

**RHETORICAL CRITICISM AND ZECHARIAH:  
ANALYSIS OF A METHODOLOGY FOR DETERMINING CHIASTIC  
STRUCTURES IN BIBLICAL HEBREW TEXTS**

**BY**

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## TABLE OF CONTENTS

ACKNOWLEDGMENTS .....	iv
LIST OF ABBREVIATIONS .....	viii
ABSTRACT .....	x
INTRODUCTION .....	1
Chapter	
1. CHIASMUS IN BIBLICAL HEBREW: IN SEARCH OF A RELIABLE METHODOLOGY .....	3
1.1 Chiasmus: Definition and Patterns .....	6
1.2 A Survey of Studies in Chiastic Structures .....	11
1.3 A Critique of Butterworth’s Methodology .....	18
1.4 Literary Intention: Implications for Rhetorical Studies .....	23
1.5 A New Methodology for Determining Chiastic Structures .....	29
2. A CRITIQUE OF PROPOSED CHIASMS IN ZECHARIAH .....	31
2.1 Analysis of Proposed Chiastic Structures in Zechariah .....	33
2.1.1 <i>Zechariah 1:1-6</i> .....	33
2.1.2 <i>Zechariah 1:7-17</i> .....	37
2.1.3 <i>Zechariah 2:1-4 [Eng. 1:18-21]</i> .....	42
2.1.4 <i>Zechariah 2:5-9 [Eng. 2:1-5]</i> .....	46
2.1.5 <i>Zechariah 2:10-17 [Eng. 2:6-13]</i> .....	47
2.1.6 <i>Zechariah 2:5-17 [Eng. 2:1-13]</i> .....	48
2.1.7 <i>Zechariah 3:1-10</i> .....	49
2.1.8 <i>Zechariah 4:1-6aa, 6ab-10aa, 10ab-14</i> .....	50
2.1.9 <i>Zechariah 5:1-4</i> .....	51
2.1.10 <i>Zechariah 5:5-11</i> .....	51
2.1.11 <i>Zechariah 6:1-8</i> .....	53
2.1.12 <i>Zechariah 6:9-15</i> .....	54
2.1.13 <i>Zechariah 7-8</i> .....	56
2.1.14 <i>Zechariah 9:1-8</i> .....	61

2.1.15	<i>Zechariah 9:9-17</i>	62
2.1.16	<i>Zechariah 10:1-11:3</i>	63
2.1.17	<i>Zechariah 11:4-17 + 13:7-9</i>	65
2.1.18	<i>Zechariah 12:1-13:6</i>	68
2.1.19	<i>Zechariah 14</i>	70
2.2	Summary	74
3.	<b>FURTHER EXAMPLES OF CHIASMUS IN ZECHARIAH</b>	76
3.1	Chiastic Structures in Zechariah	79
3.1.1	<i>Zechariah 1:2</i>	79
3.1.2	<i>Zechariah 1:3</i>	82
3.1.3	<i>Zechariah 8:3</i>	85
3.1.4	<i>Zechariah 8:6</i>	85
3.1.5	<i>Zechariah 9:14a and 9:14b</i>	86
3.1.6	<i>Zechariah 10:6a</i>	90
3.1.7	<i>Zechariah 10:11b</i>	91
3.1.8	<i>Zechariah 10:12a</i>	92
3.1.9	<i>Zechariah 13:9b</i>	93
3.2	Summary	94
4.	<b>CONCLUSIONS</b>	96
4.1	Application of the Methodology: Psalm 117	96
4.2	Summary and Possibilities for Further Research	105
	<b>BIBLIOGRAPHY</b>	108

## LIST OF TABLES

### Table

1. Lexical Repetitions in Psalm 117 .....	99
2. Semantic Pairs in Psalm 117 .....	101
3. Gender Identification of Words in Psalm 117 .....	103

## LIST OF ABBREVIATIONS

AB	Anchor Bible
ABD	D.N. Freedman, ed. <i>Anchor Bible Dictionary</i> . 6 Vols. New York: Doubleday, 1992.
AJSL	<i>American Journal of Semitic Languages and Literatures</i>
ATR	<i>Anglican Theological Review</i>
BASOR	<i>Bulletin of the American Society of Oriental Research</i>
BDB	F. Brown, S. R. Driver, and C. A. Briggs. <i>Hebrew and English Lexicon of the Old Testament</i> . Reprint. Oxford: Clarendon Press, 1959.
BHS	K. Elliger and W. Rudolph, eds. <i>Biblia Hebraica Stuttgartensia</i> . Stuttgart: Deutsche Bibelgesellschaft, 1967/77.
<i>Bib</i>	<i>Biblica</i>
BT	<i>Bible Translator</i>
CBQ	<i>Catholic Biblical Quarterly</i>
<i>ExpT</i>	<i>Expository Times</i>
Gibson	J.C.L. Gibson. <i>Davidson's Introductory Hebrew Grammar—Syntax</i> . 4th Edition. Edinburgh: T & T Clark, 1994.
GKC	E. Kautzsch, ed. <i>Gesenius' Hebrew Grammar</i> . Translated by A. E. Cowley. 2nd Edition. Oxford: Clarendon, 1910.
HALOT	Ludwig Koehler and Walter Baumgartner, eds. <i>The Hebrew and Aramaic Lexicon of the Old Testament</i> . 3 Vols. Trans. by M. E. G. Richardson. Leiden: E.J. Brill, 1994-1996.
<i>HeyJ</i>	<i>Heythrop Journal</i>
HTR	<i>Harvard Theological Review</i>
HUCA	<i>Hebrew Union College Annual</i>
IB	<i>Interpreter's Bible</i>
IBHS	B. Waltke, and M. O'Conner. <i>An Introduction to Biblical Hebrew Syntax</i> . Winona Lake, IN: Eisenbrauns, 1990.

ICC	International Critical Commentary
<i>IBDSup</i>	<i>Interpreter's Dictionary of the Bible: Supplementary Volume</i>
IF	Introductory Formula
<i>Int</i>	<i>Interpretation</i>
<i>ISBE</i>	G.E. Bromiley, ed. <i>International Standard Bible Encyclopedia</i> . Revised Edition. 4 vols. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1979-1988.
ITC	International Theological Commentary
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JBQ</i>	<i>Jewish Bible Quarterly</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JQR</i>	<i>Jewish Quarterly Review</i>
<i>JR</i>	<i>Journal of Religion</i>
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
JSOTSup	JSOT Supplement Series
LXX	The Septuagint
Ms, Mss	Manuscript, Manuscripts
MT	The Masoretic Text
SBL	Society of Biblical Literature
SBLDS	Society of Biblical Literature, Dissertation Series
SBLSP	Society of Biblical Literature Seminar Papers
SDO	Sign of the Direct Object (סֵד)
TOTC	Tyndale Old Testament Commentaries
<i>UF</i>	<i>Ugarit-Forschungen</i>
<i>VT</i>	<i>Vetus Testamentum</i>
VTSup	Supplements to <i>VT</i>
Williams	R. J. Williams. <i>Hebrew Syntax: An Outline</i> . 2nd Edition. Toronto: University of Toronto Press, 1976.
WBC	Word Biblical Commentary
ZAW	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>

## ABSTRACT

The goal of this thesis is to demonstrate the need for a modified methodology for determining chiastic structures in biblical Hebrew texts. A brief survey of critical studies that investigate the presence of chiastic structures in various biblical passages shows both the lack of a uniform method and the often arbitrary selection and application of criteria by which these structures are analyzed. The majority of studies have proceeded on the basis of word repetitions alone, a criteria which has proved inadequate as the sole means of identifying chiasmus. An examination of Mike Butterworth's recent monograph, *Structure and the Book of Zechariah* (JSOTSup 130; Sheffield: Sheffield Academic Press, 1992), which serves as the main stimulus for the present study, aptly illustrates the present need for a modified approach. That a satisfactory methodology for determining chiastic structures does not yet exist is demonstrated: (1) by the suspect nature of Butterworth's proposed chiastic structures in the book of Zechariah; and (2) the identification of several chiasms in Zechariah which Butterworth's methodology does not identify. On the basis of this analysis the foundation for a new methodology with stricter methodological guidelines will be proposed.

## INTRODUCTION

In the three decades following James Muilenburg's Presidential Address at the 1968 annual meeting of the Society for Biblical Literature, where he presented a paper entitled, "Form Criticism and Beyond,"<sup>1</sup> there have been a variety of studies in the *relatively* new field of rhetorical criticism.<sup>2</sup> While acknowledging form criticism's positive contribution to biblical studies, Muilenburg lamented what he called, "its inadequacies, its occasional exaggerations, and especially its tendency to be too exclusive in its application of the method."<sup>3</sup> This led to his proposal of a related field of study which "endeavored to venture beyond the confines of form criticism into an inquiry into other literary features which are all too frequently ignored today."<sup>4</sup> This address proved to be something of a catalyst, resulting in a new impetus in biblical criticism to emphasize the literary techniques and final form of biblical texts.<sup>5</sup> Thirty years later, Muilenburg's

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<sup>1</sup> James Muilenburg, "Form Criticism and Beyond," *JBL* 88 (March, 1969): 1-18.

<sup>2</sup> 'Relatively' new since some features which are considered to be the sole domain of rhetorical criticism, such as chiasmus, have been noted for some time by biblical scholars, just not under the specific guise of rhetorical criticism. For instance, Nils Lund comments that as early as 1792, J.A. Bengel, in *Gnomon Novi Testamenti* (published at Tübingen), identified chiasms in several New Testament passages and made reference to their structure for the purpose of interpretation (Nils Lund, "The Presence of Chiasmus in the Old Testament," *AJSL* 46 [1930]: 104).

<sup>3</sup> Muilenburg, "Form Criticism and Beyond," 4.

<sup>4</sup> *Ibid.*

<sup>5</sup> This is not to say that Muilenburg's proposals were accepted uncritically. In fact, the need for various correctives and further clarifications produced a number of articles and essays by various authors as rhetorical criticism took on a life of its own. See for example David Greenwood, "Rhetorical Criticism and Formgeschichte: Some Methodological Considerations," *JBL* 89 (1970): 418-426; Richard J. Clifford,

vision for something beyond form criticism has resulted in an assorted collection of methodologies, criteria, and observations concerning texts and their structure. This often convoluted pluralism is seen perhaps most pointedly in that area of rhetorical study concerned with chiasmus.

The goal of this study is to analyze methodologies for determining chiastic structures in Biblical Hebrew texts, with particular focus on Mike Butterworth's book, *Structure and the Book of Zechariah*,<sup>6</sup> in hopes of proposing a modified methodology based on stricter criteria.<sup>7</sup> Chapter 1 will: (1) define the term chiasmus, (2) briefly survey studies in chiastic structures, (3) provide an overview of Butterworth's criteria and methodology for determining chiastic structures, (4) briefly discuss 'literary intention' and its relevance to rhetorical studies, and (5) propose a modified methodology. Chapter 2 will examine thoroughly each of Butterworth's proposed chiasms in the book of Zechariah, further commenting on both the application of his methodology and the results of his analysis. Chapter 3 will examine chiasms in the book of Zechariah which Butterworth's methodology did not identify. Chapter 4 will demonstrate the application of the modified methodology, and offer some direction for further studies.

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"Rhetorical Criticism in the Exegesis of Hebrew Poetry," in *SBLSP 1980*, edited by P.J. Achtemeier (Chico, California: Scholars Press, 1980), 17-28; Wilhelm Wuellner, "Where is Rhetorical Criticism Taking Us?" *CBQ* 49 (1987): 448-463.

<sup>6</sup> Mike Butterworth, *Structure and the Book Zechariah*, JSOTSup, edited by David J. A. Clines and Philip R. Davies, no. 130 (Sheffield: Sheffield Academic Press, 1992).

<sup>7</sup> It should be stated here that there is a noticeable lack of critical reviews on Butterworth's work in Zechariah, and that the small number of reviews available are noticeably uncritical (see the few referred to on page 5n8). This is disturbing given that Butterworth provides one of the first major critical discussions in the study of chiastic structures. The absence of thorough reviews only serves to perpetuate the ungainly state of many fields in rhetorical critical studies.

## CHAPTER 1

### CHIASMUS IN BIBLICAL HEBREW: IN SEARCH OF A RELIABLE METHODOLOGY

The presence of chiasmus<sup>1</sup> in biblical texts has been a growing topic of interest in numerous books and articles written throughout the past century, particularly since the early 1940's when Nils Lund finally published his *magnum opus*, a book entitled *Chiasmus in the New Testament*.<sup>2</sup> In fact, it would not be much of an exaggeration to suggest that the study of chiasmus has been one of the dominating factors in the modern rhetorical study of ancient writings in general.<sup>3</sup> However, in biblical studies, Lund's work sparked such a kaleidoscopic deluge of proposals and counter-proposals postulating chiastic structures in various biblical texts, with almost as many suggested methodologies

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<sup>1</sup> It appears that there is no clear decision among scholars whether to employ the antiquated term *chiasmus/chiasmi* or the more streamlined term *chiasm/chiasms*. Both are used in the present study in the following manner: *chiasmus* to refer to the phenomenon of these structures in general; *chiasm* to refer to specific examples in a given text. Note also that there will be a distinction between structures that contain readily apparent chiastic patterns and those that are finally labeled chiasms (see further below).

<sup>2</sup> Nils Wilhelm Lund, *Chiasmus in the New Testament: A Study in Formgeschichte* (North Carolina: University of North Carolina Press, 1942). All references in the present study are to the more recent reprinted edition entitled, *Chiasmus in the New Testament: A Study in the Form and Function of Chiastic Structures* (Peabody, Massachusetts: Hendrickson Publishers, 1992; hereafter *Chiasmus in the New Testament*). I say *finally published* because there was a seven year gap between Lund's submission of his dissertation to the Divinity School of the University of Chicago on July 12, 1934 (from which the original book was eventually published), and the oral examination on December 6, 1941. For further details surrounding both its writing and Lund's life in general, see David M. Scholer and Klyne R. Snodgrass, preface to *Chiasmus in the New Testament*.

<sup>3</sup> Although almost two decades old, John Welch's position regarding the significance of such studies remains tenable: "Without overstating its importance, it can now be said that one of the most salient developments in the study of ancient literature over the past few decades is the growing awareness of the

for determining their presence, that now there is hardly a book in the whole of the Bible within which some chiasmic structure has not been identified as a controlling feature.<sup>4</sup> This presents a serious problem for the critic who, while acknowledging the value of these types of structural studies, doubts very much that scholars were attempting to propound the now seemingly existent phenomenon of chiasmus as the governing structural element in most (if not all) biblical texts. As is the case with most newly discovered tools of biblical criticism, the over-application of methodologies for determining chiasmic structures has resulted in some questionable procedures whereby texts are manipulated in order to make them conform to desired patterns. This abuse has necessitated the call for stricter methodological guidelines and more responsible handling of biblical texts.<sup>5</sup>

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presence of chiasmus in the composition of ancient writings" (John W. Welch, introduction to *Chiasmus In Antiquity*, edited by John W. Welch [Hildesheim: Gerstenberg, 1981], 9).

<sup>4</sup> E.g., the debate between Jonathan Magonet and Pierre Auffret concerning the chiasmic structure of Exodus 6:2-8. See Pierre Auffret, "The Literary Structure of Exodus 6.2-8," *JSOT* 27 (1983): 46-54; id., "Remarks on J. Magonet's Interpretation of Exodus 6.2-8," *JSOT* 27 (1983): 69-71; Jonathan Magonet, "The Rhetoric of God: Exodus 6.2-8," *JSOT* 27 (1983): 56-67; id., "A Response to 'The Literary Structure of Exodus 6.2-8' by Pierre Auffret," *JSOT* 27 (1983): 73-74. Numerous other examples will be referred to throughout the course of this study.

<sup>5</sup> Thus, more conscientious evaluations are needed in the same critical vein as that of J.A. Emerton's examination of challenges to source-critical theories concerning the flood narratives, challenges several of which are carried out on the basis of proposed chiasmic structures. In his conclusions to a two-part article Emerton writes, "While chiasmus undoubtedly appears from time to time in the Hebrew Bible, not all the examples that have been alleged stand up to detailed examination. It would help the progress of Old Testament study if those who believe that they have found instances were to be self-critical and strict in their methods and to subject their theories to rigorous testing before seeking to publish them" (J.A. Emerton, "An Examination of Some Attempts to Defend the Unity of the Flood Narrative in Genesis: Part II," *VT* 38 [January, 1988]: 20-21). Note that the recognition here of his astute observations regarding chiasmic structures does not imply agreement with his convictions concerning source theories pertaining to the flood narrative. On the contrary, his position might well have benefited from the wider application of the quotation above taken from his own article.

In recognition of the need for both a timely critique and the outlining of a clear, uniform, and reliable methodology, Mike Butterworth wrote *Structure and the Book of Zechariah*.<sup>6</sup> While it is true that in the introduction to the book he expresses a desire to examine the general structural features of Zechariah,<sup>7</sup> it quickly becomes apparent that his chief concern is the presence of chiasmus as a controlling factor of that structure.<sup>8</sup> Throughout the course of his study, Butterworth focuses mainly on chiasmus as a rhetorical device and its contribution to the understanding of a given passage. He devotes the first chapter of his book to establishing a stricter set of criteria intended to tighten the methodology for determining (chiastic) structures in biblical texts.<sup>9</sup> He simultaneously issues cautions against many previously formulated methodologies, underlining the logical gaps in their criteria and continual abuses in their application.<sup>10</sup> After outlining his own revised methodology, he then proceeds to test it on the book of Zechariah.<sup>11</sup> And

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<sup>6</sup> Butterworth writes, "The main stimulus for it [Butterworth's book] has come from the many scholars who have noted regular structures in Old Testament passages. These range from a single verse (or less) to a whole book (or more). Many of these are stimulating and seem to throw new light upon the meaning of a passage. Most of them, however, it seems to me, are not put forward with sufficient skepticism" (Butterworth, 16). Although this remark is in reference to rhetorical studies in general, and not specifically chiastic structures, the point is the same.

