

ZECHARIAH AS 'AUTHOR'

In addition to the prophetic book which bears his name, the following ancient biblical compositions also bear ascriptions to Zechariah:

Ps 111 (= MT 112):1 (R, T).¹ R has ἀλληλουιά της επιστροφης Αγγαιου και Ζαχαριου; T ἀλληλουιά Ζαχαριου.

Ps 137 (= MT 138):1 (A, T, Freer Codex).² A and Freer Ms. have τῷ Δαυεὶδ Ζαχαριου; T τῷ Δαυεὶδ Ζαχαριας.

Ps 138 (= MT 139):1 (A, T).³ A and T have τῷ Δαδ ψαλμος Ζαχαριου εν τη διασπορα.

Ps 145 (= MT 146):1 (A, B, S, T, Freer Codex).⁴ All of these final psalms read Ἀλληλουιά· Ἀγγαίου καὶ Ζαχαρίου, with slight spelling variants.

Ps 146 (= MT 147):1 (A, B, S, T, Freer Codex).⁵

Ps 147:1 (= MT 147:12) (A, B, S, T).⁶

Ps 148:1 (A, B, S, T).⁷

Ps 149:1 (R).⁸ Ἀλληλουιά Αγγαιου και Ζαχαριου.

Sigla:

A = Codex Alexandrinus

B = Codex Vaticanus

Freer Codex (Rahlfs 1219)

R = Psalterium Graeco-Latinum Veronense

S = Codex Sinaiticus

T = Psalterium Turicense

Note also Odai 9:68-79 Προσευχή Ζαχαριου 'Prayer of Zechariah' (= Lk 1:68-79).

Origen (d. ca. 250?) in his Greek commentary *ad* Eph 4:27 quotes from '(a writing) attributed to Zechariah the father of John' (κατὰ γὰρ τὸν πατέρα Ἰωάννου Ζαχαρίαν).⁹

The Latin translation of his commentary to Matt 23:35 may also allude to this same work

Jerome seems to connect the murdered Zechariah of Matt 23:35 with an apocryphon that he authored that allegedly predicted the advent of the messiah¹⁰

The canon catalogue of uncertain date known as the *Stichometry of Nicephorus*¹¹ places '(a book) of Zechariah, the father of John' (Ζαχαρίου πατρὸς Ἰωάννου) among its list of 'Old Testament

¹ Henry Barclay Swete, ed., *The Old Testament in Greek According to the Septuagint* (2d ed.; 3 vols.; Cambridge: The University Press, 1895-99), 2:368.

² *Ibid.*, 2:400.

³ *Ibid.*, 2:401.

⁴ *Ibid.*, 2:410.

⁵ *Ibid.*, 2:411.

⁶ *Ibid.*, 2:412.

⁷ *Ibid.*, 2:412.

⁸ *Ibid.*, 2:413.

⁹ J. A. F. Gregg, "The Commentary of Origen upon the Epistle to the Ephesians: Part III," *Journal of Theological Studies* 3 (1901-02): 554-76, at 554. The quotation reads: ἐπὶ τὰ κλίματα τῆς ψυχῆς ἐπισκηνῶι ὁ Σατανᾶς 'Satan overshadows the *klimata* (rungs? degrees? regions?) of the soul.' Note Montague Rhodes James, *The Lost Apocrypha of the Old Testament: Their Titles and Fragments* (London: Society for the Promotion of Christian Knowledge, 1920), 75.

¹⁰ See James, *Lost Apocrypha*, 75-76; Albert-Marie Denis, *Introduction à la littérature religieuse judéo-hellénistique* (2 vols.; Turnhout: Brepols, 2000), 2:1270-71.

apocrypha' between suspect works attributed to Zephaniah and to 'Baruch, Habakkuk, Ezekiel, and Daniel.' It reportedly contained '500 *stichoi*,' a length comparable to those it attributes to extant works like the apocryphal additions to Esther (350 *stichoi*) or Susanna (500 *stichoi*).

