

The general critical outlook on chapter 9-14, however, has not been as unified nor as conservative. Because Matthew 27:9 states that what appears to be a quotation of Zech. 11:12-13 came from Jeremiah, one of the firmest positions of scholarship in the 19th century was that Zechariah 9-14 came from before the exile, even as early as the 8th century BC! By the middle of this century, however, that opinion had shifted by 500 years to put this passage in the post-exilic or even Maccabean periods, 4th and 3rd centuries BC. Reasons behind this shift and the division of material are these three: 1) they convey a different feeling or mood than chapters 1-8 (for example, the early chapters are hopeful, concerned with the new temple; but 9-14 are pessimistic, concerned with attack and warfare; the temple is not mentioned); 2) 9:13 mentions Greece (Javan) as the dominant power which could only be true after Alexander's time and defeat of Persia in 332 BC--Persia was the dominant power in the time of Zech. 1:1, 7 and 7:1; 3) Chapter 13 has a negative view of prophecy and chapter 14 contains apocalyptic imagery which is late (intertestamental). Also, Zechariah is not mentioned in chapters 9-14 and the frequent first person of 1-8 is rare.

In response to these assertions, note that the first assumes that chapters 9-14 were written at the same time as 1-8. We do not know that this was true. It is often suggested that Zechariah was a young man when he began his ministry in 520 BC and that chapters 9-14 come from a much later time when the changing political situation and his own growth would have changed his outlook.

The second point fails to note that Greece is only one of several nations or city-states mentioned in chapter 9. Zechariah may have heard of the Greek rebellion against Persia in Ionia and the subsequent battles of Marathon and Salamis (490 and 480 BC respectively) and see the Greeks as a rising world power. He mentions them here as a fading one to be conquered by Israel at the end of the age. Third, chapter 13 is not anti-prophecy; it recognizes that a time will come when prophecy will be superfluous, done away with by the Lord. The suggestion that chapter 14 contains apocalyptic imagery and must, therefore, be very late is a subjective argument. Its underlying assumption is that since apocalyptic writings flourished during the intertestamental period any text with apocalyptic themes or ideas must be also late...and this is an unproved assumption.

There are, moreover, matters of style and content which link the two halves of the book together. Careful study of Zechariah will make these obvious to the reader. Zechariah cannot be forced into two originally independent parts--it was probably written at two widely separated times, with Zechariah the author as its title proclaims, and edited by him before his death. Zechariah is mostly prose with a few sections of poetry (9:1-11:3, 7-17; 13:7-9).

In outline, Zechariah looks like this:

very simply:

- I. Prophecies with Date formulae 1-8
- II. Prophecies without Date formulae 9-14

although this is probably better:

- I. Prologue 1:1-6
- II. Visions of the Rebuilding of Zion 1:7-6:15
- III. Lessons of History 7:1-8:23
- IV. Further Messianic Implications 9-14

Zechariah has a similar structure to that of Isaiah in its threefold division and emphasis on the various prophetic expressions.