<sup>7</sup> Ibid., 13.

<sup>8</sup> A point noted by several reviewers of his book, e.g., Michael H. Floyd, In *ReISRev* 20 (October, 1994): 317; Rex Mason, In *ExpT* 20 (May, 1993): 246-247; Raymond F. Person, In *JBL* 113 (Spring, 1994): 133. Later in his conclusions Butterworth places far too great an emphasis on verbal repetitions to be concerned with all structural features in general (Ibid., 20ff and 59-61 respectively). This is demonstrated early in his second chapter where he shifts from a discussion of rhetorical studies in general to examining chiastic structures in particular for the duration of the chapter. These points will be expanded upon further in the discussion of Butterworth's methodology below.

<sup>9</sup> Ibid., 18-61.

<sup>10</sup> Ibid., 30-52.

<sup>11</sup> See the discussion below for a more in-depth discussion of Butterworth's methodology.

yet despite making an important contribution to critical studies, most especially in his conflagrative evaluation of less than reliable methods, Butterworth's own methodology is not without its inadequacies. Hence, the need for the present analysis and the proposal of a modified methodology for determining chiasmic structures in biblical texts.

Since the main focus of this study is to demonstrate the need for a modified methodology, apart from offering several examples for guidance it will not be necessary to initiate a full-blown test. Such an undertaking is for another study altogether. The purpose here is to provide sufficient evidence to build a case against the accuracy of methodologies presently used, specifically Butterworth's methodology. Only then can the modified methodology, which will be outlined later in this chapter and receive limited testing in Chapter 4, be justified in receiving further attention. Before discussing this modified methodology, however, several preliminary issues must first be addressed.

### 1.1 Chiasmus: Definition and Patterns

Simply defined, chiasmus is the reversal of elements in otherwise parallel phrases.<sup>12</sup> Based on the actual physical form of the Greek letter  $\chi$  (*chi*), chiasmus takes its name from the latinizing of  $\chi\lambda\alpha\sigma\mu\acute{o}\varsigma$ , which means, "*placing crosswise, diagonal arrangement,*" especially of four elements of a well-balanced sentence so that the "1st

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<sup>12</sup> Though not strictly a *tight* or *compact* construction, as some definitions would lead one to believe, e.g., chiasmus as "Figure *consistant* dans un croisement des termes" (italics mine) (Henri Morier, ed., *Dictionnaire de Poétique et de Rhétorique* [Paris: Presses Universitaires de France, 1961], s.v. "Chiasme"). However, it is probably correct to say that any meaningful chiasmic structure will result in a fairly well-defined literary unit overall. Cf. also the article in H.L. Yelland, S.C. Jones, and K.S.W. Easton, *A Handbook of Literary Terms* (New York: Philosophical Library, 1950), s.v. "Chiasmus."

corresponds with the 4th, and the 2nd with the 3rd.”<sup>13</sup> Chiasmus is most recognizable in the simple repetition and reversal of specific words, but can occur on any level of a text (and even several levels at once), e.g., phonological, lexical, morphological, grammatical, syntactical, semantic, thematic, etc.<sup>14</sup> The most basic, compact, chiastic arrangement is two sets of parallel elements, which would result in what has been labeled an ab//ba pattern.<sup>15</sup> A clear biblical example of a chiasm on the lexical level occurs in Gen. 9:6a (abc//cba pattern):

a	שֶׁשָׁפַךְ	The one who sheds
b	דָּמַי	the blood
c	אִישׁ אִישׁ	of a human,
c <sup>1</sup>	אִישׁ אִישׁ	by a human
b <sup>1</sup>	דָּמָו	his blood
a <sup>1</sup>	שֶׁשָׁפַךְ	will be shed.

Luis Alonso-Schökel argues that chiasms are normally used in this type of restricted space, with the repeated elements being found near one another.<sup>16</sup> Still, his observations notwithstanding, others have postulated that many chiasms also occur in texts as macro-structural features, controlling elements in larger textual units.<sup>17</sup> It is probably no surprise

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<sup>13</sup> LSJ 1991b.

<sup>14</sup> Alex Preminger and T.V.F. Brogan, eds., *The New Princeton Encyclopedia of Poetry and Poetics* (Princeton, New Jersey: Princeton University Press, 1993), s.v. “Chiasmus.” One must also be careful not to overlook the presence of possible word pairs (e.g., day/night, heaven/earth, silver/gold, etc.). See Perry B. Yoder, “A-B Pairs and Oral Composition in Hebrew Poetry,” *VT* 21 (1971): 470-489.

<sup>15</sup> Strictly ab//b<sup>1</sup>a<sup>1</sup> pattern. The use of superscript numerals as parallel indicators within chiastic structures will normally be limited to specific examples, and not employed (but implied) in the course of discussing various patterns, unless deemed necessary for the purpose of clarity.

<sup>16</sup> Luis Alonso-Schökel, *A Manual of Hebrew Poetics*, *Subsidia Biblica* 11 (Roma: Editrice Pontificio Istituto Biblico, 1988), 79.

<sup>17</sup> E.g., J. de Waard, “The Chiastic Structure of Amos V 1-17,” *VT* 27 (1977): 170-177. Strictly, this should be labeled a *concentric* structure with the pattern abcdedcba (see below for clarification of this distinction). Note Butterworth’s critique of de Waard’s conclusions in Butterworth, 33-39.

that these larger structures are often very difficult to identify, and their structural coherence is usually more susceptible to closer scrutiny than are smaller chiasms.

Wilfred G. E. Watson has probably done the most to classify the different types of chiasmus, and not surprisingly Butterworth relies heavily on much of Watson's earlier material for his own classification system.<sup>18</sup> The following brief classification of chiastic patterns is based mostly on Watson's latest book-length publication concerning Hebrew poetic structures entitled *Traditional Techniques in Classical Hebrew Verse*.<sup>19</sup> According to Watson, the four basic forms of chiasmus are as follows: (1) mirror/pure chiasmus (ab//ba, abc//cba) where each element in the structure is repeated exactly (e.g., as in Gen. 9:6 above); (2) complete chiasmus, where each element has a corresponding element (as in mirror chiasmus, though not by means of word repetition); (3) split-member chiasmus (a-bc//bc-a, ab-c//c-ab, ab-cd//cd-ab); and (4) partial chiasmus (abc//cb, ab-c//ba-c, a-bc//a-cb).<sup>20</sup> Other types of chiasmus in Watson's list include: (5) skewed chiasmus, "a chiasmus which, after the midpoint, begins its way back, only to plunge forward briefly once more, and then, in the last line, offers a set of simultaneous balances

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<sup>18</sup> Butterworth, 27-29. Cf. Wilfred G. E. Watson, "Chiastic Patterns in Biblical Hebrew Texts," in Welch, *Chiasmus in Antiquity*, 118-168; id., *Classical Hebrew Poetry: A Guide to Its Techniques*, JSOTSup, edited by David J. A. Clines and Philip R. Davies, no. 26 (Sheffield: JSOT Press, 1984) (hereafter Watson, *Classical Hebrew Poetry*). See also Watson's article "The Pivot Pattern in Hebrew, Ugaritic and Akkadian Poetry," *ZAW* 88 (1976): 239-272.

<sup>19</sup> Wilfred G. E. Watson, *Traditional Technique in Classical Hebrew Verse*, JSOTSup, edited by David J. A. Clines and Philip R. Davies, no. 170 (Sheffield: Sheffield Academic Press, 1994), 336ff (hereafter Watson, *Traditional Techniques*).

<sup>20</sup> Watson also lists the pattern abc//ba as partial chiasmus, but see below regarding the distinction between chiastic and concentric structures.

in several media which psychologically brings us all the way home;”<sup>21</sup> (6) assonantal chiasmus, including texts which combine chiasmus and assonance as well as texts with a chiastic pattern of root consonants; (7) semi-sonant chiasmus, involving a semantic pair (similar meaning) and a sonant pair (similar sound); and (8) gender chiasmus, involves matching nouns and gender. Additional chiastic patterns will be mentioned only to the degree in which they are relevant to the discussion.<sup>22</sup>

The term ‘chiasmus’ is usually restricted to variations of the pattern ab//ba, although many scholars tend not to make a distinction between this traditional definition of chiastic structure and the closely related concentric structure (e.g., after the pattern abcba).<sup>23</sup> Strictly speaking, each element in a *chiastic* structure must have a corresponding parallel element (e.g., ab//ba, abc//cba, etc.). In a *concentric* structure there is a central element that stands alone (e.g., abcba, abcdcba, etc.).<sup>24</sup> To distinguish more fully, in some contexts a chiastic structure may serve merely to define the parameters of a sense unit without special emphasis on any particular elements as over the others, such as the middle elements, whereas a concentric structure tends usually to

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<sup>21</sup> W. L. Holladay, “The Recovery of Poetic Passages of Jeremiah,” *JBL* 85 (1966): 432-433. Watson quotes this passage in his description of the skewed chiasmus.

<sup>22</sup> For patterns related to chiasmus see Watson, *Traditional Technique*, 353ff.

<sup>23</sup> E.g., Jack R. Lundbom, *Jeremiah: A Study in Ancient Hebrew Rhetoric*, SBLDS, no. 18 (Missoula, Montana: SBLSP, 1975), 17 (I became aware of the second edition too late to change the citations from Lundbom’s material. Both the first and second editions, however, are listed in the bibliography). P.A. Smith makes a notable distinction between these two terms in his study of Trito-Isaiah to the extent that, while he finds chiasmus plays little part in the structure of Isaiah 56-66, he believes concentric structures play a major role (P.A. Smith, *Rhetoric and Redaction in Trito-Isaiah: The Structure, Growth and Authorship of Isaiah 56-66*, VTSup, no. 62 [Leiden: E.J. Brill, 1995], 19).

<sup>24</sup> Note how this differs from the partial chiasmus: in concentric patterns there is a central element, while in partial chiasmus there is a *missing* element.

draw the reader's attention toward the center to focus on the middle component of the unit. These distinctions in emphasis are not hard and fast rules, and there is some crossing over between the two structures. Due to their obviously close relationship, this study will analyze concentric as well as chiasmic structures, though always differentiating between them in the course of the discussion.

Despite its elevated status at present, chiasmus is not a recent discovery of literary criticism, nor is it a purely biblical phenomenon; on the contrary, it was a noted rhetorical device of many classical authors.<sup>25</sup> It is not clear to what extent, if any, chiasmus in Biblical Hebrew was influenced by its use in classical rhetoric (or vice versa); however, the presence of chiasmus in several other ancient languages and literatures may suggest a source other than classical Greek, or at least in conjunction with it.<sup>26</sup> Then again, it is entirely possible that chiasmus is a natural feature of language in general, and that its presence in one language need not be accounted for by its presence in another. The scope of the present study does not allow for any investigation into the possibility of the adoption of chiasmus as a structural feature by Hebrew writers, nor should one necessarily regard any such relationship as a controlling factor in the use of chiasmic

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<sup>25</sup> In classical rhetoric chiasmus experienced a much more defined usage. It consisted of a sentence with two main and two subordinate clauses, where each of the subordinate clauses could refer to either of the main clauses, resulting in several possible arrangements without altering the meaning of the sentence (see Hermogenes, *Peri heuseōn*, 4.3). This strict usage is not a defining factor in the analysis of chiasmic structures in Biblical Hebrew texts.

<sup>26</sup> E.g., all the essays in John W. Welch, ed., *Chiasmus in Antiquity* (Hildesheim: Gerstenburg, 1981) (topics include chiasmus in Talmudic-Aggadic Narrative, Aramaic Contracts and Letters, Hebrew Biblical Narrative, Sumero-Akkadian, Biblical Hebrew Poetry, Ancient Greek and Latin Literatures, New Testament, and Ugaritic); Wilfred G.E. Watson, "Chiasmus in Ugaritic and Akkadian," in Watson, *Classical Hebrew Poetry*, 202; id., "Strophic Chiasmus in Ugaritic Poetry," in Watson, *Traditional Techniques*, 313-328.

structures in Hebrew writings. A ‘borrowed’ rhetorical structure will likely adapt itself to the demands of the language and culture in which it is employed, necessitating the isolated investigation into the use of the structure in that language (see further Section 1.4 below).

## 1.2 A Survey of Studies in Chiastic Structures

Although recently chiasmus has received heightened recognition in biblical criticism in general, there is yet to appear a definitive work on its presence in ancient Hebrew. As mentioned previously, the study of chiasmus as a structural feature in biblical texts was thrust into the mainstream of biblical criticism primarily through the work of Nils Lund. While he himself noted even earlier (less in-depth) studies of chiasmus,<sup>27</sup> Lund produced one of the first major contributions to this field.<sup>28</sup> He outlined seven tentative laws governing chiastic structures, most of which now are either better described as optional features—they are present only in select examples, and therefore are not *laws* governing the phenomenon of chiasmus in general—or else are so

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<sup>27</sup> E.g., J.A. Bengel, *Gnomon Novi Testamenti* (Tübingen: 1742). Cf. also John Jebb who, writing concerning Hebrew verse structure, extended the work of Robert Lowth concerning style and structure (esp. parallelism). He writes, “There are stanzas so constructed, that, whatever be the number of lines, the first shall be parallel with the last; the second with the penultimate; and so throughout, in an order that looks inward, or, to borrow a military phrase, from flanks to centre. This may be called introverted parallelism” (John Jebb, *Sacred Literature* [London: T. Cadwell and W. Davies, 1820], 53).

<sup>28</sup> Lund, *Chiasmus in the New Testament*. Prior to its completion, Lund published several articles dealing with some of his initial observations: “The Presence of Chiasmus in the Old Testament,” *AJSL* 46 (1930): 104-126; “The Presence of Chiasmus in the New Testament,” *JR* 10 (1930): 74-93; “The Influence of Chiasmus Upon the Structure of the Gospels,” *ATR* 13 (1931): 27-48; “The Influence of Chiasmus Upon the Structure of the Gospel According to Matthew,” *ATR* 13 (1931): 405-433; “The Literary Structure of Paul’s Hymn to Love,” *JBL* 50 (1931): 266-276; “Chiasmus in the Psalms,” *AJSL* 49 (1933): 281-312; (with H.W. Walker) “The Literary Structure of the Book of Habakkuk,” *JBL* 53 (1934): 355-370.

obvious that there is little need of reproducing them here in full.<sup>29</sup> In his book and several other articles exploring chiasmus, Lund outlined both small and large scale chiasmic structures (technically micro and macro) throughout both the Old and New Testaments, though primarily the New Testament. The greatest criticisms of Lund's work are his frequent excesses in manipulating texts to fit into his patterns, excesses which have continued in the work of many who followed in his footsteps.<sup>30</sup>

Several decades after the publication of Lund's research, James Muilenburg indirectly furthered the study of chiasmic structures through the impetus he gave to rhetorical studies in general. Some of his early studies discussed the importance of repetition and parallelism in Hebrew literature, with a focus on poetic texts in particular.<sup>31</sup> He later described the two main concerns of the rhetorical critic as: (1) defining the limits of the literary unit, and (2) recognizing the structure of the literary unit.<sup>32</sup> Although Muilenburg himself did not state as much, the study of various structural devices

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<sup>29</sup> Briefly, the seven *laws* can be summarized as follows: (1) the center is always the turning point; (2) sometimes a shift occurs at the center where an antithetic idea is introduced, after which the original trend is resumed; (3) sometimes identical ideas occur at the center and at the extremes; (4) sometimes the center of one chiasmic structure reoccurs at the extremes of a related chiasmic structure (where two are employed in close proximity); (5) there is a tendency for certain terms to gravitate toward the center (e.g., divine names in the Psalms); (6) larger units are frequently introduced and concluded by frame-passages; and (7) there is frequently a mixture of chiasmic and alternating lines within one and the same unit (in Watson's terms this would be a split-member chiasm, e.g., a-bc/bc-a). See Lund, *Chiasmus in the New Testament*, 40-41, for fuller details.

<sup>30</sup> Note such a critique by David M. Scholer, Klyne R. Snodgrass, and Paul W. Brandel in the preface to the 1992 reprint of *Chiasmus in the New Testament*, xiv-xv.

<sup>31</sup> E.g. James Muilenburg, "The Literary Character of Isaiah 34," *JBL* 59 (1940): 339-365; id., "A Study in Hebrew Rhetoric: Repetition and Style," in *Congress Volume: Copenhagen 1953*, VTSup, edited by G.W. Anderson et al, no. 1 (Leiden: E.J. Brill, 1953), 97-111.

<sup>32</sup> Muilenburg, "Form Criticism and Beyond," 8-10. A good example of his understanding of the role of rhetorical critic is found in his analysis of the particle 'ִּ, in "The Linguistic and Rhetorical Usages of the Particle 'ִּ in the Old Testament," *HUCA* 32 (1961): 135-160.

(including chiasmus) is integral to both concerns since they assist both in defining and in forming the structure of the literary unit.<sup>33</sup> Muilenburg's work sparked several *Festschriften* published in his honor, many of which include essays identifying and analyzing chiasms that occurred in various biblical texts.<sup>34</sup> Muilenburg's work was no doubt influential in the appearance of many other collections concerning rhetorical criticism as well.<sup>35</sup>

Several commentators eventually attempted to incorporate the analysis of chiasmic features into the study of entire biblical books. This featured the study of both macro-structural and micro-structural chiasmic patterns. In his 1973 dissertation, *Jeremiah: A Study in Ancient Hebrew Rhetoric*,<sup>36</sup> Jack R. Lundbom argued that inclusio and chiasmus are important as controlling features of structure in the book of Jeremiah.<sup>37</sup> Believing that "structure is a key to meaning and interpretation,"<sup>38</sup> he directed his study of chiasmus at three structural levels: (a) the sub-poem level, (b) the poem (or speech) level, and (c)

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<sup>33</sup> Muilenburg observes a chiasmic structure in Judges 5:19-21 (*Ibid.*, 11).

