCi]	"Anyone" is generic and accessible. "Head" can be inferred from "man". Fronted subject…	SF?	8	Manner (Degree)? Acceptance (Evidence)?	"How severe is it?" (subtopic)
	i	WayX	וַ יָּבֹאוּ אֵלֶּה [ACV]	The blacksmiths are assumed to be active in the mind of the reader even though the horns have just been under consideration. The verb helps to establish the connection to the	PF	9	Interactional Pair (Answer) Purpose	"What will they do?" (topic)
	j	InfC	לְ הַחֲרִיד אֹתָם [ACV]					

		Clause type	Text	Comments on activation status	Focus-structure	Segment number and connectivity labels	(Sub)topic-constituting questions
				blacksmiths in the beginning of the verse. The horns and blacksmiths are contrasted and equally salient.			
	k	InfC	לְ יַדֹּ֣ות אֶת קַרְנֹ֧ות הַ גֹּויִ֛ם [ACCt]	The referent "The horn of the nations" is textually related to the "horns". The referent is a concretization of the concept "horns".	PF	10	Purpose, Interpretation	"What will they do?" (topic)
	l	Ptcp	הַ נֹּשְׂאִ֥ים קֶ֖רֶן [ACCt] אֶל אֶ֥רֶץ יְהוּדָ֖ה [ACCt]	Restrictive relative clause			
	m	InfC	לְ זָרֹותָֽהּ [ACV]				

Third night vision (Zech. 2:5-17)							
2:5	a	Way0	וָ אֶשָּׂ֣א עֵינַ֔י [ACCi]		SF	1	
	b	Way0	וָ אֵ֖רֶא		PF	2	Sequence	"What did you see?" (topic)
	c	NmCl	וְ הִנֵּ֛ה				
	d	NmCl	אִ֖ישׁ [BNU]				
	e	NmCl	וּ בְ יָדֹ֖ו [BNA] חֶ֥בֶל מִדָּֽה [ACCi]		PF	3	Elaboration	"What did the man have in his hand?" (subtopic)
2:6	a	Way0	וָ אֹמַ֕ר		NF	4	Interactional Pair (Question)	Explicit question (subtopic)
	b	Ptcp	אָ֥נָה אַתָּ֖ה [ACV] הֹלֵ֑ךְ				
	c	Way0	וַ יֹּ֣אמֶר אֵלַ֔י		NF	5	Interactional Pair (Answer)	Explicit answer (subtopic)
	d	InfC	לָ מֹד֙ אֶת יְרֽוּשָׁלִַ֔ם [ACCi]				
	e	InfC	לִ רְאֹ֛ות		PF	6	Purpose	(subtopic)
	f	NmCl	כַּ מָּ֥ה רָחְבָּ֖הּ [ACCi]				
	g	NmCl	וְ כַ מָּ֥ה אָרְכָּֽהּ [ACCi]				

		Clause type	Text	Comments on activation status	Focus-structure	Segment number and connectivity labels		(Sub)topic-constituting questions
2:7	a	NmCl	וְ הִנֵּה		SF	7	Narration	Feeder
	b	Defc	הַ מַּלְאָךְ [INA]					
	c	Ptcp	הַ דֹּבֵר בִּי					
	d	Ptcp	יֹצֵא					
	e	Ptcp	וּ מַלְאָךְ אַחֵר [BNU] יֹצֵא		SF	8	Narration	Feeder
	f	InfC	לִ קְרָאתֽוֹ					
2:8	a	Way0	וַ יֹּאמֶר אֵלָו		NF	9	Command	"What did the angel say?" (topic)
	b	ZIm0	רֻץ					
	c	ZIm0	דַּבֵּר אֶל הַ נַּעַר הַ לָּז [ACCs]	Situationally accessible but necessarily accessible for the reader. The referent can refer to either Zechariah or the man with the measuring rope.	NF	10	Command	(topic)
	d	InfC	לֵ אמֹר					
	e	xYqX	פְּרָזוֹת [BNU] תֵּשֵׁב יְרוּשָׁלַ͏ִם מֵ רֹב אָדָם [BNA] וּ בְהֵמָה [BNA] בְּ תוֹכָהּ [BNA] [ACCt]		NF? Fronted object[7] combined with non-topical entities.	11	Interpretation, Explanation Concessive, Problem	"What is the problem of Jerusalem?" (subtopic)
2:9	a	WXYq	וַ אֲנִי [ACV] אֶהְיֶה לָּהּ		NF. Completive focus	12a	Contrast Outcome, Solution, Condition	"Who will protect Jerusalem?" (subtopic)
	b	MSyn	נְאֻם יְהוָה [INA]		SF?	13	Attribution	
	c	Defc	חוֹמַת אֵשׁ [BNA] סָבִיב	Anchored to the concept of protection.		12b		(subtopic)
	d	WxY0	וּ לְ כָבוֹד [BNA] אֶהְיֶה בְ תוֹכָהּ [ACV]		NF. Completive focus	14	Consequence	"What is the outcome of

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7 "Accusative of local determination"; cf. Rogland (2016, 95).

		Clause type	Text	Comments on activation status	Focus-structure	Segment number and connectivity labels		(Sub)topic-constituting questions
								Yahweh's actions?" (sub-subtopic)

Oracles (Zech. 2:10-17)								
2:10	a	NmCl	הֹ֣וי הֹ֗וי		SF?	1	Exhortation ("Indirect volitive")[8]	Feeder
	b	WIm0	וְנֻ֛סוּ מֵאֶ֥רֶץ צָפֹ֖ון [BNU]					
	c	MSyn	נְאֻם־יְהוָ֑ה [ACV/ACCt]			2	Attribution	
	d	xQt0	כִּ֣י כְּאַרְבַּ֞ע רוּחֹ֧ות הַשָּׁמַ֛יִם פֵּרַ֥שְׂתִּי אֶתְכֶ֖ם [BNU] [ACV]		NF (PrCS).	3	Reason, Justification	"Who is Yahweh to say that the exile is over?" (topic)
	e	MSyn	נְאֻם־יְהוָֽה [ACV]			4	Attribution	
2:11	a	NmCl	הֹ֣וי		SF	5	Exhortation	Feeder
	b	Voct	צִיֹּ֑ון [BNU]					
	c	ZIm0	הִמָּלְטִ֖י	Not a strong correspondence between Zion and Daughter of Babel. The two expressions are, however, parallel and might then be connected in the mind of the reader.	SF	6	Exhortation	
	d	Voct	יֹושֶׁ֖בֶת בַּת־בָּבֶֽל [BNU/ACCi]					
2:12	a	xQtX	כִּ֣י כֹ֣ה אָמַר֮ יְהוָ֣ה צְבָאֹות֒ [ACV]		PF	7a	Attribution	"Why is it safe to flee?" (topic)
	b	xQt0	אַחַ֣ר כָּבֹ֔וד [ACCt] שְׁלָחַ֔נִי אֶל־הַגֹּויִ֖ם [BNU]	Restrictive relative clause	SF? Fronted element and unidentified entities.	8	Place?, Time?, Purpose?, Justification?	"Who is the prophet to prophecy this?" (subtopic)
	c	Ptcp	הַשֹּׁלְלִ֣ים [ACV] אֶתְכֶ֑ם [ACV]					

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[8] Cf. Rogland (2016, 99).