The seventh-century (?) *Catalogue of the Sixty Canonical Books*¹² pronounces a so-called 'Apocalypse of Zechariah' (Ζαχαρίου ἀποκάλυψις) to be 'apocryphal.' It is not necessarily identical with the previous apocryphon. It occurs in the chronologically arranged list between the equally apocryphal 'Apocalypses' of Zephaniah and Ezra, thus suggesting that this 'Zechariah' should be identified with the early Second Temple era prophet.¹³

Berendts published a Slavonic work which he argued was a later translation of this lost apocalypse.¹⁴

A Georgian *Apocalypse of Zechariah, Simon, and James* which derives from a lost Greek text has recently come to light.¹⁵

According to *b. Meg.* 3a, Haggai, Zechariah, and Malachi dictate the Targum of the Prophets to Jonathan b. Uzziel.

Some sources attribute certain halakhic traditions to prophetic revelations received and transmitted orally by Haggai, Zechariah, and Malachi: מפי שמועה אמרו מפי חגי זכריה ומלאכי 'they said it based on a tradition received from Haggai, Zechariah, and Malachi.' See, e.g., *y. Naz.* 7.2, 56c; *b. Roš. Haš.* 19b; *Naz.* 53a; *Hul.* 137b; *Bek.* 58a. On this phenomenon see especially the essay by E. E. Urbach, "Halakhah u-nevu'ah," *Tarbiz* 18 (1947): 1ff. See also *b. Qidd.* 43a, where Shammai appeals to a tradition in the name of 'Haggai the prophet,' perhaps an ellipsis for the longer list of names above. Zechariah collaborates with 'Shimor the Levite' (and others) in the production of a copper tablet detailing the hiding places of the Temple vessels; see *Massekhet Kelim* §2 (*apud* Jellinek, *BHM* 2:88-91).

Justin Martyr, *1 Apol.* 52.10-12 cites a passage allegedly from 'the prophet Zechariah' which is not contained in the various forms of the biblical book which bears his name: 'Regarding what the Jewish peoples are going to say and do when they see him coming in glory was prophesied by the prophet Zechariah. It is articulated thusly: "I will command the four winds to gather the dispersed children. I will command the north wind to carry (them), and the south wind not to blow against (them). A great lamentation will then be in Jerusalem: not a lamentation with mouths or with lips, but rather a lamentation of the heart. They will not rip their garments, but instead their mind. They will lament tribe by tribe, and then *they will see the one whom they stabbed* (John 19:37; cf. Rev 1:7) and they will say, Why, O Lord, did you make us wander from Your path? The glory which our ancestors praised has become an embarrassment for us!"'

For discussion of this fragment, see the analyses supplied by Zahn, *Geschichte*, 1:532-33; Alfred Resch, ed., *Agapha: Aussercanonische Schriftfragmente* (Leipzig: J. C. Hinrichs, 1906), 334-35; Denis, *Introduction*, 2:1269-70.

A *kitāb Zakarīyā* is mentioned by Maqdisī (*K. al-bad' wa'l-ta'rīkh* [ed. Huart], 2:208) with regard to the eschatological advent of Gog and Magog.

¹¹ See Theodor Zahn, *Geschichte des neutestamentlichen Kanons* (2 vols.; Erlangen & Leipzig: A. Deichert, 1888-92), 2/1:295-301.

¹² See Zahn, *Geschichte*, 2/1:289-93.

¹³ For a discussion of this apocalypse, see especially James, *Lost Apocrypha*, 74-77.

¹⁴ A. Berendts, *Studien über Zacharias-Apokryphen und Zacharias-Legenden* (Leipzig: A. Deichert, 1895), whose contents are summarized by James, *Lost Apocrypha*, 76-77. Note also A. Berendts, *Die handschriftliche Überlieferung der Zacharias- und Johannes-Apokryphen* (Leipzig: J. C. Hinrichs, 1904).

¹⁵ Stéphane Verhelst, "L'Apocalypse de Zacharie, Siméon et Jacques," *Revue biblique* 105 (1998): 81-104; Denis, *Introduction*, 2:1270-71.