<sup>34</sup> E.g., Isaac M. Kikawada, "The Shape of Genesis 11:1-9," in *Rhetorical Criticism: Essays in Honor of James Muilenburg*, edited by Jared J. Jackson and Martin Kessler (Pittsburg, Pennsylvania: The Pickwick Press, 1974), 18-32.

<sup>35</sup> E.g., David A. Clines, David M. Gunn, and Alan J. Hauser, eds., *Art and Meaning: Rhetoric in Biblical Literature*, JSOTSup 19 (Sheffield: JSOT Press, 1982), where Muilenburg's work is often mentioned. Many of the essays in this collection deal with chiasmic structures.

<sup>36</sup> Later published in the SBL Dissertation Series (see above page 9n23). Lundbom's rhetorical work in Jeremiah continued for decades afterwards, much of which still relied on this earlier analysis. See for example Jack R. Lundbom, "Rhetorical Structures in Jeremiah 1," *ZAW* 103 (1991): 193-210.

<sup>37</sup> Lundbom, 16ff. Relying primarily on the classical definition, Martin Kessler describes inclusio as a rhetorical structure "which calls for verbal identity [i.e. lexical repetition] . . . at the extremities of a literary unit" (Martin Kessler, "Inclusio in the Hebrew Bible," *Semitics* 6 [1978]: 48). Kessler notes that although in classical rhetoric this usually indicated the repetition of a single keyword, examples from the Hebrew Bible include the repetition of entire lines (e.g. Psalm 8:2 and 8:10) (Kessler, 45).

the larger book of Jeremiah.<sup>39</sup> In keeping with a common pattern in most structural studies, Lundbom required that at least some key words be present before a chiasmus is proposed,<sup>40</sup> acknowledging within the parameters of this requirement the legitimacy of such categories as chiasmus of speaker.<sup>41</sup> William L. Holladay also conducted rhetorical studies in the book of Jeremiah, proposing various poetic structures, chiasmus being among them.<sup>42</sup> Interestingly, Lundbom and Holladay crossed paths in the analysis of chiastic structures outside the book of Jeremiah as well.<sup>43</sup>

Chiasmus is now of such ranking that it warrants its own chapter in books dealing with the full scope of biblical poetry. For example, F. I. Andersen devoted an entire chapter to the study of chiastic sentences in his book *The Sentence in Biblical Hebrew*.<sup>44</sup> As the title suggests, his interests were mainly in how chiasmus worked at the sentence-level, but this did not prevent him from making observations which are relevant to the study of chiasmus in general. One of his most important observations was the presence

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<sup>38</sup> Lundbom, 114.

<sup>39</sup> Lundbom, 18.

<sup>40</sup> Lundbom, 61.

<sup>41</sup> Lundbom, 61-62. This structure is supposedly controlled by the chiastic arrangement of speakers with no regard for other content. There is some debate over the legitimacy of many examples, however, especially where the name of the speaker is not actually repeated but implied through the verb.

<sup>42</sup> Most notably his book, *The Architecture of Jeremiah 1-20* (London: Associated University Press, 1976). He also conducted focused research on the problems in deciding between prose and poetry in Jeremiah. See Holladay, "The Recovery of Poetic Passages of Jeremiah."

<sup>43</sup> E.g., in the book of Hosea, which for Holladay preceded his work in Jeremiah, and for Lundbom followed his major research of Jeremiah. See William L. Holladay, "Chiasmus, The Key to Hosea XII 3-6," *VT* 16 (January, 1966): 53-64; Jack R. Lundbom, "Poetic Structure and Prophetic Rhetoric in Hosea," *VT* 29 (1979): 300-308.

of chiasmus in both prose and poetry.<sup>45</sup> Although this was by no means a new discovery, it is common for many structural type studies to focus solely on poetic texts, no doubt because they are often considered to be more 'structured' or 'planned'. Andersen categorized many of the types of chiasmus noted by Watson (see above). Another noteworthy observation was his determination that chiastic structures can often function as the nucleus of a sentence which involves other components, and thus can be modified or governed as a whole by other elements within the wider sentence structure.<sup>46</sup> W. G. E. Watson has already been noted as another scholar who devoted significant space to discussion and classification of chiasmus. While he extended this field of study greatly through comparative linguistics (mostly Ugaritic), it is unfortunate that his analysis did not progress significantly from his first major publication in Hebrew poetics to his latest, almost a decade later.<sup>47</sup>

Many independent articles and shorter studies concerning proposed chiastic structures in numerous biblical passages have also been written. Anthony R. Ceresko has written several papers both identifying chiastic units and commenting on the function of

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<sup>44</sup> F. I. Andersen, *The Sentence in Biblical Hebrew*, *Janua Linguarum/Series Practica*, no. 231 (The Hague: Moulton & Co. N.U., Publishers, 1974), 119-140.

<sup>45</sup> Andersen, 122-123.

<sup>46</sup> Andersen, 139.

<sup>47</sup> This is readily apparent in a brief comparison of the section on chiasmus in chapter eight on 'verse-patterns' in *Classical Hebrew Poetry* (1984), with chapter seven on 'chiasmus' in *Traditional Techniques* (1994).

chiasmus in general, especially in poetry.<sup>48</sup> His work is valuable in providing several lists of possible chiasmic structures, but is lacking in thorough critical analysis of how each chiasm works and complements the structure of the wider literary unit. Not surprisingly, the Psalms have received particular emphasis in numerous chiasmic studies. Robert L. Alden published a series of three articles dealing with the entire Psalter.<sup>49</sup> Relying to some extent upon previous works written on individual psalms, Alden brings together many important studies while also identifying many of his own patterns. The greatest shortcoming of this work is that Alden often relies too heavily upon the subjective labeling of various elements within many of his proposed chiasmic structures in order to produce corresponding pairs.<sup>50</sup> Several of his examples are also better designated as

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<sup>48</sup> Anthony R. Ceresko, "The A:B::B:A Word Pattern in Hebrew and Northwest Semitic, with Special Reference to the Book of Job," *UF* (1975): 73-88; id., "The Chiasmic Word Pattern in Hebrew," *CBQ* 38 (1976): 303-311; id., "The Function of Chiasmus in Hebrew Poetry," *CBQ* 40 (1978): 1-10.

<sup>49</sup> Robert L. Alden, "Chiasmic Psalms: A Study in the Mechanics of Semitic Poetry in Psalms 1-50," *JETS* 17 (1974): 11-28; id., "Chiasmic Psalms (II): A Study in the Mechanics of Semitic Poetry in Psalms 51-100," *JETS* 19 (1976): 191-200; id., "Chiasmic Psalms (III): A Study in the Mechanics of Semitic Poetry in Psalms 101-150," *JETS* 21 (September, 1978): 199-210.

<sup>50</sup> E.g., in his analysis of Psalm 1, Alden suggests the following outline (see "Psalms 1-50," 14):

1	A <sup>1</sup>	The blessed man stands not with the wicked
2	A <sup>2</sup>	The blessed man chooses God's law
3	B	Green tree illustrates righteous man
4	B	Brown chaff illustrates wicked man
5	A <sup>1</sup>	The wicked man stands not with the righteous
6	A <sup>2</sup>	God chooses the righteous man

The main difficulty with this outline is the final line of the psalm, וַיִּבְרַךְ ה' אֶת-צְדִיק וַיִּסְרֹף ה' אֶת-רָשָׁע, for which Alden apparently gives no account. Such a statement clearly corresponds with the ideas expressed in vv. 1, 4, and 5, yet Alden has labeled the whole of v. 6 'God chooses the righteous man'. There is no element in v. 2 (with which v. 6 is paired) corresponding with this line. Alden further complicates this in his explanation by drawing lexical parallels between vv. 1 and 6 such as צְדִיק and רָשָׁע (Ibid.).

examples of inclusio rather than chiasmus.<sup>51</sup> Other notable studies proposing chiastic structure within various Psalms have also been written by John S. Kselman,<sup>52</sup> Jonathan Magonet,<sup>53</sup> and David Noel Freedman.<sup>54</sup> Once again, it should be noted that these essays and articles represent almost as many separate methodologies as there are individual papers. This is not to suggest that there is a total lack of corresponding elements, simply that nothing of a uniform approach is evident.

In a sense, the path was paved for a work which would undertake a strong critique of the state of structural studies. Mike Butterworth wrote his monograph, *Structure and the Book of Zechariah*, in a dual attempt both to analyze the structure of Zechariah and to outline a satisfactory methodology.<sup>55</sup> It was well-received even by those who had become “allergic” to such structurally-based studies.<sup>56</sup> Still, it was not without its shortcomings. Raymond F. Person suggested that the strength of Butterworth’s analysis lay primarily in his critique of previous works concerning the structure of biblical texts rather than in any

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<sup>51</sup> E.g., his analysis of Ps. 105 where he offers the following breakdown: (A) 1-11 Thank the LORD for remembering his covenant with Abraham; (B) Review of the Exodus; (A<sup>1</sup>) Praise the Lord for remembering his holy word to Abraham (Alden, “Psalms 101-150,” 201).

<sup>52</sup> J. S. Kselman, “Psalm 72: Some Observations on Structure,” *BASOR*, no. 220 (1975): 77-81.

<sup>53</sup> Jonathan Magonet, “Some Concentric Structures in the Psalms,” *HeyJ* 23 (1982): 365-376. As is obvious by the title, Magonet is concerned with concentric structures, but the relevance of these structures to the present study has already been discussed.

<sup>54</sup> David Noel Freedman and C. Franke Hyland, “Psalm 29: A Structural Analysis,” *HTR* 66 (1973): 237-256.

<sup>55</sup> In his introduction Butterworth remarks, “The task I have undertaken is to elucidate the structure of the book of Zechariah, but in order to do this, a satisfactory method must be found. It seems to me that there is no ready-made, proven method in use in biblical scholarship” (Butterworth, 13).

<sup>56</sup> Mason, 246.

contribution to Zechariah studies.<sup>57</sup> Michael H. Floyd made the astute critique that Butterworth's analysis appeared to assume chiasmus to be the underlying basis for structure in literature in general.

Although there is yet to appear any exhaustive work on chiasmus, various studies incorporating analysis of chiastic structures have continued to appear since Butterworth's study in Zechariah, several of which refer to his work. For example, in a monograph on Trito-Isaiah (Isa. 56-66), P. A. Smith discussed chiastic structures in a chapter dealing with methodological considerations.<sup>58</sup> His work was heavily influenced by the many cautions issued by Butterworth regarding structural analysis, and he proposed that while chiastic structures play a minimal role in the structure of Trito-Isaiah, concentric structures play a central part.<sup>59</sup> Clearly the time has arrived for a thorough examination of Butterworth's methodology.

### **1.3 A Critique of Butterworth's Methodology**

Although Butterworth begins his first chapter with a brief overview of rhetorical critical studies, he quickly narrows the discussion to focus on the structural phenomenon of 'chiasmus'. In one sense, Butterworth's methodology is quite straightforward. He begins his analysis of (chiastic) structure by dividing the text (here Zechariah) on the basis of traditional form-critical and literary-critical work, giving attention to scholarly consensus. The second chapter of his book is dedicated to this process. By means of

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<sup>57</sup> Person, 135.

<sup>58</sup> Smith, 18-19.

<sup>59</sup> Smith, 19.

computer (used solely for the purpose of dealing in a convenient manner with such a large amount of text), Butterworth creates charts of all repeated words in the book of Zechariah. Each chart, however, is created on a different basis. Some encompass entire chapters and thus include several of his pre-determined textual units (e.g. his chart for Zech. 1 includes his division of Zech. 1:1-6 and Zech. 1:7-17, although he does visually separate them with a line).<sup>60</sup> Other charts are created on the basis of individual units that do not necessarily constitute entire chapters (e.g. he produces separate charts for Zech. 6:1-8 and 6:9-15).<sup>61</sup> And some of his charts include several chapters or portions of chapters (e.g. he produces a chart for the whole of Zech. 7-8).<sup>62</sup> He then goes on to examine each word repetition with regard to what he calls “their appropriateness to be used to indicate structure.”<sup>63</sup> He claims that this step is carried out “before we allow structural considerations to intrude.”<sup>64</sup> Butterworth’s analysis at this point involves both the identification of words which might be relevant as “marker words,” and the elimination of “common words,” which he considers as being unlikely to mark structure

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<sup>60</sup> Butterworth, 81.

<sup>61</sup> Ibid., 138 and 143 respectively.

<sup>62</sup> Ibid., 161.

<sup>63</sup> Ibid., 61.

<sup>64</sup> Ibid., 80. This statement is hardly an accurate reflection of his methodology in practice since the text has already been divided, unless of course Butterworth is suggesting that form-critical and literary-critical analysis are not conducted on the basis of structural features. If this is the case, then one might wish to inquire exactly on what basis they are conducted.

in a text.<sup>65</sup> Finally, having retained some words as possible pointers to structure, Butterworth then proceeds to look for possible (chiastic) patterns.

The first major criticism of Butterworth's analysis lies in its exclusive focus upon word repetitions as a controlling element of structure in general, and chiasmus in particular. While he acknowledges the validity of connections made on the basis of other criteria, he seems to settle on repetitions as the most valid way to pursue structural analysis.<sup>66</sup> He defends this emphasis by pointing out that most structural studies rely on the repetition of key words and phrases. Such a position does little to further the study of chiasmus, however, since it is akin to saying this is how a thing must be done because this is how it has always been done. This approach severely limits the study of chiasmus to the lexical arena, a limitation which is not deemed acceptable in the present study. It also serves to distort the overall study of literary structure by arbitrarily assigning primary value to certain preferred structures.

A second criticism is that in several examples Butterworth manipulates the division of a text to conform itself to a chiastic pattern that he has observed. This is even demonstrated early on in his evaluation of other studies. Despite his scathing critique of many structural studies, not all of Butterworth's affirmations support his later conclusions regarding the excesses in determining chiastic structures. For example, Butterworth analyzes Nils Lund's proposed chiastic arrangement of Ps. 3:7-8:<sup>67</sup>

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<sup>65</sup> Ibid.

<sup>66</sup> Ibid., 59-60.

<sup>67</sup> Lund, "Chiasmus in the Psalms," 287-288.

a	הוֹשִׁיעֵנִי	Save me
b	אֱלֹהֵי	O my God.
c	כִּי־הִכִּיתָ	For thou hast smitten
d	אֶת־כָּל־אֹיְבֵי	All my enemies
e	לְחִי	On the cheek-bone;
e <sup>1</sup>	שֵׁנֵי	The teeth
d <sup>1</sup>	רָשָׁעִים	Of the wicked
c <sup>1</sup>	שִׁבְרָתָּ:	Thou hast broken.
b <sup>1</sup>	לַיהוָה	To Yahweh
a <sup>1</sup>	הַיְשׁוּעָה	The salvation!

At first glance, Lund appears to have outlined a very pleasing and natural structure. Butterworth comments, “This example, like several other short ones, is *free* [italics mine] from elements of selection and subjective characterization and seems to me to be quite convincing. In other words, Lund has simply put down what is there in these two verses, and the correspondence is plain.”<sup>68</sup> Yet Lund gives no account (nor does Butterworth) for the phrase יְהוָה קוּמָה (Arise O Lord) which begins 3:8, or עַל־עַמּוֹךָ בְּרִכְוָךָ סֵלָה (upon your people is your blessing-selah) which ends 3:8. This would seem to be significant since Lund designates אֱלֹהִים (God) as the parallel for יְהוָה (Yahweh) instead of the occurrence of יְהוָה (Yahweh) at the beginning of 3:8. While it is agreed this yields a tighter pattern, Lund does not adequately account for discarding the repeated vocabulary. With Butterworth’s emphasis on repetition of words it is surprising that he is not more critical of Lund’s analysis here as elsewhere.<sup>69</sup> Furthermore, in the second point of his concluding remarks Butterworth emphasizes that while word pairs (words connected by

<sup>68</sup> Butterworth, 20-21.

<sup>69</sup> It seems more likely that only 3:8b forms a chiasm with the structure of 3:8a and 3:9 left to further examination. This suggests that the methodology used to ‘discover’ this structure is not worthless, for it did identify a chiasm. The main problem lies in the (lack of) recognition that the presence a chiastic structure does not always result in a chiasm. See the discussion of this psalm in Chapter 4.

association rather than repetition) may be significant, he warns against the subjective nature of working with such constructions.<sup>70</sup> Thus, it is all the more curious why he should accept Lund's conclusions here in Psalm 3 where obvious repetition is ignored and the chiasm is based mostly on word pairs rather than repeated vocabulary.

Another major difficulty with Butterworth's methodology is his position on literary intention. He raises the issue in his introductory chapter only to dismiss it offhandedly by remarking, "It is beyond my competence to enter into this literary discussion in any depth."<sup>71</sup> Yet, he then goes on to explain that he is interested primarily in those structures which have been consciously and deliberately created, thereby taking sides on an issue in which he has already declared himself incompetent. The result is that Butterworth forces the issue to his benefit, leaving the reader uninformed and virtually unable to take a critical position on any of Butterworth's analysis on account of a lack of information concerning one of the central underlying components of his work. While it is conceded that the discussion surrounding literary intention and structuralism is not the most highly accessible field of study, it must at least be addressed before one can proceed with an analysis of the structure of a text. Thus, before proceeding with an outline for the modified methodology, it is necessary to consider at least the rudimentary aspects of literary intention and how it affects structural studies as a whole (see below).<sup>72</sup>

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<sup>70</sup> Butterworth, *Zechariah*, 59-60.

<sup>71</sup> Butterworth, *Zechariah*, 14.

<sup>72</sup> The following discussion of literary intention assumes some foreknowledge on the part of the reader of this area of modern literary criticism. While a brief background regarding the origins and basic tenants of the study of literary intention is provided, the reader is referred to the source materials discussed for any detailed explanation of the field.