	Clause type	Text	Comments on activation status	Focus-structure	Segment number and connectivity labels		(Sub)topic-constituting questions
	d	Defc	כִּי			7b		
	e	Ptcp	הַ נֹּגֵעַ [ACV] בָּכֶם [ACCi]	"Anyone who touches" is definite and accessible as a generic, meaning "anyone".	PF	9	Condition, Illustration, Justification (subjective)	"Why is it safe to flee?" (topic)
	f	Ptcp	נֹגֵעַ בְּ בָבַת עֵינוֹ [BNA/ACCi]	Anchored to Yahweh or inferred from the perceived body of Yahweh.	PF	10	Consequence	
2:13	a	Ptcp	כִּי הִנְנִי מֵנִיף אֶת יָדִי [ACCi] עֲלֵיהֶם [ACV]		PF	11	Reason, Motivation	"What about the enemies?" (topic)
	b	WQt0	וְ הָיוּ שָׁלָל [BNA] לְ עַבְדֵיהֶם [BNA]	Anchored to the concept of Yahweh/Zechariah waving his hand.	PF	12	Result	"What happens to the enemies?" (subtopic)
	c	WQt0	וִ ידַעְתֶּם		PF	13	Result, Conclusion?	"What is the outcome?" (subtopic)
	d	XQtl	כִּי יהוה צְבָאוֹת שְׁלָחָנִי [ACV?]					
2:14	a	ZIm0	רָנִּי	Reintroduction of referent.	SF: Imperatives and vocative	14	Exhortation	
	b	WIm0	וְ שִׂמְחִי					
	c	Voct	בַּת צִיּוֹן [ACCt]					
	d	Ptcp	כִּי הִנְנִי בָא		PF	15	Reason, Motivation	"Why should we rejoice?" (topic)
	e	WQt0	וְ שָׁכַנְתִּי בְּ תוֹכֵךְ [ACV]		PF	16	Result	"What happens when Yahweh comes?" (subtopic)
	f	MSyn	נְאֻם יהוה [ACV]		SF?	17	Attribution	
2:15	a	WQtX	וְ נִלְווּ גוֹיִם רַבִּים [BNU] אֶל יהוה [BNA] [ACV] בַּ יּוֹם הַ הוּא	"On that day": A new referent but still definite. Probably brand-new but anchored to the events just described.	SF?	18	Time, Reason, Motivation	"What happens when Yahweh comes?" (subtopic)

		Clause type	Text	Comments on activation status	Focus-structure	Segment number and connectivity labels		(Sub)topic-constituting questions
	b	WQt0	וְ הָיוּ לִי לְ עָם [BNA]	New referent but belonging to the same semantic domain as "goyim".	PF	19	Result	Sub-subtopic
	c	WQt0	וְ שָׁכַנְתִּי בְ תוֹכֵךְ [ACV]		PF	20	Time (16)	"What happens when Yahweh comes?" (subtopic)
	d	WQt0	וְ יָדַעַתְּ		PF	21	Result	"What is the result?" (sub-subtopic)
	e	XQtl	כִּי יְהוָה צְבָאוֹת [ACV] שְׁלָחַנִי אֵלָיִךְ					
2:16	a	WQtX	וְ נָחַל יְהוָה [ACV] אֶת יְהוּדָה חֶלְקוֹ [BNA] [BNA] עַל אַדְמַת הַ קֹּדֶשׁ [BNA]	"The holy soil" is anchored to the concept of heritage. New level of discourse because of explicit subject.	PF	22	Result	"What happens when Yahweh comes?" (subtopic)
	b	WQt0	וּ בָחַר עוֹד בִּ ירוּשָׁלָם [ACCt]		PF	23	Result	"What happens when Yahweh comes?" (subtopic)
2:17	a	ZIm0	הַס		SF?	24	Command	Feeder
	b	Voct	כָּל בָּשָׂר [BNU]					
	c	Defc	מִ פְּנֵי יְהוָה [ACV]					
	d	xQt0	כִּי נֵעוֹר מִ מְּעוֹן קָדְשׁוֹ [BNA]		PF	25	Reason	"Why should all flesh be quiet?" (topic)

Fourth night vision (Zech. 3:1-10)

3:1	a	Way0	וַ יַּרְאֵנִי אֶת יְהוֹשֻׁעַ הַ כֹּהֵן הַ גָּדוֹל [BNA]	Joshua is anchored to the title of high priest.	PF	1		"What did Zechariah see?" (topic)