Finally, the very foundations of Butterworth's method are called into question. He is interested in determining the structure of a given text, and yet he divides the text before he begins his examination. If he already has a method in place to determine some divisions (structures) in the text, why is it not adequate to determine others? And if it is not adequate in this regard, how can he be sure that it has correctly determined the divisions he so readily accepts? It is clear that he is attempting to incorporate other fields of biblical criticism into his study in order to demonstrate that rhetorical studies should not be conducted in isolation. This is a commendable practice, but should not be carried out to the extent that the study in question is thereby compromised, as happens with Butterworth's work. It would have been more methodologically sound to conduct his analysis initially apart from other considerations, and only then to consult the conclusions from other fields as a balance to his results.

#### **1.4 Literary Intention: Implications for Rhetorical Studies**

When dealing with the field of rhetorical criticism, and specifically an author (and/or editor's) intentions in the composition of a text, several problems immediately arise. To what extent can one reasonably expect to surmise the intentions of an author? How can intentional structures be distinguished from naturally occurring structures (i.e. those literary patterns which, although varying among different languages, are common features of any language)? Nils Lund, well known for his work in structural studies in both the Old and New Testament, maintains that the possibility of accidental or unconscious patterns occurring in a text increases where the adeptness for using literary

structures increases.<sup>73</sup> Therefore one should not say that the unconscious form carries no meaning; on the contrary, such occurrences often contain the most essential meaning for the interpretation of the text. However, this does affirm that there exists an extremely delicate balance between the conscious structures (i.e. what are labeled the intentional structures) and the unconscious structures of any written text. This is of key importance for the present study since it is precisely upon intentional or conscious structures that Butterworth places his emphasis. Although he defines his work as coming under the general title of rhetorical criticism, Butterworth quickly narrows the focus of the study: “How can we discern the structure, if any, intended by the author or editor of the text in question?”<sup>74</sup> He writes later in his conclusions, “My own interest is much more in the authors’ and redactors’ intentions than in the meaning of the text as something with complete autonomy.”<sup>75</sup> The main issue for Butterworth, then, is how one can know whether or not a structure is intentional. This in turn raises the question of precisely how he proposes to offer an answer in a field in which he has declared himself incompetent?

Rhetorical Criticism, by definition—because it deals with both the scope and structure of a composition (i.e., how one can discern the limits and flow of a literary unit)—is concerned with the question of literary intention, or authorial intent. The

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<sup>73</sup> Lund, “Chiasmus in the Psalms,” 288-289. Thus he states “When giving consideration of consciousness needed for the production of any artistic writing, one should remember that consciousness of form is inversely proportional to the mastery attained. The poetic form is to the poet what the instrument is to the musician—a medium of expression—and all technique, when it has been mastered, becomes more or less unconscious” (Ibid.). As Butterworth notes, Lund was apparently not cautious enough in the application of his own methodology even in the light of these observations. Cf. Lund, “Chiasmus in the Psalms,” 291f, and Butterworth, 20f.

<sup>74</sup> Butterworth, 59.

<sup>75</sup> Butterworth, 14.

feasibility of literary intention (or authorial intent) as a valid interpretational tool for the various fields of literary criticism has long been debated in literary circles, and as a target of the New Criticism was attacked most notably by W. K. Wimsatt and M. C. Beardsley in an essay entitled, "The Intentional Fallacy."<sup>76</sup> They define intention as "design or plan in the author's mind."<sup>77</sup> In the essay the authors debunked intentionalism on the grounds that the true pursuit of literary criticism is the meaning a text holds regardless of what an author may or may not have *meant*.<sup>78</sup> However, this is not to say intent is irrelevant altogether as a matter of inquiry, for as later critics pointed out Wimsatt and Beardsley were concerned about the author's intent as it related to evaluating a text, and not authorial intent as a whole, as so many have read into their essay. This distinction requires a brief excursus into the main differences between the New Criticism and French structuralism.<sup>79</sup>

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<sup>76</sup> W. K. Wimsatt and M. C. Beardsley, "The Intentional Fallacy," in *On Literary Intention*, edited by David Newton-De Molina (Edinburgh: Edinburgh University Press, 1976; hereafter *On Literary Intention*), 1-13.

<sup>77</sup> Wimsatt and Beardsley, 1.

<sup>78</sup> This is articulated in the opening paragraph where they state: "We argue that the design or intention of the author is neither available nor desirable as a standard for judging the success of a work of literary art" (Wimsatt and Beardsley, 1). After some criticism (particularly that of Frank Cioffi in his essay, "Intention and Interpretation in Criticism," in *On Literary Intention*, 57ff) and misunderstanding of their point, Wimsatt later corrected the statement to read, "The design or intention of the author is neither available nor desirable as a standard for judging *either the meaning or the value* of a work of literary art" (italics mine) (W.K. Wimsatt, "Genesis: A Fallacy Revisited," in *On Literary Intention*, 136).

<sup>79</sup> These are relatively antiquated terms in modern criticism which has moved somewhat beyond the demise of structuralism with the rise of post-modernism, deconstruction, etc. Since it is not the intent here to deal in real detail with literary criticism on the whole, and since Butterworth really mentions only structuralism and alludes to New Criticism (and these only in passing), the present study must forego the discussion of many otherwise interesting and more recent theories.

John Barton explains that structuralism is ultimately concerned with the structure of literature as a whole, and thus is more interested in how a text has come to have the meaning it has over against discovering new meanings in a text.<sup>80</sup> Structuralism placed the ultimate emphasis upon the reader as giving meaning to the text. Roland Barthes, a well-known French structuralist critic, wrote, "The reader is without history, biography, psychology; he is simply that *someone* who holds together in a single field all the traces by which the written text is constituted."<sup>81</sup> This results in what might be referred to as *re-inventing the author*. The text in question is provided with meaning from the context of the reader. Barton explains that New Criticism, on the other hand, was conceived of as a corrective to Romantic interpretations of texts in the earlier twentieth century which tended to focus on historical and affective interests.<sup>82</sup> Stanley Fish demonstrated the inadequacy of the theory of the self-sufficiency of the text.<sup>83</sup> He argued that the meaning of a text is imposed by the institutional community. This gets a little closer to the position of the present study. Meaning is always contextual. And while it may not be desirable to attempt an exact recreation of a text's *Sitz-im-leben* (since it is likely impossible anyway), a text is meaningless without some context.

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<sup>80</sup> John Barton, *Reading the Old Testament: Method in Biblical Study* (London: Darton, Longman and Todd, 1984), 113-114.

<sup>81</sup> Roland Barthes, "The death of the author," in *Modern Criticism and Theory: A Reader*, edited by David Lodge (New York: Longman, 1988), 171.

<sup>82</sup> Barton, 140-145.

<sup>83</sup> Stanley Fish, "Is There a Text in This Class?" in *Critical Theory Since 1965*, edited by Hazard Adams and Leroy Searle (Tallahassee, Florida: Florida State University Press, 1986), 525-533. This essay was originally published in Stanley Fish, *Is There a Text in This Class?* (Boston: Harvard University Press, 1980).

It is essentially a question of communication in general. Despite the improbability of being able to determine absolutely the intentions of another person, people do appear to operate in general on the principle that communication in practice is possible (e.g. the writing and reading of this thesis). The existence of language itself suggests this, and while it is never an exact thing, it does work on the basis of a varying probability. This means that while I may not ever be able to say I know precisely what someone else is thinking (i.e. their intentions), I know that the parameters and limitations of the language we use only allows for so many possibilities for what they are saying (or writing). A more direct application to the present discussion is to say that while a text could conceivably mean whatever a reader wishes it to mean, this can really only occur if the rules and limitations of the language and culture in which it was written are disregarded. The existence of language and probability of communication would appear to argue against such a practice, and so the question becomes is it correct to impose one context as over that of the another (e.g. should the present day reading of an ancient text take into consideration only the context of the modern reader or that of the work's ancient setting as well)? Once again, since written texts are limited by the language and culture in which they were created, it would appear necessary to understand them in light of those contexts. And while there is probably no way to determine the meaning of a given text in a purely objective sense, the parameters of language and communication usually place one within the realm of reasonable probability. This in a sense does not discount the possibility of reading whatever one wishes from a text, but it does ask the question of the value of the exercise apart from that particular reader.

Yet the question remains, how does this relate specifically to the analysis of chiastic structures in biblical Hebrew texts? Since the existence of language and the practice of communication require structure, then all texts must contain structure (although obviously structure will vary both within and between languages).<sup>84</sup> Different structures equal different types of communication, and thus convey different meaning. Of course, this questions the relationship between form and content and the extent to which they each convey meaning, and whether meaning is conveyed through one and not the other (to which the answer must surely be no, since it is impossible to conceive of one apart from the other). If all texts have structure, and all structures affect the understanding and interpretation of any given text, then the presence of a chiasm as a specific type of structure should affect one's understanding of the text, at least to the extent that one reads certain textual units for particular meaning. Thus, while a chiasm may not necessarily be the dominant feature of a given text, if it is present it must affect the interpretation of a text and give clues as to the extent of units of meaning.

The task here is to develop a methodology which will discern these structures and explain how they affect both the delineation and interpretation of a text. The serious literary critic will hardly consider that every possible observable chiastic pattern is intentional.<sup>85</sup> Yet neither can it be accurate to label every evident chiastic structure as

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<sup>84</sup> See Luis Alonso-Schökel, "Hermeneutical Problems of a Literary Study of the Bible," in *Congress Volume: Edinburgh 1974*, VTSup, edited by G. W. Anderson et al, no. 27, 1-15 (Leiden: E. J. Brill, 1985), 14.

<sup>85</sup> And yet it is difficult to agree fully with the position of Welch, who tends too far toward reader response criticism. He writes, "We shall probably never know exactly how many chiasms were intentional and how many are mere accidents (perhaps even unobserved accidents) in ancient writing. In the final analysis, a study ends where it begins: with the ancient text in hand. The features which it ultimately

unintentional, or to suggest that intention is irrelevant to interpretation altogether. The answer probably lies somewhere in between these two extremes, in the realm of probability, an unpopular term in the scientifically oriented field of literary criticism. Since it can probably never be decided whether or not any observed structure is intentional (either conscious or unconscious), one must ask to what extent said structure makes sense of the text. This, of course, is also contextual and reader oriented, for what makes sense to one does not necessarily make sense to another. Thus, to the extent a chiasm contributes to the understanding and interpretation of a passage, it can be labeled intentional (though either conscious or unconscious), and in the final analysis the reader is left with the text in hand. It is important that any suggested structure make the best sense of the text, since it is insufficient simply to note its presence. Alonso-Schökel writes, "Given the frequency of the phenomenon the styleme is not always relevant; but the stylistic analysis cannot be content with simply noting its presence."<sup>86</sup> The best sense, as has been discussed, is that which most accurately takes into account the parameters and limitations of the language and culture in which the text was written.

### **1.5 A New Methodology for Determining Chiastic Structures**

It is apparent by now that the proposal of a modified methodology is legitimate. Despite Butterworth's attempt to tighten the criteria, his methodology is still lacking in

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manifests are largely determined by what features the text is observed as manifesting. What a text says, or looks like, or stands for, is fundamentally a matter of what it says to its readers. Certain points of view on the meaning or structure of a given text may be more or less persuasive. What one ultimately sees in a text is only limited by, not determined by, potential criticisms which render a view more or less attractive" (Welch, Introduction, 14)

<sup>86</sup> Alonso-Schökel, 79-80.

several areas. First, word repetitions alone cannot be the sole basis upon which structure is determined. Second, it is methodologically unsound to determine the limits of the text before proceeding with structural analysis, especially when that very analysis purports to determine the structure of the text (e.g., determining the form critical divisions before entering into rhetorical analysis of the text). This is not to say that rhetorical analysis comes first, but rather that things occur simultaneously, confirming and/or opposing conclusions based upon observed structural features. Here the words of William L. Holladay are heartily repeated:

Again, I must repeat: to say *rhetorical criticism* is not necessarily to specify very clearly what I shall be about, because, by definition, rhetorical criticism analyzes what is unique and distinctive about a given unit of material, and therefore a description of its rhetorical form must inevitably proceed inductively, on the basis of the specificities before us. So, most simply, I can say: we shall be looking for repetitions, parallels, and contrasts in words, phrases, syntax, and other structures, to see what they can teach us.<sup>87</sup>

It is agreed that the danger of subjectivity is raised with this type of approach. It is the position of this study, however, that the problem lies not in observing various structures within biblical texts, but rather the analysis and conclusions that follow which either confirm or deny the legitimacy of these structures for interpretational considerations. Thus the methodology proposed here will take into account the possibility of a chiasmic structure occurring anywhere in a given text, at any level (micro or macro structural), on the basis of any corresponding elements (e.g. lexical, grammatical, etc.). A fuller explanation will be provided in Chapter 4 where the methodology is tested on Psalm 117.

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<sup>87</sup> Holladay, *Architecture*, 21.

## CHAPTER 2

### A CRITIQUE OF PROPOSED CHIASMS IN ZECHARIAH

Before the proposal of a modified methodology for determining chiastic structures is actually accepted, it must first be demonstrated that there is sufficient need for such a revision.<sup>1</sup> The overview of Butterworth's methodology in Chapter 1 called into question several of his criteria; however, a more in-depth examination of his findings is now required. This critique will focus simultaneously on two areas: (1) Butterworth's application of his own methodology, and (2) the results he obtains from the application of his methodology. The first step is important, for if the methodology has been misapplied, then the problem is not with the methodology but how it was used.<sup>2</sup> If such was the case, there would be no need for a modified methodology, only the correct application of the one proposed by Butterworth. And of course, his results are crucial as well, since it is equally important to determine whether or not his methodology accurately identifies chiasms which occur in the book of Zechariah. This is so in two related ways: (1) whether the structures Butterworth outlines are truly chiasms; and (2) whether

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<sup>1</sup> In his second chapter Butterworth did the same in relation to studies which preceded his own.

<sup>2</sup> This is different in approach from Butterworth's analysis and critique of other works. He focused his examination mainly on the chiasms scholars have identified, commenting on their method only when it suited his purpose. He did not, however, consistently explain what was wrong with many of the methodologies employed. The main criterion of Butterworth's methodology is the charting of word repetitions. This was called into question in Chapter 1, and will be investigated thoroughly as each of his examples is discussed.

Butterworth outlines *all* chiasms present in *Zechariah*.<sup>3</sup> Since the main purpose of this chapter is to determine whether or not Butterworth's methodology and its application are sound, no attempt will be made to comment on chiasmic structures which he himself does not identify. Once the inadequacy of his methodology is demonstrated clearly, Chapter 3 will continue by examining chiasms which Butterworth did not find. The position taken here is that, although Butterworth does delineate a few convincing chiasms (e.g. *Zech.* 1:5-6a), on the whole his methodology lacks both proper criteria and consistent application.<sup>4</sup>

One quickly observes that, for many commentators, the structure and composition of the book of *Zechariah* remains elusive even to this day.<sup>5</sup> Still, scholars have sought to delineate the structure of the book, and Butterworth is by no means the first to have proposed chiasmus as a controlling feature of structure in *Zechariah*. In fact, much of the recent work in *Zechariah* has centered on the possible presence of chiasmic structures. For example, one of the first major studies of *Zechariah* (*Zech.* 9-14) involving chiasmus was

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<sup>3</sup> Akin to these points is the question of whether or not there actually are any chiasms in *Zechariah*, for surely the answer to that is also key in the evaluation of the methodology. Therein lies one of the major purposes of Chapter 3, for if there are no chiasms whatsoever, Butterworth's methodology can hardly be said to have failed to find them.

<sup>4</sup> Note that the divisions of *Zechariah* in this chapter are based solely on the divisions employed by Butterworth in his own book. While significant for his analysis, here they simply provide a useful means of critiquing his work. The reader should not infer anything further by their employment, and no divisions in this chapter will have any necessary bearing on the analysis in Chapter 3.

<sup>5</sup> Due in part, no doubt, to the difficulty in establishing the precise *genre* of the book (e.g., prophetic, apocalyptic, etc.), a problem which is further compounded by the possibility that several genres are present. See Robert North, "Prophecy to Apocalyptic via *Zechariah*," in *Congress Volume: Uppsala 1971*, VTSup, edited by G.W. Anderson et al, no. 22 (Leiden: E.J. Brill, 1972), 47-71.

written in the early 1960's by Paul Lamarche.<sup>6</sup> His work was continued by Joyce G. Baldwin, who repeated his analysis of Zech. 9-14 and tendered her additional chiastic outline of Zech. 1-8.<sup>7</sup> Meredith Kline also proposed an elaborate string of chiastic and concentric patterns encompassing the whole of Zechariah.<sup>8</sup> Butterworth was one of the first to present any thorough challenge to these proposals, and even though his own proposed structure is suspect, his critique of these studies is both incisive and accurate.<sup>9</sup> Since he has already demonstrated the deficiencies in these other studies, there is no benefit in duplicating his work below; therefore, only the chiasms which Butterworth identifies need to be discussed.

## 2.1 Analysis of Proposed Chiastic Structures in Zechariah

### 2.1.1 Zechariah 1:1-6

In a study intended to improve upon a methodology by highlighting its inadequacies, it may appear self-defeating to begin with an example in which the

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<sup>6</sup> Paul Lamarche, *Zacharie IX-XIV: Structure Littéraire et Messianisme*, Études Bibliques (Paris: J Gabalda et C<sup>ie</sup>, 1961). Aside from the numerous smaller chiastic structures which he proposed in Zech. 9-14, Lamarche is most noted for his chiastic outline of the whole of Deutero-Zechariah (105-111).

<sup>7</sup> Joyce G. Baldwin, *Haggai, Zechariah, Malachi: An Introduction & Commentary*, TOTC (Downers Grove, Illinois: Inter-Varsity Press, 1972), 85-86. Whereas Lamarche obviously maintained the division of Zech. 1-8 and 9-14, Baldwin eventually understood this elaborate structure to be the work of one hand. While in her commentary she considered unity of authorship to be immaterial (Ibid., 70), she later argued for a single author in the person of Zechariah (Joyce G. Baldwin, "Is there Pseudonymity in the Old Testament," *Themelios* 4 [September, 1978]: 9-10).