		Clause type	Text	Comments on activation status	Focus-structure	Segment number and connectivity labels		(Sub)topic-constituting questions
	b	Ptcp	עֹמֵד לִ פְנֵי מַלְאַךְ יְהוָה [INA/BNU]	Can the "angel of the Yahweh" be recalled from previous visions?	PF	2	Elaboration, Place	"Where was he?" (subtopic)
	c	Ptcp	וְ הַ שָּׂטָן [BNU] עֹמֵד עַל יְמִינוֹ [ACV]	"Satan" is definite but is brand-new.	NF?	3	Sequence	"Who was standing at his right side?" (subtopic)
	d	InfC	לְ שִׂטְנוֹ		PF	4	Purpose	"What was Satan doing?" (sub-subtopic)
3:2	a	WayX	וַ יֹּאמֶר יְהוָה [ACV/ACCt] אֶל הַ שָּׂטָן [ACV]	Yahweh has been introduced in this vision so far. Is he active/accessible from previous visions? "Satan" is active but a full nominal is used to avoid confusion.	PF What is the function of the vocative "Satan"?	5	Narration	"What did Yahweh say?" (topic)
	b	ZYqX	יִגְעַר יְהוָה [ACV] בְּךָ					
	c	Voct	הַ שָּׂטָן [ACV]					
	d	WYqX	וְ יִגְעַר יְהוָה [ACV] בְּךָ		PF	6	Sequence	
	e	Ptcp	הַ בֹּחֵר בִּ ירוּשָׁלָ͏ִם [BNU/ACCt]	Unrestrictive relative clause	PF PDP?	7	Elaboration, Reason, Justification?	"What is Yahweh doing?" (subtopic)
	f	NmCl	הֲ לוֹא זֶה [BNU] אוּד [ACV]	"This" most likely refers to Joshua. Fire and brand belongs to the same semantic domain. Restrictive relative clause.	PF	8	Reason, Justification	"Why is it illegitimate to accuse Joshua?" (subtopic)
	g	Ptcp	מֻצָּל מֵ אֵשׁ [ACCi]					
3:3	a	WXQt	וִ יהוֹשֻׁעַ הָיָה לָבֻשׁ [ACV/INA?] בְּגָדִים צוֹאִים [ACCi/BNA]	"garments" belongs to the semantic domains of persons.	Fronted subject. Shift of topic? SF	9	Circumstance, Reason, Problem, Clarification	Feeder
	b	Ptcp	וְ עֹמֵד לִ פְנֵי הַ מַּלְאָךְ [ACCt]	The angel is definite, probably accessible	PF	10	Place, Circumstance	"Where was Joshua?" (topic)

		Clause type	Text	Comments on activation status	Focus-structure	Segment number and connectivity labels		(Sub)topic-constituting questions
				(perhaps the "angel of Yahweh")				
3:4	a	Way0	וַיַּעַן	Is "those standing in front of him" a brand-new referent or can it be inferred from the image of the divine court room or is it situationally accessible?	PF	11	Result, Solution	"To whom did the angel speak?" (topic)
	b	Way0	וַיֹּאמֶר					
	c	Ptcp	אֶל הָ עֹמְדִים [BNU/ACC?] לְ פָנָיו [ACV]					
	d	InfC	לֵ אמֹר					
	e	ZIm0	[ACV] הָסִירוּ הַ בְּגָדִים הַ צֹּאִים מֵ עָלָיו		PF/SF?	12	Command, Solution	"What did the angel say?" (topic)
	f	Way0	וַיֹּאמֶר אֵלָיו	Can "guilt" be inferred from the concepts of fire and filthiness?	P	13	Narration, Interpretation Clarification	"What does it mean?" (subtopic)
	g	ZIm0	רְאֵה					
	h	ZQt0	הֶעֱבַרְתִּי מֵ עָלֶיךָ עֲוֹנֶךָ [BNU/ACCi]					
	i	InfA	וְ הַלְבֵּשׁ אֹתְךָ מַחֲלָצוֹת [BNA]	Why InfA? Perhaps future tense.[9]	PF	14	Sequence	"What will happen next?" (subtopic)
3:5	a	Way0	וָ אֹמַר		PF	15	Narration, Solution?	"What did Zechariah say?" (topic)
	b	ZYq0	יָשִׂימוּ צָנִיף טָהוֹר [BNA] עַל רֹאשׁוֹ [ACV]		PF			
	c	Way0	וַ יָּשִׂימוּ הַ צָּנִיף הַ טָּהוֹר [ACV] עַל רֹאשׁוֹ [ACV]		PF	16	Narration	"What did the servants do?" (topic)
	d	Way0	וַ יַּלְבִּשֻׁהוּ בְּגָדִים [ACV/ACCt]		PF	17	Narration	
	e	Ptcp	וּ מַלְאַךְ יְהוָה [INA] עֹמֵד		PF	18	Circumstance	Feeder

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[9] Cf. Rogland (2016, 117).

		Clause type	Text	Comments on activation status	Focus-structure	Segment number and connectivity labels		(Sub)topic-constituting questions
3:6	a	WayX	וַיָּ֙עַד֙ מַלְאַ֣ךְ יְהוָ֔ה בִּ [ACV] יהוֹשֻׁ֖עַ [INA]		PF	19	Narration	"What did the angel say?" (topic)
	b	InfC	לֵ אמֹ֑ר					
3:7	a	xQtX	כֹּֽה אָמַ֞ר יְהוָ֣ה צְבָא֗וֹת [INA?]	"Yahweh of hosts" is perhaps not inactive. The formula is schematic.	SF?	20	Attribution	
	b	xYq0	אִם בִּ דְרָכַ֣י [BNU] תֵּלֵ֗ךְ		PrCS NF (completive focus)	21	Condition	
	c	WxY0	וְ אִם אֶת מִשְׁמַרְתִּ֣י [ACCi] תִשְׁמֹ֔ר	"My instructions" is parallel to "my paths".	NF (completive focus)	22	Condition	
	d	WXYq	וְ גַם אַתָּה֙ [ACV] תָּדִ֣ין אֶת בֵּיתִ֔י [ACC/BNA]		NF (completive focus)	23	Condition	
	e	WxY0	וְ גַם תִּשְׁמֹ֖ר אֶת חֲצֵרָ֑י [ACCi]		PF	24	Condition	
	f	WQt0	וְ נָתַתִּ֤י לְךָ֙ מַהְלְכִ֔ים [BNA?] בֵּ֥ין הָ עֹמְדִ֖ים הָ אֵֽלֶּה [INA]	Is "access" anchored to the concepts of temple and courtyard?	PF	25	Consequence	
3:8	a	ZIm0	שְׁמַֽע נָ֞א	Anchored to the subsequent relative clause. Restrictive relative clause	PF/SF?	26	Attention	Feeder
	b	Voct	יְהוֹשֻׁ֣עַ הַ כֹּהֵ֣ן הַ גָּד֗וֹל [INA?]					
	c	Defc	אַתָּה֙ [ACV] וְ רֵעֶ֙יךָ֙ [BNA]					
	d	Ptcp	הַ יֹּשְׁבִ֣ים לְ פָנֶ֔יךָ [ACV]					
	e	NmCl	כִּֽי אַנְשֵׁ֥י מוֹפֵ֖ת [BNU] הֵ֑מָּה [ACV]		NF	27	Reason, Clarification, Motivation	"Why should they listen carefully?" (topic)
	f	Ptcp	כִּֽי הִנְנִ֥י מֵבִ֛יא אֶת עַבְדִּ֖י צֶֽמַח [BNU]	Imminent future	PF	28	Cause for 32-33, Interpretation	"What will Yahweh do?" (topic)
3:9	a	CPen	כִּ֣י הִנֵּ֣ה הָ אֶ֗בֶן [BNU]	Restrictive relative clause	PrDP, topical PF?	29		Feeder
	b	xQt0	אֲשֶׁ֤ר נָתַ֙תִּי֙ לִ פְנֵ֣י יְהוֹשֻׁ֔עַ [ACV]					