<sup>8</sup> Meredith Kline, "The Structure of the Book of Zechariah," *JETS* 34 (June, 1991): 179-193. Kline is also a strong supporter of the unity of Zechariah, a position which he makes clear during the course of his analysis. See also Kline's series of articles on the visions and oracles of Zech. 1:7-6:8, published beginning in September, 1990, through to December, 1996, in the journal *Kerux*. Cf. James A. Hartle, "The Literary Unity of Zechariah," *JETS* 35 (June, 1992): 145-157.

<sup>9</sup> See Butterworth's comments throughout his book.

methodology proved successful. There are two arguments here against such a conclusion. First, despite what has been said to this point, one should not get the impression that Butterworth's methodology is without some value. Chiasms do occur on the basis of lexical repetitions, they are simply not limited to them. And the charting of repetitions of any type, or other corresponding elements, is a reasonable method for the initial analysis of material, and is the procedure that is employed in Chapter 4. The modified methodology presented in this study owes some debt to a foundation already laid, even if that foundation is subsequently remodeled. This point will be discussed further in the analysis in Chapter 3 and the conclusions and suggestions for further research in Chapter 4. Second, the material is being examined in canonical order, which is also the order of Butterworth's presentation. That this critique should begin with a successful example is merely something of a coincidence which could not be avoided.<sup>10</sup> The outline of this chapter was predetermined by criteria wholly separate from the analysis itself, and therefore little attention should be paid to the order of the examples as they appear in the discussion.

Although the debate over the composition and structure of Zech. 1:1-6 is ongoing, its identity as the first major unit of the book on the basis of the date formulas in Zech. 1:1 and 1:7 is almost unanimously attested by commentators.<sup>11</sup> Butterworth builds his

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<sup>10</sup> Thus it appears that *structure* is playing a significant role already in this study.

<sup>11</sup> Peter R. Ackroyd, "Zechariah," in *Peake's Commentary on the Bible*, edited by Matthew Black and H. H. Rowley (London: Thomas Nelson and Sons, Ltd., 1962), 646-647; Baldwin, 87-92; William Foxwell Albright and David Noel Freedman, eds., *AB*, vol. 25B, *Haggai and Zechariah 1-8: A New Translation with Introduction and Commentary*, by Carol L. Meyers and Eric M. Meyers (Garden City, New York: Doubleday & Company, Inc., 1987), 89-104; Hinckley G. Mitchell, John Merlin Powis Smith and Julius A. Bewer, *A Critical and Exegetical Commentary on Haggai, Zechariah, Malachi and Jonah*,

own case for a compact structure throughout Zech. 1:1-6. Of particular interest to the present study, he identifies a concentric structure (which he labels chiastic) in Zech. 1:5-6a, based on word repetition.<sup>12</sup> He outlines the structure as follows (abcba pattern):

a	אֲבוֹתֵיכֶם אֵינֶהֱם	Your fathers, where are they?
b	וְהַנְּבִיאִים הַלְעוֹלָם יִחְיוּ	and the prophets, do they live forever?
c	אֵךְ דְּבַרִי וְחַקִּי	Surely my words and my statutes,
b <sup>1</sup>	אֲשֶׁר צִוִּיתִי אֶת־עַבְדֵי הַנְּבִיאִים	which I commanded my servants the prophets
a <sup>1</sup>	הֲלוֹא הִשִּׁיגוּ אֲבוֹתֵיכֶם	did they not overtake your fathers?

There is an obvious inverted parallel arrangement of certain vocabulary (אָבוֹת [fathers] in lines 1 and 5; נְבִיאִים [prophets] in lines 2 and 4), and the center line (אֵךְ דְּבַרִי וְחַקִּי [surely my words and my statutes]) does appear to be the focus of this subsection, as well as a significant element in Zech. 1:1-6 as a whole.<sup>13</sup> The position of אֲבוֹתֵיכֶם (your fathers) as an inclusio—upon which, oddly enough, Butterworth does not comment—lends even further credence to the proposal.<sup>14</sup> The chiasm is well marked by other structural features in its immediate literary context: יְהוָה יֵאָמֵר (an utterance of Yahweh) provides closure for the previous sub-unit (Zech. 1:4), and the continuation of the narrative is indicated by the waw-consecutive immediately following in Zech. 1:6b (... וַיָּשׁוּבוּ [and they returned ...]).

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ICC (Edinburgh: T. & T. Clark, 1912), 108-115; David L. Peterson, *Haggai and Zechariah 1-8: A Commentary*, OTL (Philadelphia: The Westminster Press, 1984), 127-135.

<sup>12</sup> Butterworth, 88-90.

<sup>13</sup> Cf. Baldwin, 91; Peterson, 133-134; Stuhlmüller, 56. Stuhlmüller remarks, "Prophecy was not spoken from a philosophical podium but from an instinct of faith in Israel's purest ideals and God's total commitment to the Covenant. Prophecy, consequently, reaffirmed the basic morality of the Decalogue (Deut. 5:6-21), but also envisaged it in the context of the Lord's covenant love .... Zechariah states it as simply as possible in 1:6, following the language of Deuteronomy: 'my words and my statutes, which I commanded my servants the prophets' (cf. Deut. 4:5; 6:1)" (Ibid.).

<sup>14</sup> Note also the inner inclusio of הַנְּבִיאִים (the prophets).

Because the probable relevance of a given structure for interpretation increases with the frequency of its usage in a given text, the possibility of two other chiasms in this section (Zech. 1:2 and 1:3; to be explored later in Chapter 3) would serve to strengthen the argument for the presence of the one here in vv. 5-6a. Butterworth's conclusions regarding the structure here are probably well founded.

Butterworth's analysis of this section as a whole is not as convincing as the structure which he proposes for Zech. 1:5-6a, and in many ways obscures the chiasm. In all, he labels only seven different components ('a' through 'g'), and the intended correspondance between many of the elements is not entirely clear.<sup>15</sup> For example, he appears unsure whether the prophetic formula יהוה אלהינו (an utterance of Yahweh) at the

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<sup>15</sup> His outline of Zech. 1:1-6 appears as follows:

1b	the prophet
2a <sup>0</sup>	your fathers
3c <sup>-2</sup>	thus says Yahweh of hosts
d <sup>-1</sup>	return to me
c <sup>-1</sup>	oracle of Yahweh of hosts
d <sup>0</sup>	I will return to you
c <sup>0</sup>	says Yahweh of hosts
4a <sup>1</sup>	as your fathers
b <sup>1</sup>	to whom prophets called
c <sup>1</sup>	thus says Yahweh of hosts
d <sup>1</sup>	Return
e <sup>1</sup>	from evil ways and doings
f <sup>1</sup> (cf. d?)	did not hear or turn (an ear)
	(oracle of Yahweh)
5a <sup>2</sup>	fathers where?
b <sup>2</sup>	prophets forever?
6c <sup>3?</sup>	my words and my statutes
b <sup>3</sup>	which I commanded prophets
a <sup>3</sup>	overtook fathers
d <sup>2</sup>	they returned
g <sup>1</sup> (f?) (c?)	as Yahweh of hosts purposed <i>to do</i> to us
e <sup>2</sup>	according to our ways and doings
g <sup>2</sup>	so <i>he has done</i> with us

end of v. 4 is a prominent part of the overall structure (he places it in brackets),<sup>16</sup> which is very surprising given that נְאֻם־יְהוָה (*an utterance of Yahweh*) corresponds in his outline with the focal point of the chiasm (they are both labelled 'c').<sup>17</sup> Why should such an obviously important structural feature all of a sudden be portrayed as a doubtful element, especially when two examples occur in such close proximity within the text? Furthermore, he appears to select some of the vocabulary from the various formulas in this section as being relevant to the structure while ignoring others completely.<sup>18</sup> Consequently, despite his successful identification of the chiasm in Zech. 1:5-6a, Butterworth's summary of this unit as a "tightly structured whole"<sup>19</sup> lacks sufficient proof.

### 2.1.2 Zechariah 1:7-17

The chiasm which Butterworth proposes in this particular passage raises some important questions concerning the relationship between and identification of several structural features, namely, inclusio, the cognate accusative, and chiasmus. If in a particular example one of these features should invariably produce a structure which is identical in appearance to one of the others, one must be very critical about identifying exactly which feature is being employed, and what role, if any, the other feature (or features) plays in making sense of the text. This means deciding which is the dominating

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<sup>16</sup> Butterworth, 89.

<sup>17</sup> Admittedly, this correspondence is unclear.

<sup>18</sup> E.g., the word נְאֻם in v. 1.

<sup>19</sup> Ibid.

structural feature. For example, chiasmus stands in very close relationship to inclusio,<sup>20</sup> and the example in Zech. 1:5-6a effectively demonstrates how both were used in a collaborative effort to define the parameters of that structure.<sup>21</sup> Still, it is chiasmus which serves as the defining structural feature in that passage. This issue becomes even more complicated, however, when the regular structure of a particular device is *altered* to accommodate itself to another one.<sup>22</sup> This discussion will be an important factor in the analysis of Butterworth's next example.

Zech. 1:7-17 constitutes the first vision in a series of night visions spanning Zech. 1:7-6:15.<sup>23</sup> This text appears to divide unevenly into two sections: a longer narrative unit and a shorter oracular speech unit (vv. 8-13 and 14-17 respectively, with v. 7 serving as the general introduction for the entire selection of night visions throughout the first six chapters of Zechariah). Butterworth notes these divisions in his second chapter, and outlines the following chiasm in Zech. 1:14b (ab//ba pattern), the first line of the oracular speech unit:<sup>24</sup>

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<sup>20</sup> Such that there is even the 'chiastic inclusio' (Watson, *Traditional Techniques*, 354.)

<sup>21</sup> This is an important observation, for although every chiastic or concentric structure involves an inclusio of sorts because the first and last elements are parallel components, in slightly larger structures it is not necessary for the actual very first and very last words to be identical (especially when the chiasm is based on criteria other than word repetitions). The chiasm in Zech. 1:5-6a did not have to begin and end with the term אֲבִי־יְהוָה. That it did simply strengthened the structure of the unit.

<sup>22</sup> E.g., consider the examination of Zech. 1:2 in Chapter 3.

<sup>23</sup> The inclusion of the oracle in Zech. 6:9-15 with the night visions is questioned by some scholars. For example, Pierce considers that passage to be *the* central oracle of the whole of Zechariah, and thus separate from the preceding materials (Pierce, "Literary Connectors," 280). Others, such as Baldwin (85), understand it to be part of the final night vision (Zech. 6:1-8).

<sup>24</sup> Butterworth, 92. The reader should note that for most of his diagrams Butterworth usually provides either Hebrew text or English translation only. For the benefit of a broader readership, and for the sake of consistency, the missing component (either Hebrew or English) will be provided for the majority of

a	קִנְאָתִי	I am jealous
b	לִירוּשָׁלַם	for Jerusalem,
b <sup>1</sup>	וּלְצִיּוֹן	and for Zion
a <sup>1</sup>	קִנְאָה גְדוֹלָה	with great jealousy.

The initial basis for Butterworth's proposal of a chiasm here is readily apparent: (1) there is an obvious repetition of the root קנא (קִנְאָתִי [*I am jealous*] and קִנְאָה [*jealousy*]) in the 'a' components; (2) there is also a repetition of the preposition לְ (*for*) in the 'b' components; and (3) Butterworth understands the names יְרוּשָׁלַם (*Jerusalem*) and צִיּוֹן (*Zion*) as being synonymous terms of reference. At a glance, it appears as though Butterworth has successfully identified another chiasm.

The chiastic structure proposed here is suspect for three reasons. First, there is evidence by their use in Zechariah that יְרוּשָׁלַם (*Jerusalem*) and צִיּוֹן (*Zion*) are not to be considered strictly parallel terms.<sup>25</sup> In particular, the term צִיּוֹן (*Zion*) occurs only eight times,<sup>26</sup> and appears to be reserved specifically as a designation for the temple area, as demonstrated especially in its independent usage in five of those occurrences: 2:11, 2:14, 8:2, 8:3, and 9:13. Admittedly, this is not a strong argument against the proposal, for one could observe that despite Butterworth's misunderstanding of the terms, they are still

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examples throughout this study. In the few examples where this procedure is not followed, it is usually due to the extraordinary length of text being considered (e.g. Zech. 7-8) where the repetition of the full text is not required for the analysis. In these instances the reader is referred to the relevant missing text(s) in question in *BHS* or any modern English translation (e.g. *NRSV*). Where only one component is provided the reader can assume that this is Butterworth's own diagram as provided in his study. Further comment on these supplementary provisions will only be made where it is believed that Butterworth's own analysis may possibly be misrepresented by addition to his material in such a manner.

<sup>25</sup> See the argument on p. 78n4 below.

<sup>26</sup> Zech. 1:14,17; 2:11,14; 8:2,3; 9:9,13.

intended parallel elements in this particular instance.<sup>27</sup> A second reason is that v. 14a is more clearly an example of a cognate object (קָנָא [be jealous] and קִנְיָה [jealousy]) such as is present in 8:2 using the same terms.<sup>28</sup> If Zechariah wished to speak of Yahweh's zeal for both Zion and Jerusalem, the ordering of so few words in this type of construction presents only so many options. Finally, Butterworth's outline gives no account of the dangling גְּדוֹלָה (*great*). In a larger chiasmic arrangement one word would not necessarily stick out, but in Zech. 1:14b גְּדוֹלָה (*great*) is all too noticeable. In a chiasm which really only involves four terms, a fifth term which must be taken as part of the construction (גְּדוֹלָה [great] is an adjective modifying קִנְיָה [jealousy]) ruins the structure.<sup>29</sup> And it is not as though the cognate accusative required the extra term to make sense.<sup>30</sup> Although perhaps chiasmic in form, it must be concluded that Zech. 1:14b is likely not a chiasm. Butterworth's lengthening of this proposed chiasmus to include v.

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<sup>27</sup> Seen here as a progression or intensification of the elements, where God is jealous for Jerusalem in the first part, but very jealous for Zion in the parallel line. More than likely it is this straightforward parallel relationship which is the dominant feature of this text, rather than any visible inverted parallelism.

<sup>28</sup> The only other cognate object in the book of Zechariah using the root קָנָא occurs in Zech. 1:2, although there are reasons for understanding this as an example of one device being changed purposely to accommodate simultaneously the structure of another (see the analysis of Zech. 1:2 in Chapter 3). Butterworth labels Zech. 1:2 an inclusio.

<sup>29</sup> It is acceded later in this chapter, however, that the size of parallel components (i.e. the number of words in each) does not necessarily discount the validity of a proposed chiasm (see p. 64). The point here is that this particular example is extremely compact, thereby magnifying the imbalance.

<sup>30</sup> Cf. Zech. 1:2. Still, it should be noted that in five out of six instances involving anger terminology in Zechariah (7:12, 8:2b, and four using the cognate object 1:2, 14, 15 and 8:2a), only Zech 1:2 is lacking גְּדוֹלָה (*great*). Thus, it might be argued that by default the author uses גְּדוֹלָה (*great*) inseparably in this example.

15a is even more questionable,<sup>31</sup> since clearly the phrase *וְקִצְפוּ גְדוֹל אֲנִי קִצְפוּ* (*and I am very angry*) is understood best in connection with what follows. Its inclusion as part of a chiasm makes an otherwise clear passage in vv. 14-15 unnecessarily ambiguous.<sup>32</sup> That the vocabulary is related to what has gone before is undoubted, but that does not make it a chiasm.

Butterworth also makes reference to another possible chiasm in connection with Zech. 1:16-17 using the roots *רחם* (*compassion*) and *נחם* (*comfort*); however, he does not make clear exactly how the chiasm is formed.<sup>33</sup> He notes that these same roots are also present in vv. 12-13. There is no independently discernible chiastic structure in vv. 16-17, and Butterworth does indicate that such a structure would emphasize further vv. 14-15, which he understands as the climax of this sub-unit. Thus, perhaps the chiasm is formed with the earlier occurrences of *רחם* (*compassion*) and *נחם* (*comfort*) in vv. 12-13. Yet there is no evident chiastic arrangement here either, not even in the form of a chiastic inclusio of these terms (i.e., they occur in the exact same order both times). Perhaps Butterworth means to say that together *רחם* (*compassion*) and *נחם* (*comfort*) form the a-components of a chiasm, with some elements in vv. 14-15 serving as the b-components,

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<sup>31</sup> Thus *וְקִצְפוּ גְדוֹל אֲנִי קִצְפוּ* matches with *וְקִצְפוּ גְדוֹל אֲנִי קִצְפוּ* as the 'a' components, and *וְקִצְפוּ גְדוֹל אֲנִי קִצְפוּ* with *וְקִצְפוּ גְדוֹל אֲנִי קִצְפוּ* as the 'b' components (Butterworth, 92).

<sup>32</sup> Further, Butterworth's argument that v. 2 and v. 15 form an inclusio (using *קצף*) for the first chapter does not account for the structure that is formed by v. 14 and v. 17, governed by the (double) introductory formulae *לֹאֲמַר לְכָרְא* and *וְלִירֹשָׁלַם וְלִצִּיּוֹן* (?), suggesting that the material in vv. 14-16 is meant to be read inclusively.

<sup>33</sup> Butterworth, 91.

such as the chiasm already proposed in those verses.<sup>34</sup> Whatever structure Butterworth was attempting to outline, there is simply too much information lacking to attempt a proper analysis. That there is a rhetorical connection between חַנּוּן (*compassion*) and נַחֵם (*comfort*) in vv. 13-17 is probable. It is simply not a chiasm. Further analysis is difficult without any clear statement of the pattern Butterworth intended to outline.