		Clause type	Text	Comments on activation status	Focus-structure	Segment number and connectivity labels		(Sub)topic-constituting questions
	c	NmCl	עַל אֶבֶן אַחַת שִׁבְעָה [ACV] עֵינָיִם [BNU]				Background for 30, Evidence for 28 (29-31)	
	d	Ptcp	הִנְנִי מְפַתֵּחַ פִּתֻּחָהּ [BNU]	Imminent future	PF	30	Cause for 32-33, Interpretation	"What will Yahweh do?" (topic)
	e	MSyn	נְאֻם יְהוָה צְבָאוֹת [INA?]		SF?	31	Attribution	
	f	WQt0	וּמַשְׁתִּי אֶת עֲוֹן הָאָרֶץ הַהִיא בְּיוֹם אֶחָד [BNU]		PF	32	Effect (*Weqatal*)	"What will Yahweh do?" (topic)
3:10	a	Defc	בַּיּוֹם הַהוּא [ACV]		NF	33a	Cause	"What is the result?" (subtopic)
	b	MSyn	נְאֻם יְהוָה צְבָאוֹת []			34	Attribution	
	c	ZYq0	תִּקְרְאוּ	"Man" is generic = anyone	PF	33b		
	d	Ellp	אִישׁ [ACCi] לְרֵעֵהוּ [ACCi]					
	e	Defc	אֶל תַּחַת גֶּפֶן [BNU] וְאֶל תַּחַת תְּאֵנָה [ACCi]					

Fifth night vision (Zech. 4:1-14)								
4:1	a	WayX	וַיָּשָׁב הַמַּלְאָךְ [ACV]	"Man" is generic and accessible. Restrictive relative clause	PF	1	Narration	Feeder
	b	Ptcp	הַדֹּבֵר בִּי					
	c	Way0	וַיְעִירֵנִי כְּאִישׁ [ACCi]					
	d	xYq0	אֲשֶׁר יֵעוֹר מִשְּׁנָתוֹ [ACCi]					
4:2	a	Way0	וַיֹּאמֶר אֵלַי		NF	2	Narration Question	"What do you see?" (topic)
	b	Ptcp	מָה אַתָּה [ACV] רֹאֶה					
	c	Way0	וָיֹאמַר		PF/NF?	3	Answer	(topic)
	d	ZQt0	רָאִיתִי					

	Clause type	Text	Comments on activation status	Focus-structure	Segment number and connectivity labels	(Sub)topic-constituting questions
e	NmCl	וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ [BNU]				
f	NmCl	וְגֻלָּהּ [BNA] עַל רֹאשָׁהּ [ACCi]	"Head" can be inferred from the concept of "menorah"	PF Unmarked	4 Elaboration	"What is on the lamp?" (subtopic)
g	NmCl	וְשִׁבְעָה נֵרֹתֶיהָ [BNA] עָלֶיהָ		PF	5 Elaboration	
h	NmCl	שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת [BNA] לַנֵּרוֹת [ACV]		PF	6 Specification	"What do the lights look like?" (sub-subtopic)
i	NmCl	אֲשֶׁר עַל רֹאשָׁהּ [ACV/ACCi]				
4:3 a	NmCl	וּשְׁנַיִם זֵיתִים [BNA] עָלֶיהָ		PF	7 Elaboration	"What is next to the lamp?" (subtopic)
b	NmCl	אֶחָד [ACCi] מִימִין הַגֻּלָּה [ACV/ACC]	"Bowl" is definite and therefore active or accessible	PF	8 Specification	"Where are they located?" (sub-subtopic)
c	NmCl	וְאֶחָד [ACV] עַל שְׂמֹאלָהּ [ACCi]		PF	9 Specification	(sub-subtopic)
4:4 a	Way0	וָאַעַן		NF	10 Question	"What does it mean?" (explicit question, topic)
b	Way0	וָאֹמַר אֶל הַמַּלְאָךְ [ACCt]				
c	Ptcp	הַדֹּבֵר בִּי				
d	InfC	לֵאמֹר				
e	NmCl	מָה אֵלֶּה [ACV]				
f	Voct	אֲדֹנִי [ACV]				
4:5 a	WayX	וַיַּעַן הַמַּלְאָךְ [ACV]	Complement clause	NF	11 Question	"Don't you know?" (explicit question, topic)
b	Ptcp	הַדֹּבֵר בִּי				
c	Way0	וַיֹּאמֶר אֵלַי				
d	xQt0	הֲלוֹא יָדַעְתָּ				
e	NmCl	מָה הֵמָּה אֵלֶּה [ACV]				
f	Way0	וָאֹמַר		NF	12 Answer	Answer (topic)

		Clause type	Text	Comments on activation status	Focus-structure	Segment number and connectivity labels		(Sub)topic-constituting questions
	g	NmCl	לֹא					
	h	Voct	אֲדֹנִי [ACV]					
4:6	a	Way0	וַ יַּעַן		PF	13a	Attribution	Feeder
	b	Way0	וַ יֹּאמֶר אֵלַי					
	c	InfC	לֵ אמֹר					
	d	NmCl	זֶה [BNA] דְּבַר [] יְהוָֹה [] אֶל זְרֻבָּבֶל [BNU]	"This": pronoun and should be identifiable. However, it appears to be linked forward and is probably brand-new but anchored to the subsequent section.	SF	14	Attribution	Feeder
	e	InfC	לֵ אמֹר					
	f	NmCl	לֹא בְ חַיִל [BNU]		Fronted element?	15	Contrast, Antithesis	"What will guarantee success?" (topic)
	g	NmCl	וְ לֹא בְ כֹחַ [BNA]			16	Contrast, Antithesis	
	h	NmCl	כִּי אִם בְּ רוּחִי [BNA]			17	Manner (Instead), Climax	
	i	ZQtX	אָמַר יְהוָה צְבָאוֹת [ACV]					
4:7	a	NmCl	מִי אַתָּה [BNA]		NF	18	Illustration, Justification (18-19) Condition, Problem	"What about obstacles?" (topic)
	b	Voct	הַר הַ גָּדוֹל [BNA]					
	c	NmCl	לִ פְנֵי זְרֻבָּבֶל [ACV] לְ מִישֹׁר [BNA]		NF	19	Consequence, Solution	"obstacles will be removed" (topic)
	d	WQt0	וְ הוֹצִיא אֶת הָ אֶבֶן הָ רֹאשָׁה תְּשֻׁאוֹת [ACCi] [BNU]	"Stone" is definite but is new in this vision. The stone is probably culturally accessible.	PF	20	Sequence, Time, Solution	"What will happen then?" (subtopic)
	e	NmCl	חֵן [] חֵן [] לָהּ					
4:8	a	WayX	וַ יְהִי דְבַר יְהוָה אֵלַי [BNU?]		SF?	21	Attribution	
	b	InfC	לֵ אמֹר					

		Clause type	Text	Comments on activation status	Focus-structure	Segment number and connectivity labels		(Sub)topic-constituting questions
4:9	a	XQtl	יְדֵי זְרֻבָּבֶל [ACV?] יִסְּדוּ הַ בַּיִת הַ זֶּה [ACV/ACCi]	"This house": Linked to the concept of the stone.	NF	22	Comparison	"Who founded the temple?" (topic)
	b	WXYq	וְ יָדָיו [ACV] תְּבַצַּעְנָה		NF	23	Sequence, Motivation	"Who will finish it?" (topic)
	c	WQt0	וְ יָדַעְתָּ		PF	24	Result	"What is the result?" (subtopic)
	d	XQtl	כִּי יְהוָה צְבָאוֹת [ACV] שְׁלָחַנִי אֲלֵיכֶם		PF			
4:10	a	XQtl	כִּי מִי בַז לְ יוֹם קְטַנּוֹת [ACC]		PF	25	Concessive, Motivation (22)?	"What about the pessimists?" (topic)
	b	WQt0	וְ שָׂמְחוּ		PF	26	Outcome Result	"They will rejoice" (topic)
	c	WQt0	וְ רָאוּ אֶת הָ אֶבֶן הַ בְּדִיל [ACCi] בְּ יַד זְרֻבָּבֶל [ACCt]	The tin-stone" is culturally accessible or can be inferred from the concept of temple building.	PF	27	Sequence, Time, Cause	"When?" (subtopic)
	d	CPen	שִׁבְעָה אֵלֶּה [ACV?]	Active or situationally/textually accessible?	PrDP	13b	Answer?	"What does it mean?" (topic)
	e	NmCl	עֵינֵי יְהוָה [ACV] הֵמָּה [BNA]		NF			
	f	Ptcp	מְשׁוֹטְטִים בְּ כָל הָ אָרֶץ [BNU]		PF	28	Specification	"What is the function of Yahweh's eyes?" (subtopic)
4:11	a	Way0	וָ אַעַן		NF	29	Question a	"What do the golden pipes mean?" (topic)
	b	Way0	וָ אֹמַר אֵלָיו					
	c	NmCl	מַה שְׁנֵי הַ זֵּיתִים הָ אֵלֶּה [ACCt] עַל יְמִין הַ מְּנוֹרָה וְ עַל שְׂמאוֹלָהּ [ACCt] [ACV]					
4:12	a	Way0	וָ אַעַן שֵׁנִית		NF	30	Question a	

		Clause type	Text	Comments on activation status	Focus-structure	Segment number and connectivity labels		(Sub)topic-constituting questions
	b	Way0	וַיֹּ֤אמֶר אֵלַי֙	The olive trees are active but the branches are new to the discourse. Restrictive relative clauses				"What do the branches mean?" (explicit question, topic)
	c	NmCl	מַה־שְׁתֵּ֞י שִׁבֲּלֵ֣י הַזֵּיתִ֗ים [BNA]					
	d	NmCl	אֲשֶׁר֙ בְּיַ֗ד שְׁנֵ֣י צַנְתְּר֣וֹת הַזָּהָ֔ב					
	e	Ptcp	הַֽמְרִיקִ֥ים מֵֽעֲלֵיהֶ֖ם הַזָּהָֽב [BNA]					
4:13	a	Way0	וַיֹּ֤אמֶר אֵלַי֙		NF	31	Question b	"Don't you know?" (explicit question, topic)
	b	InfC	לֵאמֹ֔ר					
	c	xQt0	הֲל֥וֹא יָדַ֖עְתָּ					
	d	NmCl	מָה־אֵ֑לֶּה [ACV]					
	e	Way0	וָאֹמַ֖ר		NF	33	Answer b	"No" (explicit answer, topic)
	f	NmCl	לֹ֥א					
	g	Voct	אֲדֹנִֽי [ACV]					
4:14	a	Way0	וַיֹּ֕אמֶר		PF	34	Answer a	Explicit answer (topic)
	b	NmCl	אֵ֚לֶּה [ACV] שְׁנֵ֣י בְנֵֽי־הַיִּצְהָ֔ר [BNA]					
	c	Ptcp	הָעֹמְדִ֖ים עַל־אֲד֥וֹן כָּל־הָאָֽרֶץ [ACCi]	"The Lord of the whole earth/land" is semantically related to the the concept of God.	PF	35	Specification	"What do they do?" (subtopic)

Sixth night vision (Zech. 5:1-4)								
5:1	a	Way0	וָאָשׁ֕וּב		PF	1	Narration	Feeder
	b	Way0	וָאֶשָּׂ֣א עֵינַ֔י [ACCi]					
	c	Way0	וָאֶרְאֶ֑ה		PF	2	Narration	
	d	NmCl	וְהִנֵּ֖ה מְגִלָּ֥ה עָפָֽה [BNU]					