### 2.1.3 *Zechariah 2:1-4 [Eng. 1:18-21]*

This unit is the shortest of all the night visions in *Zechariah*, meaning less material to deal with, and thus initially suggesting perhaps a less complicated structure. David Peterson makes an interesting remark in this regard: “If the first vision is difficult to understand because of its complexity and because of the lament and oracular response which it elicited, the second vision is difficult to comprehend because of its conciseness and a lack of response or of oracular material.”<sup>35</sup> Nevertheless, Butterworth outlines what he designates as an ‘off-center’ chiasmatic structure which comprises the complete text of *Zech. 2:1-4*.<sup>36</sup> And although he argues that this pattern is “true to the original emphasis of the passage,”<sup>37</sup> this proposal is probably one of his most suspect analyses.<sup>38</sup> He begins

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<sup>34</sup> Then again, it is not even clear just how many components are intended. There may well be need of identifying ‘c’ and ‘d’ components, or perhaps even more than that.

<sup>35</sup> Peterson, 161. The obscurity of this passage is noted by other commentators as well., e.g., Meyers, 144; Paul L. Redditt, *Haggai, Zechariah, Malachi*, NCBC (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1995), 56. Cf. Baldwin, 103.

<sup>36</sup> Butterworth, 94-99.

<sup>37</sup> *Ibid.*, 98. For Butterworth the true emphasis of the passage concerns the meaning of the horns.

<sup>38</sup> Not all agree that this is the original intention of the passage. The Meyers understand the focus to be on the four חַרְטֻמִּים (*smiths*) and Judah’s desired autonomous status, a future possibility which the חַרְטֻמִּים supposedly represent (Meyers, 148-149). Cf. Elizabeth Achtemeier, *Nahum-Malachi*, Interpretation

with a mechanical arrangement of the text based upon the six repeated words, out of a total of twelve, which he believes are distinctive. It is troublesome that he offers no basis for preferring these words over the ones which remain, other than that he eventually manipulates them to serve his structural interests for this unit. He offers the following key for interpreting the arrangement: a = נָשָׂא (lift); b = רָאָה (see); c = אַרְבַּע [ה] (four); d = קַרְנִי (horn); e = מַה-אֵלֶּה (what are these?), also אֵלֶּה (these) alone; f = [וְהָ] (scatter). The following is his outline of Zech. 2:1-4:<sup>39</sup>

v. 1	a <sup>1</sup>	I lifted up my eyes
	b <sup>1</sup> c <sup>1</sup> + d <sup>1</sup>	I saw four horns
v. 2	e <sup>1</sup>	What are these? These are
	d <sup>2</sup>	the horns that
	f <sup>1</sup>	scattered Judah. . .
v. 3	b <sup>2</sup> c <sup>2</sup> + (d)	Yahweh caused me to see four (smiths)
v. 4	e <sup>2</sup>	What are these (coming to do)? These are
	d <sup>3</sup>	the horns that
	f <sup>2</sup>	scattered Judah
	a <sup>2</sup>	so that no one lifted his head
	e <sup>3</sup>	these (have come to terrify. . .cast down)
	d <sup>4</sup>	the horns (of the nations which )
	a <sup>3</sup>	lifted up
	d <sup>5</sup>	the horn (over the land of)
	f <sup>3</sup>	Judah to scatter it.

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(Atlanta: John Knox Press, 1986), 115-116; and Peterson, 165-166. Even Robert M. Good, who understands the passage as portraying 'ploughman' (his translation of הַרְשִׁים) subduing 'animals' (represented by קַרְנוֹת), places the emphasis on the הַרְשִׁים as over the קַרְנוֹת (Robert M. Good, "Zechariah's Second Night Vision (Zech 2,1-4)," *Bib* 63 [1982]: 56-59). See also David L. Peterson, "Zechariah's Visions: A Theological Perspective," *VT* 34 (April, 1984): 195-206 (esp. 197f).

<sup>39</sup> Note that keys are provided to the reader in both this and the following chapters for only those more complex diagrams which do not readily lend themselves to interpretation. For example, none of the chiasms in Chapter 1, or in Chapter 2 until this point, were provided with keys since they were deemed straightforward enough in both design and presentation as to be easily understood. Note further that although keys for Butterworth's diagrams are drawn from information provided in his analysis, these keys are not his in origin.

One immediately recognizes several serious problems with this outline. First, the e-components (מָה־אֵלֶּה [what are these] and אֵלֶּה [these]) occur a total of five times, and yet because Butterworth combines the elements on two occasions (when מָה־אֵלֶּה [what are these] and אֵלֶּה [these] occur in close proximity) he only gives account of three in his proposal. Second, he offers no explanation for the presence of Yahweh in the text, something which occurs only a few select times in the night visions.<sup>40</sup> Surely this is significant for the interpretation of the unit. It makes little sense to subordinate the name to another word. Finally, there is no chiasm readily evident in this outline.<sup>41</sup>

Unsatisfied with the above outline, Butterworth combines some of the elements in a rather subjective manner to produce another arrangement with a more satisfactory pattern. He re-labels the various elements from Figure 2.1a based upon the following criteria: B → b and c (since they only occur together); F(d, f) → ‘These are the horns that scattered Judah’ (where d = ‘the horn’ or ‘horn’ [i.e. the word used to refer to ‘the powers’ or ‘power’] and f = ‘scattering of Judah [etc.]’); xd → denotes a word corresponding to d but different from it. Note also in this new outline that the same superscript number is used to indicate different groupings of words or phrases and not successive occurrences of the same root as previously (e.g. here d<sup>1</sup> = קַרְנוֹת [the horns] and d<sup>2</sup> = קֶרֶן [the horn], where in the first diagram d was used to designate any form of קֶרֶן [horn]). Other changes in his references appear to include: d<sup>1</sup> in the third F group

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<sup>40</sup> The Meyers believe that the presence of Yahweh in this vision serves two related purposes: (1) to emphasis divine action; and (2) it demonstrates a certain fluidity between Yahweh and the angels as mediators of the divine will (Meyers, 138-139).

<sup>41</sup> One would think that this tends to defeat the purpose of proposing such a structure.

(F<sup>3</sup>) = e<sup>3</sup> from the previous diagram, presumably since אֵלֶּה (these) refers to the horns; f<sup>2</sup> = other phrases for describing the casting down of Judah.<sup>42</sup>

a <sup>1</sup>		I lifted up my eyes
	B <sup>1</sup> (d <sup>1</sup> )	I saw four horns
	e <sup>1</sup>	What are these? These are
	F <sup>1</sup> (d <sup>1</sup> , f <sup>1</sup> )	the horns that scattered Judah
	B <sup>2</sup> (xd)	Yahweh caused me to see four (smiths)
	e <sup>2</sup>	What are these coming to do? These are
	F <sup>2</sup> (d <sup>1</sup> , f <sup>1</sup> , a <sup>2</sup> )	the horns that scattered Judah
(a <sup>2</sup> )		so that no one lifted up his head
	F <sup>3</sup> (d <sup>1</sup> , f <sup>2</sup> , a <sup>3</sup> , d <sup>2</sup> , f <sup>2</sup> )	these (have come to terrify ... cast down)
		the horns (of the nations which) lifted up
		the horn (over the land of) Judah to
		scatter it

Although Butterworth does not articulate a pattern beyond the presentation of the diagram, presumably it is a-BeF//BeF-aF (or a-bcd//bcd-ad). This proposal does not stand up under close scrutiny. First, Butterworth provides no basis for his selection of some words over others, and the proposal fails to account for all of the word repetitions. Second, his pairing of certain words as shown above is overtly arbitrary, e.g., the adjective אַרְבַּעַת [four] clearly modifies קַרְנוֹת [horns] and חַרְשִׁים [smiths], yet Butterworth splits these constructions apart and joins אַרְבַּעַת [four] to the corresponding occurrences of רָאָה [see]. He then distributes the occurrences of קַרְן [horn] over several elements of the structure. He also relates some words as synonymous where it suits his purposes (e.g. קַרְנוֹת [horns] and חַרְשִׁים [smiths]), and offers no explanation for more obvious groupings, e.g., the significance of why in the first instance reference is made to

<sup>42</sup> Note that Butterworth only provides the first half of the diagram with the letter designations. The English text has been extrapolated from his first outline of this unit and each line has been incorporated into this diagram in their logical place. Some of the designations, then, are a 'best guess' since Butterworth did not provide an adequate key to interpreting his analysis.

Israel and Jerusalem along with Judah.<sup>43</sup> Whatever the pattern here, it is probably not best defined as chiasmic.

#### 2.1.4 Zechariah 2:5-9 [Eng. 2:1-5]

Despite Butterworth's statement that "the structure of vv. 8b-9 is easily seen,"<sup>44</sup> the chiasmic arrangement which he construes is not readily evident, nor does it divide the passage logically. His proposed outline of Zech. 2:8b-9 is provided below with the following key: a = בְּחֹקֶהָ (*in its midst*); b = הִיְהִיָּה (*I will be*); c = שֹׁמֵר חוֹמַת אֵשׁ (*a wall of fire*); d = וּלְכָבוֹד (*and for glory*); IF = Introductory Formula (יְהוָה יֹאמֵר [an utterance of Yahweh]).

8b	Jerusalem will dwell as villages <i>without</i> walls; because of abundance of people and animals <i>in its midst</i> ;	(a)	
9	for <i>I will be</i> to it, oracle of Yahweh a <i>wall of fire</i> around, and (for) glory <i>I will be</i> <i>in its midst</i> .'	(b)	(IF) (c) (d)
		(a)	

While it is conceded that there is chiasmic patterning in the verbal repetition of הִיְהִיָּה (*to be*) and בְּחֹקֶהָ (*in its midst*), several problems remain with this proposal. This proposal appears to divide an obvious sense unit by his inclusion of the first occurrence of בְּחֹקֶהָ (*in its midst*) as the initial element of the chiasmus; בְּחֹקֶהָ (*in its midst*) here is better understood in connection with what precedes it rather than with what follows. If it is tied

<sup>43</sup> The Meyers discuss the significance of the shift in singling out Judah in the second half of the vision, suggesting that post-exilic context of the material would naturally reflect the concerns of the restoration community for the former southern kingdom, namely, Judah (Meyers, 146).

<sup>44</sup> Butterworth, 101.

to what follows then the meaning of v. 8 minus בְּחֻכָּהּ (*in its midst*) is less clear. Furthermore, Butterworth makes no attempt to account for the formula נְעַבְדְּ יְהוָה (*an utterance of Yahweh*) in his analysis other than simply noting its presence in the unit. Finally, there is no clear correspondance between חֹמַת אֵשׁ סָבִיב (*a wall of fire around*) and וּלְכָבוֹד (*and for glory*)—even Butterworth does not label them as parallels. Neither is his secondary option convincing, that “it is an important centre with a double-layer inclusio.”<sup>45</sup> This is one of the clearest examples of how a slavish recording of word repetitions is insufficient. Any structure proposed on the basis of those repetitions must make proper sense of the text, otherwise there is little relevance for interpretation. Although Butterworth stated from the beginning that alternative theories should be considered, he appears to neglect his own cautions.<sup>46</sup>

### 2.1.5 Zechariah 2:10-17 [Eng. 2:6-13]

Butterworth’s comments regarding the text of Zech. 2:10-17 are rather confusing. He builds a case for a concentric structure in Zech. 2:13-15,<sup>47</sup> only to discard that

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<sup>45</sup> Ibid.

<sup>46</sup> See Butterworth, 59.

<sup>47</sup> Butterworth, 103f. The structure is as follows (the key is readily apparent):

- |    |   |
|----|---|
| a  | For behold I . . .  |
| A  | and you shall know that Yahweh of hosts has sent me   |
| a+ | Sing . . . for behold I . . .   |
| B  | and I will dwell in your midst  |
| C  | and many nations shall join themselves to Yahweh<br>on that day, and they shall be to me a people |
| B  | and I will dwell in your midst  |
| A  | and you . . . know that Yahweh of hosts has sent me to you  |

possibility in favor of a structure which he believes to represent a clearer, non-chiastic reading of the text.<sup>48</sup> He divides the passage into three parts: 10-13, 14-15, and 16 (note that he separates v. 17 from vv. 10-16).<sup>49</sup> Thus, the structure which he does propose fails to note that the whole of 2:10-17 is enclosed by interjections (הִי [ah!]) and חָשׁוּ [hush!], suggesting perhaps some type of envelope structure, and that there is also a pattern in the repetition of the particle לְ (for).

### 2.1.6 Zechariah 2:5-17 [Eng. 2:1-13]

While many scholars follow the division of Zech. 2 presented above, there are a few who treat Zech. 2:5-17 as a single textual unit.<sup>50</sup> Butterworth presents the possibility of a split-member chiasmus (ab-c//c-ab) in Zech. 2:8-12a using the terms יָשָׁב (= d), נְבוּרָה (= g), and הִי (= h) in the pattern dg hhh dg (ab-ccc-ab).<sup>51</sup> His analysis of this unit is not easily deciphered, as can be seen from the diagram which he provides:

(b)	(b)	d	f	g	f	hhh	d	g-k-l-m	(b <sup>1</sup> )	m	nk	(b <sup>1</sup> )	pf	l	pf	nk	(qq)
5	6	7	8	9		10-11	12	13		14	15		16-17				

This is one of the least likely of all Butterworth's proposals to this point. Not only are the terms spread over five verses (vv. 8-12), but the chiasm would divide the text in the most

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<sup>48</sup> Butterworth, *Zechariah*, 104-105.

<sup>49</sup> See his argument in Butterworth, *Zechariah*, 67.

<sup>50</sup> E.g., Baldwin, 105-112. Baldwin does note the change from narrative to poetry in v. 10 (perhaps not readily apparent because v. 9 ends with speech). She also suggests that there is a change of speaker in v. 10 from the angel to Zechariah, addressing first the exiles (vv. 10-13), and then the Jewish inhabitants Jerusalem (vv. 14-17).

<sup>51</sup> Butterworth, 108-109.

unnatural places. The pattern also pays no apparent attention to the prominent use of the particle *לְ* (*for*), which obviously plays an important role in the structure of this unit. These observations call into question Butterworth's outline of the structure of Zech. 2:5-17. He indicates in his own conclusion regarding methodology that without good reason one should not consider some words as significant while ignoring others.<sup>52</sup> Yet here he has not provided satisfactory explanations for ignoring some important terms.

### 2.1.7 Zechariah 3:1-10

Many commentators note that the next textual unit in Zech. 3:1-10 presents a significant shift in the presentation of the visions and oracles.<sup>53</sup> The introductory formula, present in most of the other visions, is not used here. Once again, this is another section the unity of which is questioned by many. For some scholars, v. 7 constitutes the major shift in the text. Butterworth outlines the following concentric structure Zech 3:7:<sup>54</sup>

	כֹּה־אָמַר יְהוָה זְבָאוֹחַ	Thus says Yahweh of hosts,
a	אִם־בְּדַרְכֵי תֵלֵךְ	If you will walk in my ways
b	וְאִם אֶת־מִשְׁמְרֹתַי תִּשְׁמֹר	and if you will keep my charge
c	וְגַם־אֶתְּהָ תִּדְרִין אֶת־בֵּיתִי	then also you will judge my house
b <sup>1</sup>	וְגַם תִּשְׁמֹר אֶת־חֻצְרוֹתַי	and you will also keep my courts
a <sup>1</sup>	וְנָתַתִּי לָךְ מַהֲלָכִים בֵּין הָעַמִּים הָאֵלֶּה	and I will also give you access (?)

<sup>52</sup> Butterworth, 59. It is interesting that his point immediately previous to this is that very common words should not be consider significant. The frequency of a word's usage in a text, or in a language for that matter, should not in any way be regarded as grounds for eliminating it from consideration.

<sup>53</sup> Meyers, 213; Peterson, 187-188; Redditt, 62-63.

<sup>54</sup> Butterworth, 115-117.

While there is a chiasmic arrangement of  $\text{הִלֵּךְ}$  (*walk*) and  $\text{שָׁמַר}$  (*keep*), this proposed pattern does not correspond with the structure of the text as indicated by the presence of the particles  $\text{אִם}$  (*if*) and  $\text{גַּם}$  (*also*).<sup>55</sup> The verse begins with the common messenger formula  $\text{כֹּה אָמַר יְהוָה זְבַאֲוֹחַ}$  (*thus says Yahweh of hosts*), and then proceeds with two pairs of conditions, the first pair governed by two occurrences of  $\text{אִם}$  (*if*) and the second pair by two occurrences of  $\text{גַּם}$  (*also*). The climax of the verse is definitely the final line which focuses upon the result of the conditions being fulfilled, and not the first  $\text{גַּם}$  (*also*)-phrase as would be understood in Butterworth's proposal.<sup>56</sup> Note also that the Masoretic division of the text agrees with this analysis.<sup>57</sup>

#### 2.1.8 *Zechariah 4:1-6a $\alpha$ , 6a $\beta$ -10a $\alpha$ , 10a $\beta$ -14*

Butterworth does not note the presence of any chiasmic structures in *Zech. 4:1-14*. Furthermore, after a brief examination of word repetitions, he concludes that this particular pericope lacks clear editorial planning.<sup>58</sup> It is interesting that he doubts most strongly the structural integrity of one of only units where he does not find any chiasms.

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<sup>55</sup> The particle  $\text{גַּם}$  normally functions as an adverb. The use of  $\text{גַּם}$  at the beginning of the apodasis in a conditional clause (i.e., if ... *then* [ $\text{גַּם}$ ]) is virtually unattested in biblical texts. Note the lengthy discussion of this ambiguous syntactical construction in Peterson, 203-207.

<sup>56</sup> See James C. Vanderkam, "Joshua the High Priest and the Interpretation of *Zechariah 3*," *CBQ* 53 (October, 1991): 558-560. Vanderkam argues in favor of Butterworth's interpretation, noting beyond the difference in the particles used the additional change in sentence structure between the  $\text{אִם}$  and  $\text{גַּם}$  clauses (i.e., the positioning of the verb). Cf. Meyers, 194-197. The view expressed here is in agreement with Peterson's conclusions regarding the passage (*Zechariah 1-8*, 203-208).

<sup>57</sup> The debate over the exact literary structure of *Zech. 3* is further complicated by unresolved redactional issues. For further discussion, see Paul L. Redditt, "Zerubbabel, Joshua, and the Night Visions of *Zechariah*," *CBQ* 54 (April, 1992): 249-259.