		Clause type	Text	Comments on activation status	Focus-structure	Segment number and connectivity labels		(Sub)topic-constituting questions
5:2	a	Way0	וַיֹּ֣אמֶר אֵלַ֔י		NF	3	Question	Explicit question (topic)
	b	Ptcp	מָ֥ה אַתָּ֖ה [ACV] רֹאֶ֑ה					
	c	Way0	וָאֹמַ֕ר		NF?	4	Answer	Answer (topic)
	d	Ptcp	אֲנִ֥י רֹאֶ֖ה [ACV] מְגִלָּ֥ה עָפָ֑ה [ACV]					
	e	NmCl	אָרְכָּהּ [BNA] עֶשְׂרִ֣ים [BNA] בָּ אַמָּ֔ה [ACCi]	"Cubit" is culturally accessible	SF?	5	Elaboration	"How big is it?" (subtopic)
	f	NmCl	וְרָחְבָּ֖הּ [BNA] עֶ֥שֶׂר בָּ אַמָּֽה [ACCi]		SF?	6	Elaboration	
5:3	a	Way0	וַיֹּ֖אמֶר אֵלָ֑י	Anchored to the subsequent relative clause Restrictive relative clause "The whole earth/land" is generic.	PF	7	Narration, Interpretation (7-14)	"What does the scroll mean?" (subtopic)
	b	NmCl	זֹאת֙ הָ אָלָ֔ה [ACV] [BNA]					
	c	Ptcp	הַ יּוֹצֵ֖את עַל פְּנֵ֣י כָל הָ אָ֑רֶץ [ACCi]					
	d	Defc	כִּֽי כָל [BNA]	What is "this" referring to? "Land" or "thief" or "curse"?	PrDP: Topical NF	8	Reason, Evidence?	"Why is the curse coming?" (sub-subtopic)
	e	Ptcp	הַ גֹּנֵ֗ב					
	f	xQt0	מִ זֶּ֛ה [ACV] כָּמֽוֹהָ נִקָּֽה					
	g	Defc	וְ כָל [BNA]		PrDP NF	9	Sequence, Reason, Evidence?	
	h	Ptcp	הַ נִּשְׁבָּ֗ע					
	i	xQt0	מִ זֶּ֛ה [ACV] כָּמֽוֹהָ נִקָּֽה					
5:4	a	ZQt0	הֽוֹצֵאתִ֗יהָ		PF	10	Specification	"Who sent the curse?" (sub-subtopic)
	b	MSyn	נְאֻם֙ יְהוָ֣ה צְבָא֔וֹת [INA]					
	c	WQt0	וּ בָ֙אָה֙ אֶל בֵּ֣ית הַ גַּנָּ֔ב וְ אֶל בֵּ֗ית [BNA]		PF	11	Sequence, Elaboration (of 7), Purpose of 10 (1-14)	"What is the curse going to do?" (sub-subtopic)
	d	Ptcp	הַ נִּשְׁבָּ֥ע בִּ שְׁמִ֖י לַ שָּׁ֑קֶר [BNA] [BNA]					

		Clause type	Text	Comments on activation status	Focus-structure	Segment number and connectivity labels	(Sub)topic-constituting questions
	e	WQt0	וְ לָנֶה֙ בְּ תָוֹךְ בֵּיתֹו֙ [ACCi]		PF	12	Sequence	
	f	WQt0	וְ כִלַּתּוּ		PF	13	Sequence	
	g	Ellp	וְ אֶת עֵצָיו [ACCi] וְ אֶת אֲבָנָיו [ACCi]		SF?	14	Elaboration, Clarification (Illustration)	

Seventh night vision (Zech. 5:5-11)							
5:5	a	WayX	וַ יֵּצֵא הַ מַּלְאָ֗ךְ [ACV]		PF	1	Narration	Feeder
	b	Ptcp	הַ דֹּבֵ֖ר בִּ֑י					
	c	Way0	וַ יֹּ֣אמֶר אֵלַ֔י		PF	2	Motivation / Exhortation	"What did the angel say?" (topic)
	d	ZIm0	שָׂ֥א נָ֖א עֵינֶ֑יךָ [ACCi]					
	e	WIm0	וּ רְאֵ֔ה					
	f	NmCl	מָ֖ה הַ יֹּוצֵ֥את הַ זֹּֽאת [ACCs]	"This" is situationally accessible	NF	3	Question	"What is coming?" (explicit question, topic), feeder
5:6	a	Way0	וָ אֹמַ֖ר		NF	4	Question	Explicit question (topic)
	b	NmCl	מַה הִ֑יא [ACV]					
	c	Way0	וַ יֹּ֕אמֶר	Restrictive relative clause	PF	5	Answer	Answer (topic)
	d	NmCl	זֹ֥את הָ אֵיפָה֙ [ACV] [BNA]					
	e	Ptcp	הַ יֹּוצֵ֔את					
	f	Way0	וַ יֹּ֕אמֶר		PF	6	Interpretation	"What does the basket mean?" (subtopic)
	g	NmCl	זֹ֥את עֵינָ֖ם [ACV] בְּ כָל הָ [BNA] אָ֑רֶץ [BNA]					
5:7	a	NmCl	וְ הִנֵּ֛ה		SF	7	Narration	"What happened" (feeder)
	b	Ptcp	כִּכַּ֥ר עֹפֶ֖רֶת נִשֵּׂ֑את [BNU]					

		Clause type	Text	Comments on activation status	Focus-structure	Segment number and	connectivity labels	(Sub)topic-constituting questions
	c	NmCl	וְ זֹאת֙ [ACCs] אִשָּׁ֣ה אַחַ֔ת [BNA]	"This" functions as a demonstrative adverb ("here/there")	SF	8	Narration	Feeder
	d	Ptcp	יוֹשֶׁ֖בֶת בְּ תוֹךְ הָ אֵיפָ֑ה [ACCt]					
5:8	a	Way0	וַ יֹּ֨אמֶר֙		PF	9	Interpretation, Justification	"What does the woman symbolize?" (topic)
	b	NmCl	זֹ֖את [ACV] הָ רִשְׁעָ֑ה [BNA]					
	c	Way0	וַ יַּשְׁלֵ֤ךְ אֹתָהּ֙ [ACV] אֶל תּ֣וֹךְ הָ אֵיפָ֔ה [ACV]		PF	10	Narration	"What did the angel do then?" (topic)
	d	Way0	וַ יַּשְׁלֵ֛ךְ אֶת אֶ֥בֶן הָ עֹפֶ֖רֶת [ACCi] אֶל פִּֽיהָ [ACCi]	"Lead stone" is semantically related to "lead disk" "Its opening" is a part of the basket.	PF	11	Narration	"What did the angel do then?" (topic)
5:9	a	Way0	וָ אֶשָּׂ֤א עֵינַי֙ [ACCi]		PF	12	Narration	Feeder
	b	Way0	וָ אֵ֔רֶא					
	c	Ptcp	וְ הִנֵּה֩ שְׁתַּ֨יִם נָשִׁ֜ים יוֹצְאוֹת֮ [BNA]		SF	13	Narration	Feeder
	d	NmCl	וְ ר֣וּחַ בְּ כַנְפֵיהֶ֒ם [ACCi] [BNA]	"Wind" is globally accessible	PF	14	Circumstance	"How did they move?" (topic)
	e	NmCl	וְ לָ הֵ֥נָּה [ACV] כְנָפַ֖יִם [ACV] כְּ כַנְפֵ֣י הַ חֲסִידָ֑ה [BNU]		PF	15	Elaboration, Specification	"How was their wings?" (subtopic)
	f	Way0	וַ תִּשֶּׂ֙אנָה֙ אֶת הָ אֵיפָ֔ה [INA] בֵּ֥ין הָ אָ֖רֶץ [ACCi] וּ בֵ֥ין הַ שָּׁמָֽיִם [ACCi]	"Earth" and "Heavens" are generic.	PF	16	Narration	"What did the women do?" (topic)
5:10	a	Way0	וָ אֹמַ֕ר אֶל הַ מַּלְאָ֖ךְ [INA]		NF	17	Question	"Where are they taking the basket?" (explicit question, subtopic)
	b	Ptcp	הַ דֹּבֵ֣ר בִּ֑י					
	c	Ptcp	אָ֛נָה הֵ֖מָּה [ACV] מֽוֹלִכ֥וֹת אֶת הָ אֵיפָֽה [ACV]					
5:11	a	Way0	וַ יֹּ֥אמֶר אֵלַ֖י		NF	18		

		Clause type	Text	Comments on activation status	Focus-structure	Segment number and connectivity labels	(Sub)topic-constituting questions
	b	InfC	לִ בְנוֹת לָהּ בַיִת [BNA] בְּ אֶרֶץ שִׁנְעָר [BNU]			Answer, Purpose (Means is presupposed) Means to 20	"Why were they moving her?" (subtopic)
	c	WQt0	וְ הוּכַן		PF	19 Time (20)	
	d	WQt0	וְ הִנִּיחָה שָׁם עַל מְכֻנָתָהּ [BNA]		PF	20 Purpose	

Eighth night vision (Zech. 6:1-8)							
6:1	a	Way0	וָ אָשֻׁב		PF	1 Narration	Feeder
	b	Way0	וָ אֶשָּׂא עֵינַי [ACCi]				
	c	Way0	וָ אֶרְאֶה				
	d	NmCl	וְ הִנֵּה	Why is "mountains" definite?	SF	2 Sequence	Feeder
	e	Ptcp	אַרְבַּע מַרְכָּבוֹת [BNU] יֹצְאוֹת מִ בֵּין שְׁנֵי הֶ הָרִים [BNA]				
	f	NmCl	וְ הֶ הָרִים [ACV] הָרֵי נְחֹשֶׁת [BNA]		PF	3 Specification	"How was the mountains like?" (topic)
6:2	a	NmCl	בַּ מֶּרְכָּבָה הָ רִאשֹׁנָה [ACCi] סוּסִים אֲדֻמִּים [BNA]	"The first chariot" is accesseble as part of "chariots".	PF	4 Elaboration (Member)	"What color had the horses of the first chariot?" (topic)
	b	NmCl	וּ בַ מֶּרְכָּבָה הַ שֵּׁנִית [ACCi] סוּסִים שְׁחֹרִים [BNA]		PF	5 Elaboration (- Member)	(topic)
6:3	a	NmCl	וּ בַ מֶּרְכָּבָה הַ שְּׁלִשִׁית [ACCi] סוּסִים לְבָנִים [BNA]		PF	6 Elaboration (Member)	(topic)
	b	NmCl	וּ בַ מֶּרְכָּבָה הָ רְבִעִית [ACCi] סוּסִים בְּרֻדִּים [BNA]		PF	7 Elaboration (Member)	(topic)

		Clause type	Text	Comments on activation status	Focus-structure	Segment number and connectivity labels	(Sub)topic-constituting questions
	c		אֲמֻצִּים [ACV]	Does "strong" belong to a different segment?	PF	8	Elaboration (Set)?	(topic)
6:4	a	Way0	וָאַ֫עַן		NF	9	Question	Explicit question (topic)
	b	Way0	וָאֹמַ֖ר אֶל הַ מַּלְאָ֑ךְ [INA]					
	c	Ptcp	הַ דֹּבֵ֥ר בִּ֖י					
	d	NmCl	מָה אֵ֖לֶּה [ACV]					
	e	Voct	אֲדֹנִֽי [ACV]					
6:5	a	WayX	וַ יַּ֣עַן הַ מַּלְאָ֔ךְ [ACV]		NF	10	Answer, Interpretation	Answer (topic)
	b	Way0	וַ יֹּ֥אמֶר אֵלָ֑י					
	c	Ptcp	אֵ֗לֶּה [ACV] אַרְבַּע֙ רֻח֣וֹת הַ שָּׁמַ֔יִם יוֹצְא֑וֹת [BNA]					
	d	InfC	מֵ הִתְיַצֵּ֖ב עַל אֲד֥וֹן כָּל הָ אָֽרֶץ [ACCi]	"The lord of all the earth" is culturally/textually accessible.	PF	11	Time (Relative)	"When are they leaving?" (subtopic)
6:6	a	NmCl	אֲשֶׁר בָּ֗הּ הַ סּוּסִ֣ים הַ שְּׁחֹרִ֔ים [ACV/ACCt] [INA/ACCt]		PrDP? PF	12	Elaboration of "going out" (10)	"Where are the chariots going?" (topic)
	b	Ptcp	יֹֽצְאִים֙ אֶל אֶ֣רֶץ צָפ֔וֹן [BNU]					
	c	WXQt	וְ הַ לְּבָנִ֖ים יָצְא֣וּ אֶל אַחֲרֵיהֶ֑ם [INA/ACCt] [ACV]		PrCS: topical	13	Sequence	
	d	WXQt	וְ הַ בְּרֻדִּ֔ים יָצְא֖וּ אֶל אֶ֥רֶץ הַ תֵּימָֽן [INA/ACCt] [BNU]		PrCS: topical	14	Sequence	
6:7	a	WXQt	וְ הָ אֲמֻצִּ֣ים יָצְא֗וּ [ACV]		PrCS: topical	15	Sequence, Time?, Result?	"What did the horses do?" (topic)
	b	Way0	וַ יְבַקְשׁוּ֙		PF	16	Narration, Reason?	
	c	InfC	לָ לֶ֙כֶת֙					