<sup>58</sup> Butterworth, 117-125.

Although he concedes the presence of an inclusio in Zech. 4:9-10 as evidence of some structure (יְדֵי זְרֻבָּבֶל [the hands of Zerubbabel] and בְּיַד זְרֻבָּבֶל [in the hand of Zerubbabel]), he describes this passage (especially 4:6aβ-10aα) as “less tightly structured” than any previously examined passages in Zechariah.<sup>59</sup>

### 2.1.9 Zechariah 5:1-4

Butterworth does not note the presence of any chiasmic structures in Zech. 5:1-4. His analysis of this unit focuses more on its possible relationship with other textual units on the basis of lexical parallels than on its own internal structure.

### 2.1.10 Zechariah 5:5-11

Michael Floyd comments that of all the prophetic visions present in the biblical account, the one recorded in Zech. 5:5-11 is “surely one of the strangest.”<sup>60</sup> Not that any of the visions in the first half of Zechariah lend themselves to easy interpretation, yet this one is particularly difficult. Butterworth attempts to outline two possible chiasms in this textual unit. The first one he proposes is in Zech. 5:7-8. He notes that the Meyers also observe a “compact chiasmic unit” in this section, although he further remarks that it is not

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<sup>59</sup> Butterworth, 123.

<sup>60</sup> Michael H. Floyd, “The Evil in the Ephah: Reading Zechariah 5:5-11 in Its Literary Context,” *CBQ* 58 (January, 1996): 51. Floyd makes some interesting observations regarding the relation of this passage to the surrounding textual units. Unfortunately for the present study, Floyd is concerned strictly with the immediate *literary* context of Zech. 5:5-11, and not its overall structure.

an obviously planned structure.<sup>61</sup> Butterworth offers the following outline (abc bdc dae, which equals the a-bc//bc-a pattern with an intruding inclusio [d]).<sup>62</sup>

7		וְהִנֵּה	And behold
a		כִּפֹּר עֵפְרַת נִשְׂאָח	a lead weight was lifted
b		וְזָאֵת אִשָּׁה אָחַת יוֹשֶׁבֶת	and this woman sat beneath
c		בְּחֹף הָאֵיפָה	in the midst of the ephah.
8		וַיֹּאמֶר	And he said,
b <sup>1</sup>		זֹאת הִרְשָׁעָה	“This is wickedness.”
d		וַיִּשְׁלֶךְ אֹתָהּ	And he pushed her
c <sup>1</sup>		אֶל-תּוֹךְ הָאֵיפָה	into the midst of the ephah,
d <sup>1</sup>		וַיִּשְׁלֶךְ	and he pushed
a <sup>1</sup>		אֶת-אֶבֶן הָעֵפְרָח	the lead stone
e		אֶל-פִּיהָ	onto its mouth.

While the pattern in vv. 7-8 appears convincing, nevertheless it is outlined at the expense of several obvious parallels which do not uphold the conjectured structure. The feminine singular pronominal suffix written with the direct object marker *אֹתָהּ* (*her*) is a direct reference to the woman, whom Butterworth presents as corresponding with the angel's description *זֹאת הִרְשָׁעָה* (*this is wickedness*) that follows. He offers no explanation why such a close parallel is ignored. Furthermore, no explanation is provided for why the two parallel phrases *וַיִּשְׁלֶךְ . . . אֶל-תּוֹךְ הָאֵיפָה* (*and he pushed ... into the midst of the ephah*) and *וַיִּשְׁלֶךְ . . . אֶל-פִּיהָ* (*and he pushed ... onto its mouth*) should not be considered.

Butterworth's outline of a chiasmus in Zech. 5:5-6 is less convincing.<sup>63</sup> The key is as follows: IF = Introductory Formula; Q1(2) = Question 1(2); A1(2) = Answer 1(2).

IF      And the angel who spoke with me went forth

<sup>61</sup> Meyers, 299, 303-304.

<sup>62</sup> Butterworth, 133-134.

<sup>63</sup> Butterworth, 134-135.

- IF           And he said to me, Lift up now, your eyes and  
see
- Q1           What is this thing that goes forth  
Q2           And I said, What is it?
- A1           And he said, This is the ephah that goes forth.  
A2           And he said, This is their eye in all the earth.

Despite the attempt to draw some connection between the three occurrences of נָצַי (go) and the three occurrences of זֶה (this), there is no clear correspondence between the two opening IF phrases and the A1/A2 phrases with which they are set in parallel. In fact, this structure hardly follows even Butterworth's own criteria for determining chiasmus.

#### 2.1.11 Zechariah 6:1-8

Butterworth suggests that רוּחַ (spirit) in Zech. 6:8 is the center of a very short chiasmus based on the pattern aba (רוּחַ [spirit] enveloped by אֶרֶץ צָפוֹן [land of the north]).<sup>64</sup> As mentioned in chapter 1, the chiastic monoclon (as here) is somewhat suspect as a true chiastic pattern; however, if it does occur it will most likely exhibit a tight pattern and stand somewhat independent of the material surrounding it.<sup>65</sup> Such is not the case in Zech. 6:8. The proposed chiasmus would interject an unnatural break in the flow of the text (i.e., Look, (at?) those patrolling/toward the north land, they cause my Spirit to rest, in the north land), and leave hanging the first part of the angel's speech (רוּחַ הַיְיָ הֹלֵךְ [see, those going forth]). Further, it provides no adequate explanation for

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<sup>64</sup> Butterworth, 141.

<sup>65</sup> Cf. the examples given in Watson, *Classical Hebrew Verse*, 339-340.

the use of the preposition  $\text{אֶל}$  (*to*) in the first instance as a parallel to the preposition  $\text{בְּ}$  (*in*) in the second.

### 2.1.12 Zechariah 6:9-15

Butterworth begins his analysis of this unit by outlining what he calls a “superimposed chiasmus” (two interlocking chiasmic patterns) made up of “virtually” all duplicate words.<sup>66</sup> His diagram may be represented as follows:

a	צפניה ידעיה טוביה	10
b	עמרות	11
c	כהן	
d	צמח	12
d <sup>1</sup>	צמח	
f		[בנה] היכל
f		[בנה] היכל
g		כסא
c <sup>1</sup>	כהן	13
g <sup>1</sup>		כסא
b <sup>1</sup>	עמר[ו]ת	14
a <sup>1</sup>	צפניה ידעיה טוביה	
f <sup>1</sup>		היכל
f <sup>1</sup>		[בנה] היכל
		15

The most noticeable problem with this diagram is the illogical division of an otherwise clear text. For part of the text in v. 13 ( $\text{וְהָיָה כֹהֵן עַל־כִּסְאוֹ}$ ) [*and he will be a priest upon his throne*]), Butterworth suggests that the direct object  $\text{כֹהֵן}$  (*priest*) be read as one of the elements in one chiasm, and that part of the following prepositional phrase  $\text{כִּסְאוֹ}$  (*his throne*) be read as the central element in the other. It is difficult to imagine how such a reading intends to make the structure of the text clearer, especially since he gives no

account of how the rest of the line should be divided. The same problem arises in v. 14 (וְהָעֲטֹרֹת הָהֵיחָלָם וְלִטוֹבִיָּה וְלִידְעָיָה וְלִחֵן בֶּן־צַפְנִיָּה לְזָפוֹרָן בְּהֵיכַל יְהוָה) [*and the crowns will be for Helem and Tobijah and Jedaiah and Hen son of Zephaniah as a memorial in the temple of Yahweh*]). Butterworth divides the line unnaturally, labeling three of the five names (טוֹבִיָּה, יְדְעָיָה, and צַפְנִיָּה [*Tobijah, Jedaiah, and Zephaniah*]) as the closing element in one chiasm and הֵיכַל (temple) as one of the closing element in the other.<sup>67</sup> This again makes a clear statement less understandable. Even if one were to allow for the possibility that the two chiasms could be read in total conjunction with one another, it is not readily apparent how a reader should pick out the repetition of כִּסֵּא (his throne) in vv. 12-13 as significant, and not the divine name יְהוָה (*Yahweh*) which occurs three times in these same verses.

In an attempt to give a better account for some of the problems he notes in this unit, Butterworth outlines another chiasm in Zech. 6:10-14 with the following structure:

10	Take . . .
	Tobiah . . . Jedaiah . . . ben Zephaniah
11	Take
	crown(s)
11-12	high priest . . . branch . . . branch up . . . build temple
(13?)	build temple . . . throne . . . priest . . . throne . . . peace)
14	crown(s)
	Tobiah . . . Jedaiah . . . ben Zephaniah

<sup>66</sup> Butterworth, 144f. He claims to omit only לָקַח, בּוֹא, and הוּא, although he does eventually attempt to incorporate these into the structure of vv. 10-14. However, יְהוָה, צְבָאוֹת, בֶּן, and שָׁמַע are other words which are repeated in this unit that are missing from his outline with no explanation.

<sup>67</sup> In his favor, Butterworth explains that due to the difficulty of the text at this point (i.e. reading חֵלְדָי in v. 10 and חֵלָם in v. 14; and reading יְדְעָיָה in v. 10 and יָן in v. 14, both given the designation צַפְנִיָּה-בֶּן), he believes the three names he uses are sufficient for diagramming the structure. Thus, to some extent, he does account for all names present in the text.

in temple

Here he is actually attempting to outline a concentric structure, since in his argument he attributes v. 13 to the work of a later editor (note the parenthesis), and thereby conveniently removes it from the equation. This is surprising, since in doing so he eliminates the central feature of one of the chiasms noted previously.<sup>68</sup> Furthermore, although the double occurrence of the root צמח (*branch*) and the surrounding text might constitute the central statement of the passage as shown in the previous diagram, it is less likely that the phrase הַגִּדּוֹל הַכֹּהֵן הַגָּדוֹל (*the great high priest*) is the centerpiece as the present diagram would suggest, especially since the priesthood and the kingship are given equal weight in this unit. The conclusion must be that the chiastic pattern produced by select words in the unit do not give proper account of the overall structure of the passage, and should not be considered.

### 2.1.13 Zechariah 7-8

Though he later argues for a large chiastic structure encompassing all of 7:1-8:23, Butterworth first suggests the following structure for the smaller unit of 8:20b-22 (partial chiasmus ab-c//ba-c, or a concentric structure with the central element repeated as a type of inclusio):<sup>69</sup>

a	עַד אֲשֶׁר יָבֹאוּ עַמִּים וְיֹשְׁבֵי עָרִים רַבּוֹת וְהָלְכוּ יֹשְׁבֵי אַחַת אֶל-אַחַת לֵאמֹר	Yet there will come peoples and inhabitants of many cities, and the inhabitants of one will go to another saying
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<sup>68</sup> I.e., כָּסֵא only occurs in v. 13.

<sup>69</sup> Butterworth, 159-160.

b	נִלְכָה הַלֹּךְ	Let us go
c	לְחַלּוֹת אֶת־פְּנֵי יְהוָה	to entreat the face of Yahweh
c <sup>1</sup>	וּלְבַקֵּשׁ אֶת־יְהוָה צְבָאוֹת	and to seek Yahweh of hosts
b <sup>1</sup>	אֲלֵכָה גַם־אֲנִי	I, even I, will go.
a <sup>1</sup>	וּבָאוּ עַמִּים רַבִּים וְגוֹיִם עַצוּמִים	Many peoples and strong nations will come
c <sup>1</sup>	לְבַקֵּשׁ אֶת־יְהוָה צְבָאוֹת בִּירוּשָׁלַם	to seek Yahweh of hosts in Jerusalem
c <sup>1</sup>	וּלְחַלּוֹת אֶת־פְּנֵי יְהוָה	and to entreat the face of Yahweh.

There are several inconsistencies with this arrangement which make the proposed structure problematic. The longer text *וְהָלְכוּ יְשֻׁבֵי אַחַח אֶל־אַחַח לְאָמֵר* (*and the inhabitants of one will go to another saying*) in the first a-level component appears to be an erroneous element which interferes with the chiasm, and Butterworth offers no reason for this. Moreover, there is no explanation as to why *הֵלֵךְ* (*go*), the essential element in the b-level components, should be disregarded in the first line, other than that it spoils an otherwise conveniently arranged pattern. Further, since the final element of a chiasm is intended to provide some type of closure to the structural unit that it defines, one would expect the final c-component to stand somewhat on its own. Yet the final component appears as too integral to the unit to separate it in this manner. Thus, while there is a definite chiastic arrangement of some elements, several other variables are left for which no logical account is given. Therefore, the structure of vv. 20b-22 is probably not best described as chiastic.

The largest structure proposed by Butterworth is located in Zech. 7-8. Only in Zech. 14 does he again propose another chiastic structure of this magnitude. The following chart reproduces Butterworth's diagram of the concentric structure of Zech. 7:1-8:23 according to the pattern abcdefedcba. Although he does not provide further explanation, presumably the key is as follows: IF = introductory formula; A = entreating

the favor of Yahweh; B = fasting; C = rendering true judgments, not devising evil; D = wrath; E = remnant of people; and F = They shall be my people and I shall be their God.<sup>70</sup>

IF 7.1		
A 2		Men of Bethel sent to entreat favour of Yahweh
B 3		Question about fasting
	4-7	Off-putting reply: fasting for whose benefit? Remember what former prophets said when land prosperous
IF 8		
C 9-10		Former prophets said, Render true judgments ... do not devise evil against brother in your heart
cd 11-12a		They refused to hear words of former prophets
D 12b-14		Therefore great wrath (ףצק) came ...
IF 8.1		
de 2		Thus ... 'I am jealous with great jealousy and wrath'
E 3-8a		'I will ... <i> dwell in the midst of Jerusalem</i> Promise of blessing for <i>remnant of people</i> will <i>save</i> from east ... and west ... ... they will <i> dwell in the midst of Jerusalem</i>
	F 8b	They my people and I their God ...
	E 9-13	'Let your hands be strong ... Promise of blessing for <i>remnant of people</i> ... were a byword among the nations, but now I will <i>save</i> and you will be a blessing <i>Fear not</i> Let hands be strong'
	D 14-15	As I purposed evil when ...provoked to ףצק So now purposed to do good to Jerusalem <i>Fear not</i>
	C 15-17	So now: Render true judgments ... do not devise evil in your heart ... etc
IF 18		
B 19		Fasts will become feasts, so love truth and peace
A 20-23		Many will come to entreat the favor of Yahweh

There are too many components stretched over a very large textual unit to discuss all the possible points, and such a detailed discussion is not required. It will suffice to make several key observations which call into question Butterworth's diagram of this unit.

<sup>70</sup> Butterworth, 163. As mentioned previously, due to its length the full English and Hebrew texts are not printed for this example. The analysis is meant to be understandable on the basis of the information provided, but the reader is directed to *BHS* and a modern translation for further clarification.

Most notably, Butterworth does not deal consistently with the introductory formulae. The common formula (צְבָאוֹת) יְהוָה אָמַר יְהוָה (*thus says Yahweh [of hosts]*), which occurs eleven times in this particular unit (7:9; 8:2, 3, 4, 6, 7, 9, 14, 19, 20, 23), normally indicates the opening of a speech unit. The presence of this formula in Zech 8:7 and 9 would seem to indicate that Zech. 8:7-8 is a textual sub-unit. Yet Butterworth divides this unit with the understanding that Zech. 8:8b is the central element of the whole of Zech. 7-8. This suggests that that line of text stands somewhat in isolation, having a clear understanding apart from the surrounding text. This is not the case, though, since the statement loses some of its significance without the implication from the previous lines mentioning the gathering of God's people to Jerusalem. The other formula present in this section, וַיְהִי דְבַר־יְהוָה ... לְאָמַר (*then the word of Yahweh came ... saying*), which occurs four times here in Zech. 7-8 (7:4, 8; 8:1, 18), has been used elsewhere to indicate the division of entire units.<sup>71</sup> On three occasions Butterworth labels this phrase an introductory formula (IF). In Zech. 7:4, however, he does not give any account of its presence. Notice that separating it from the rest of the text would place a division inside the first B-component where there is none in the second. Note further that its presence ruins the pattern A B IF ... IF B A which Butterworth has diagrammed. This is another example where he has conveniently overlooked key structural elements in favor of his proposed structure. It is not surprising that the individual words in the formula are common words, which he discounted from the beginning. This demonstrates that

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<sup>71</sup> E.g., note its presence at the beginning of Zech. 6:9-15.

eliminating any words before commencing with an evaluation of the literary relationships could seriously compromise the results.

There are some convincing elements to this structure. There is a definite chiasmic arrangement of certain themes more or less as Butterworth has portrayed them: fasting (7:[3+]4-7 and 8:18-19), judgment (7:8-12 and 8:16-17), and disaster (7:13-14 and 8:14-15). Perhaps if the central sub-unit (8:1-13) were regarded as several statements of hope for the remnant, then the following diagram would be more accurate in rendering this text:

IF	7:1	
a	7:2-3	entreat Yahweh
b	7:4-7	fasting
c	7:8-12	judgment
d	7:13-14	disaster
e	8:1-13	
d <sup>1</sup>	8:14-15	disaster
c <sup>1</sup>	8:16-17	judgment
b <sup>1</sup>	8:18-19	fasting
a <sup>1</sup>	8:20-23	entreat Yahweh

The relationship between this outline and Butterworth's is immediately apparent. Yet, where his diagram was an attempt to account for all word repetitions and thus resulted in some artificial divisions, the above diagram concentrates more on general themes which, although sharing some common vocabulary, are not restricted by that criteria alone. This outline treats the various introductory formulae more seriously, with each beginning a textual sub-unit. Note that the c and d components should probably be combined, since each of 7:8-14 and 8:14-17 are enclosed by various formulae. Their content, however, is chiasmically arranged as shown in the outline. Perhaps these alterations do not solve all of the problems, but they would seem to give a stronger account of the unit than

Butterworth's proposal. In the end, Butterworth's examination of this rather large unit was a partially accurate portrayal of the text's structure, which has some obvious chiasmic elements. Further investigation of the placement of 7:4 and the breakdown of 8:1-13 is required before any other conclusions can be drawn.