		Clause type	Text	Comments on activation status	Focus-structure	Segment number and connectivity labels		(Sub)topic-constituting questions
	d	InfC	לְ הִתְהַלֵּךְ בָּ אָרֶץ [ACCi/BNA]	"earth/land" may be inferred from the notion of the land of the north and the south.	PF	17	Purpose	"for what purpose" (subtopic)
	e	Way0	וַ יֹּאמֶר		PF	18	Narration	
	f	ZIm0	לְכוּ					
	g	ZIm0	הִתְהַלְּכוּ בָ אָרֶץ [ACV]					
	h	Way0	וַ תִּתְהַלַּכְנָה בָּ אָרֶץ [ACV]		PF	19	Narration	
6:8	a	Way0	וַ יַּזְעֵק אֹתִי [ACV]		PF	20	Narration	
	b	Way0	וַ יְדַבֵּר אֵלַי					
	c	InfC	לֵ אמֹר					
	d	ZIm0	רְאֵה	"Spirit" is anchored to "me".	PrDP: Reactivation of topic	21	Effect?	"What did the angel yell?" (topic)
	e	Ptcp	הַ יּוֹצְאִים אֶל אֶרֶץ צָפוֹן [INA]					
	f	ZQt0	הֵנִיחוּ אֶת רוּחִי בְּ אֶרֶץ [BNA] צָפוֹן [ACV]					

Final oracle (Zech. 6:9-15)

		Clause type	Text	Comments on activation status	Focus-structure	Segment number and connectivity labels		(Sub)topic-constituting questions
6:9	a	WayX	וַ יְהִי דְבַר יְהוָה [BNA?] אֵלַי		PF	1	Attribution	Feeder
	b	InfC	לֵ אמֹר					
6:10	a	InfA	לָקוֹחַ מֵ אֵת הַ גּוֹלָה מֵ [BNU] חֶלְדַּי [BNA] וּ מֵ אֵת טוֹבִיָּה [BNA] וּ מֵ אֵת יְדַעְיָה [BNA]		PF	2	Time Sequence	"What did Yahweh say?" (topic)
	b	WQtX	וּ בָאתָ אַתָּה בַּ יּוֹם הַ הוּא [ACV] [BNA]		PF	3	Time Sequence	

		Clause type	Text	Comments on activation status	Focus-structure	Segment number and connectivity labels		(Sub)topic-constituting questions
	c	WQt0	וּ בָאתָ בֵּית יֹאשִׁיָּה בֶן צְפַנְיָה [BNU]		PF	4	Time Sequence	
	d	xQt0	אֲשֶׁר בָּאוּ מִ בָּבֶל [BNA]	"Babel" is anchored to "exiles".	PF	5	Elaboration	"Where did the men come from?" (subtopic)
6:11	a	WQt0	וּ לָקַחְתָּ כֶסֶף [BNA] וְ זָהָב [BNA]		PF	6	Time Sequence	"What should Zechariah do with the gold and silver?" (subtopic)
	b	WQt0	וְ עָשִׂיתָ עֲטָרוֹת [BNA]		PF	7	Time Sequence	
	c	WQt0	וְ שַׂמְתָּ בְּ רֹאשׁ יְהוֹשֻׁעַ בֶּן יְהוֹצָדָק הַ כֹּהֵן הַ גָּדוֹל [BNU]		PF	8	Time Sequence	
6:12	a	WQt0	וְ אָמַרְתָּ אֵלָיו [ACV]		PF	9	Time Sequence	"What should Zechariah say?" (subtopic)
	b	InfC	לֵ אמֹר					
	c	xQtX	כֹּה אָמַר יְהוָה צְבָאוֹת [INA]					
	d	InfC	לֵ אמֹר					
	e	NmCl	הִנֵּה אִישׁ [BNU]		SF	10	Attention	Feeder
	f	NmCl	צֶמַח שְׁמוֹ [BNA] [ACCi]		Fronted element NF	11	Specification	"What is his name?" (topic)
	g	WxY0	וּ מִ תַּחְתָּיו [ACCi?] יִצְמָח		NF	12	Reason	"Why is Ṣemaḥ his name?" (subtopic)
	h	WQt0	וּ בָנָה אֶת הֵיכַל יְהוָה [BNA]		PF	13	Sequence	"What is he going to do?" (topic)
6:13	a	WXYq	וְ הוּא [ACV] יִבְנֶה אֶת הֵיכַל יְהוָה [ACV]		NF	14	Attention	
	b	WXYq	וְ הוּא [ACV] יִשָּׂא הוֹד [BNA]		Marked subject + brand-new referent. SF?	15	Attention?	

		Clause type	Text	Comments on activation status	Focus-structure	Segment number and connectivity labels		(Sub)topic-constituting questions
	c	WQt0	וְ יָשַׁב		PF	16	Sequence, Circumstance, Explanation?	
	d	WQt0	וּ מָשַׁל עַל כִּסְאוֹ [BNA]					
	e	WQt0	וְ הָיָה כֹהֵן [ACV] עַל כִּסְאוֹ [BNA]		PF	17	Sequence, Circumstance, Explanation?	
	f	WXYq	וַ עֲצַת שָׁלוֹם [BNU] תִּהְיֶה בֵּין שְׁנֵיהֶם [ACCi]	"Those two": Can it be inferred from the concepts of priest and throne?	NF	18	Outcome (Concessive in 37-38 is presumed)	"What is the relationship between the two roles?" (subtopic)
6:14	a	WXYq	וְ הָ עֲטָרֹת [INA] תִּהְיֶה לְ חֵלֶם וּ לְ טוֹבִיָּה [INA] וְ לִ ידַעְיָה [INA] וּ לְ חֵן בֶּן צְפַנְיָה [INA] לְ זִכָּרוֹן בְּ הֵיכַל [BNA] יְהוָה [ACCt]		NF: Topical	19	Time Sequence	"What happened to the crown?" (topic)
6:15	a	WXYq	וּ רְחוֹקִים יָבֹאוּ		NF	20	Sequence	Feeder
	b	WQt0	וּ בָנוּ בְּ הֵיכַל יְהוָה [ACV]		PF	21	Purpose	"What will they do?" (topic)
	c	WQt0	וִ ידַעְתֶּם		PF	22	Result	"What will be the result?" (subtopic)
	d	XQtl	כִּי יְהוָה צְבָאוֹת [ACV?] שְׁלָחַנִי אֲלֵיכֶם					
	e	WQt0	וְ הָיָה		PF	23	Condition	"What is the condition of the promise?" (subtopic)
	f	xYq0	אִם שָׁמוֹעַ תִּשְׁמְעוּן בְּ קוֹל יְהוָה אֱלֹהֵיכֶם [ACCi/BNA]					