#### 2.1.14 Zechariah 9:1-8

Butterworth outlines a chiasmic (concentric) structure of the five place names present in the text of Zech. 9:5 (i.e., Ashkelon—Gaza—Ekron—Gaza—Ashkelon), a pattern which other scholars also observe in this verse.<sup>72</sup> Some consider this pattern to be further strengthened by the repetition of Ekron, the center of the chiasm, later in v. 7.<sup>73</sup>

a	תָּרָא אֲשָׁקְלוֹן וְחִירָא	And Ashkelon will see and be afraid
b	וְעֵזָה וְחִחִיל מָאֵד	and Gaza, and it will writhe exceedingly
c	וְעֶקְרוֹן כִּי־הָיָה מִבְּטָחָהּ	and Ekron, for her hope will be ruined;
b <sup>1</sup>	וְאֶבֶד מֶלֶךְ מֵעֵזָה	and the king of Gaza will perish,
a <sup>1</sup>	וְאֲשָׁקְלוֹן לֹא תִשָּׁב	and Ashkelon will not be inhabited.

While this appears to yield a pleasing structure, it does not account for all of the elements in the surrounding text, especially the final place name אֲשָׁדּוֹד (*Ashdod*) at the beginning of v. 6. Ignoring the repetitions of words for the moment, another pattern emerges. The first three lines are concerned with the fear of these cities in the face of the power of God.

<sup>72</sup> Butterworth, 172. Cf. Baldwin, 160-161.

<sup>73</sup> For further discussion of the meaning of 'Ekron as a Jebusite' in Zech. 9:7, see Yosef Freund, "And Ekron as a Jebusite (Zechariah 9:7)," *JBQ* 21 (July, 1993): 170-177. Freund does not discuss the possibilities of either chiasmus or inclusio in these verses, but he does elaborate on why Ekron may have received special consideration. Such an explanation might be construed by some as serving to bolster the structure proposed by Butterworth. Cf. also the discussion in E.G.H. Kraeling, "The Historical Situation in Zech. 9:1-10," *AJSL* 41 (1924): 24-33; and M. Delcor, "Les Allusions à Alexandre le Grand dans Zach IX 1-8," *VT* 1 (1951): 110-124 (esp. 118f). Douglas Jones notes the similarity between the text here in Zech. 9:5-6 and the prophecy in Amos 1:6-8 (Douglas R. Jones, "A Fresh Interpretation of Zechariah IX-XI," *VT* 12 [1962]: 245), although he does not draw any connection to the structure of Zechariah. It is interesting that Butterworth also notes the connections between the texts of Zechariah and Amos (Butterworth, 172n1).

The final two lines, plus the first line of v. 6, all concern the people who occupy and rule the cities. A better account of these two verses, then, is to outline two triadic units constructed on the basis of four place names. The focus of the verses is not so much on the individual places themselves, but the flow of the lines together and what each triad describes as a whole. Thus a more convincing outline of the passage in Zech. 9:5-6a would appear as follows:

תָּרָא אֲשָׁקֶלֶן וְחִירָא	Then Ashkelon will see and be afraid,
וְעֵזָה וְחָחִיל מְאֹד	and Gaza will writhe exceedingly,
וְעֶקְרוֹן כִּי־הִבִּישׁ מִבְּטָחָהּ	and Ekron, for her hope will be ruined;
וְאֶבְרָם מֶלֶךְ מֵעֵזָה	and the king of Gaza will perish,
וְאֲשָׁקֶלֶן לֹא תֵשֵׁב	and Ashkelon will not be inhabited,
וְיָשֵׁב מִמְזַר בְּאַשְׁדּוֹד	and a half-breed will dwell in Ashdod.

In fact, the whole of Zech. 9:3-8 can be diagrammed in triadic units, thereby strengthening the position of this analysis. While admittedly there is a chiasmic pattern of names present in Zech. 9:5, they do not reflect the overall structure of the text.

### 2.1.15 *Zechariah 9:9-17*

Butterworth does not note the presence of any chiasmic structures in Zech. 9:9-17, and he finds the results of his analysis in this section “quite meagre.”<sup>74</sup> He also rejects other proposals of chiasmic structures in this unit, calling some “fanciful.”<sup>75</sup> Once again, it is of interest to note that Butterworth appears dissatisfied with a section that has produced

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<sup>74</sup> Butterworth, 179.

<sup>75</sup> Butterworth, 180-182. Cf. Lamarche, 52, 160-161. Lamarche’s outlines are not proposed on the basis of lexical repetition, the underlying foundation of Butterworth’s work. In the course of his investigation, Butterworth is often unconvinced by the proposal of any structure that is not based at least to some degree on word repetition. He even makes the point of commenting in regard to Lamarche’s chiasmic arrangement of Zech. 9:13-14 that “there are no words in common between any two parallel sections” (Butterworth, 182).

no clear (chiastic) structure on the basis of lexical repetition. This point will be a key element in the analysis in Chapter 3, since it for this reason that he failed to identify several chiasms present in Zechariah.

### 2.1.16 Zechariah 10:1-11:3

The chiasm which Butterworth proposes in Zech. 10:8-10a bears a certain similarity to his analysis of Zech. 1:14-15.<sup>76</sup> He identifies a chiastic patterning of repeated vocabulary in Zech. 10:8-10 (קָבַץ [gather] and שָׁב [return]), but his explanation is unclear. He makes reference to שָׁב (*return*) as introducing the chiasm, explaining that this is a structure which he has already noted.<sup>77</sup> Yet his only possible prior reference to such a structure he labels as a form of *inclusio* and not *chiasmus*—though his outline is that of a chiasm.<sup>78</sup> Perhaps he intends this to be a chiasm as a part of *inclusio*.<sup>79</sup> On the basis of his brief comments, his structure of the passage would probably appear as follows:

a	אֲשַׁרְקָה לָהֶם וְאֶקְבָּצֵם כִּי פִדִיתִים וְרָבוּ כְמוֹ רָבוּ	I will whistle to them and <i>gather</i> them, for I have redeemed them and they will be as many as they were.
b	וְאֶזְרְעֵם בְּעַמִּים וּבְמִדְרָחוֹת יִזְכְּרוּנִי וְחִיּוּ אֶת־בְּנֵיהֶם וְשָׁבוּ	I scattered them among the peoples, but in distant places they will remember me, and they will revive their children and <i>return</i> .
b <sup>1</sup>	מֵאֶרֶץ מִצְרַיִם	<i>I will cause them to return</i> from Egypt,

<sup>76</sup> Butterworth, 185 and 92 respectively.

<sup>77</sup> Butterworth, 185.

<sup>78</sup> Butterworth, 172n1.

<sup>79</sup> To be differentiated from chiastic *inclusio* mentioned in Chapter 1.

וְהִשְׁבֹּתִים

a<sup>1</sup> וּמֵאֲשׁוּר אֶקְבְּצֵם and from Assyria I will gather them

וְאֶל-אֶרֶץ גִּלְעָד וְלִבְנוֹן אֶבְיֵאֵם To the land of Gilead and Lebanon I will send them,  
וְלֹא יִמָּצָא לָהֶם and [space] will not be found for them.

There is not much on which to comment here, especially since Butterworth does little more than remark on the chiasmic repetition of the words. The size of the components is unbalanced, but that is not necessarily a reason to discount the structure. The mention of two further place names in close proximity in the following lines of v. 10, included in the outline, suggest there is a stronger connection than a division at v. 10a would allow. There is also the issue of the chiasm in the next example in this unit, which Butterworth describes as defining vv. 10-12. Although the proposal looks valid, perhaps a final judgment should be reserved until the following verses are examined.

The next example in this unit is rather ironic in that there is a chiasm present in the text, but it is not the one which Butterworth outlines. The pattern proposed in Zech. 10:10-11:1 is based on the repetition of place names in vv. 10-11, with the center repeated in Zech. 11:1 (which he designates an abCba ... C pattern).<sup>80</sup>

a	מִצְרַיִם	Egypt
b	אֲשׁוּר	Assyria
C	גִּלְעָד וְלִבְנוֹן	Gilead and Lebanon
b <sup>1</sup>	אֲשׁוּר	Assyria
a <sup>1</sup>	מִצְרַיִם	Egypt
C <sup>1</sup>	לִבְנוֹן	Lebanon

<sup>80</sup> Butterworth, 172n1, 188-189.

There are several problems with this proposal. First, there is a significant amount of material for which no account is given, particularly following the central element of this chiasmic arrangement (גִּלְעָד [Gilgal] and לְבָנוֹן [Lebanon]). Second, Butterworth virtually ignores v. 12, sacrificing it instead for the sake of his proposed structure. This is extremely unfortunate since v. 12 probably serves as the culminating statement for the entire preceding unit.<sup>81</sup> Finally, there is no clear indication that Gilead and Lebanon as a pair in v. 10 are intended to correspond with Lebanon in Zech. 11:1 as a part of an inclusio, especially considering that Zech. 11:1-3 is understood itself much more clearly as something of a self-contained sub-unit.<sup>82</sup> Since inclusio tends to define sense units in much the same way as does chiasmus,<sup>83</sup> Butterworth's application of that particular term here is deemed inappropriate.<sup>84</sup> Still, there is another possible chiasm here in Zech. 10:10, one that would not be detected on the basis of word repetition (see Chapter 3 below).

### 2.1.17 *Zechariah 11:4-17 + 13:7-9*

Zech. 11:4-17 is another example where Butterworth charts a chiasmic arrangement of a passage, only afterwards to dispose of it in favor of an alternate structural diagram

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<sup>81</sup> There is debate over the exact extent of that unit. See the discussion in Meyers, 230-236.

<sup>82</sup> This is a textual sub-division the validity of which Butterworth himself acknowledges in his second chapter (Butterworth, 76-77). Despite his own position that including Zech. 11:1-3 with his analysis of Zech. 10:1-17 would not affect his conclusions, it appears that combining these two units has led him to misrepresent the textual evidence in this case.

<sup>83</sup> Cf. the discussion in Chapter 1.

<sup>84</sup> His explanation (188-189) of an editor's hand at work here is unconvincing.

which he considers to be a more convincing outline of the text. He begins by setting out the following chiastic pattern for Zech. 11:7-11:<sup>85</sup>

7	a	therefore/thus the poor of the flock
	b	took ... staffs ... Grace ... Union
	c	I shepherded ...
8		I destroyed ...
	d	( )
9	c	I will not shepherd ... what is to be destroyed let it be destroyed
10	b	took ... staff ... Grace
11	a	thus the poor of the flock

He proceeds to point out several deficiencies in this arrangement: (1) several key words which occur before *כֵּן יַעֲנִי הַצֹּאֵן* (*thus the poor of the flock*) in v. 11 are virtually ignored (*אָכַל* [*eat*], *בָּשָׂר* [*flesh*], *גָּרַע* [*hew*], *פָּרַר* [*break*] and *עַם* [*people*]); (2) it gives no account of the repetition (which he considers an *inclusio*) of *וְאָרַעָה אֶת־הַצֹּאֵן* (*and I tended a flock*) at the beginning of v. 7 by *וְאָרַעָה אֶת־הַצֹּאֵן* (*and I tended the flock*) at the end of v. 7; and (3) v. 10 forms a parallel with v. 7 which has been overlooked (see outline above).<sup>86</sup> It is also no surprise that he proposes certain editorial insertions on the basis of his structural revisions.<sup>87</sup> In the end, the only chiastic arrangement in this unit (*Zech. 11:4-17, 13:7-9*) for which he puts forth any argument is in the following sub-unit.

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<sup>85</sup> Butterworth, 205. Due to the length of the passage in question, and given Butterworth's own problems with the outline (see comments below), only his exact diagram is repeated here, without inclusion of the Hebrew text.

<sup>86</sup> *Ibid.*, 205-206.

<sup>87</sup> *Ibid.*, 207. As with much of the text of Zechariah, there is debate over the redactional nature of *Zech. 11:4-17* as well. For a discussion which supports the integrity of this passage (in relation to itself, that is, apart from the redactional nature of the unit as a whole), see Paul L. Redditt, "The Two Shepherds in Zechariah 11:4-17," *CBQ* 55 (October, 1993): 676-686.

The text of Zech. 13:7-9 is another example where Butterworth identifies a convincing chiasmic structure, but not as a result of his own methodology. He follows Lamarche's account of the chiasm, and if Lamarche had not noted it first, it is improbable that Butterworth would have noted it. This example further demonstrates the inexplicable gap between Butterworth's critique of other studies and the formulation of his own method. In his discussion he is clearly able to explain the basis upon which this chiasm hangs together. Yet he continues with his own analysis as if structures formed upon these literary connections were not present. His outline of Zech. 13:9b is as follows (ab//ba - complete chiasmus by lines):<sup>88</sup>

a	הוּא יִקְרָא בְשֵׁמִי	They will call on my name
b	וְאֲנִי אֶעֱנֶה אֲתָם	and I will answer them;
b <sup>1</sup>	אֶמְרָהּ עַמִּי הוּא	I will say, "They are my people,"
a <sup>1</sup>	וְהֵן אֱלֹהֵי יְהוָה אֱמָר וְהוּא	and they will say, "Yahweh is our God."

This is a plausible structure, making good sense of the text at hand. It agrees with other features of the text which indicate that a sub-division of the text here is warranted. There is no conjunction present tying the chiasm to the previous line, so syntactically it stands somewhat in isolation. Grammatically, the use of the masculine singular pronoun suggests that this entire sub-structure refers to הַשְּׁלִישִׁי (*the third*) mentioned at the end of v. 8 and beginning of v. 9, and is making a comment regarding the relationship between God and this remnant of his people.

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<sup>88</sup> Butterworth, 207-208. Cf. the arrangement of the text as diagrammed in Lamarche, 92n2. Lamarche writes, "Parallélisme intérieur de la forme et correspondance des idées: 'Il invoquera mon nom' parallèle à 'et moi je l'exaucerai'; 'Je dirai: c'est mon peuple' parallèle à 'et lui, il dira: Yahweh est mon Dieu'. Parallélisme extérieur des idées avec inversion en forme de chiasme: entre le premier vers et le second" (Ibid.).

This is also a good example to stress that although a chiasm may be present in the text, it is not necessarily the dominant feature of the text. There are other parallelisms at play, and Zech. 13:7-9 could easily be rendered:

a	הוא יקרא בשמי	They will call on my name
a <sup>1</sup>	ואני אענה אחו	and I will answer them;
b	אמרתיו עמי הוא	I will say, "They are my people,"
b <sup>1</sup>	והוא יאמר יהוה אלהי	and they will say, "Yahweh is our God."

This follows more closely Lamarche's proposal, and likely diagrams the more obvious relationships in this unit. Or perhaps there are several levels interacting at once, with no one in particular dominating the others. It is difficult to say for sure, for it is here where one reading exposes one feature, and another reading exposes another. Perhaps what can be said is that each of these readings agrees with the other on the limits of the text in question, strengthening the division of the unit as proposed and thereby isolating the extent of the material to be interpreted.

### 2.1.18 Zechariah 12:1-13:6

The (concentric) structure which Butterworth proposes in Zech. 12:4 is diagrammed below (abcba).<sup>89</sup> The key is as follows: IF = introductory formula; a = [נקה] (*strike*); b = סוס (*horse*); c = ... את-עיני (I will open my eyes ...; it is not clear exactly which word(s) Butterworth intended to label c).

IF	ביום ההוא נאם-יהוה	On that day-an utterance of Yahweh-
ab	אכה כל-סוס בתמהון ורכבו בשגעון	I will strike every horse with panic and its rider with madness
c	ועל-בית יהודה אפקח את-עיני	and over the house of Judah I will open my eyes

<sup>89</sup> Butterworth, 216.

b<sup>1</sup>a<sup>1</sup>                      וְכָל סוּס הָעַמִּים אֶפְהָ בְעֵוְרוֹן                      but every horse of the nations I  
will strike with blindness

There is some validity in this presentation of the text. The reversal in the position of the repeated verb and the direct object is noteworthy. It is difficult to make anything of the line *וְרִכְבּוֹ בְשִׁנְעוֹן* (*and its rider with madness*), although perhaps it was to be compensated for by the addition of *הָעַמִּים* (*nations*) in the final line. Perhaps the greatest difficulty is that Butterworth gives no account of the following verse, one which obviously is connected with v. 4 due to the division of the text by means of the formula *הַיּוֹם הַהוּא* (*on that day*).<sup>90</sup> This proposal stands, but not without some difficulties.

Butterworth proposes yet another (concentric) structure in Zech. 13:3.<sup>91</sup> The key to the diagram is as follows: IF = introductory; a = *נִבֵּא* (*prophesy*); b = his parents who bore him); c = *וְדָקְרְאוּ* (*and they will pierce him through*).<sup>92</sup>

IF	וְהָיָה	And it will be
a	פִּי־יִנְבֵּא אִישׁ עוֹד	when a man prophesies again,
b	וְאָמְרוּ אֵלָיו אָבִיו וְאִמּוֹ יִלְדָיו	and his parents who bore him will say to him,
c	לֹא תַחֲיֶה פִּי שֶׁקֶר דִּבַּרְתָּ בְּשֵׁם יְהוָה	you will not live for you spoke lies in the name of Yahweh.
	וְדָקְרְאוּ	And they will pierce him through
b <sup>1</sup>	אָבִיהוּ וְאִמּוֹ יִלְדָיו	his parents who bore him
a <sup>1</sup>	כִּדְבָרֵי נְבִיא	when he prophesies.

<sup>90</sup> Cf. Zech. 12:3, 4, 6, 8, 9, 11, and also 13:1, 2, 4.

<sup>91</sup> Butterworth, 217.

<sup>92</sup> Butterworth suggests a similarity in sound between *שֶׁקֶר* and *דָּקַר*, and briefly contemplates putting cc as the middle component in the structure. While the difference in pronunciation between the two is actually more distinct, it is interesting that Butterworth would consider a structure based on a phonological relationship. Perhaps he was looking at the similarity in the root consonants and meant to offer remarks on a homographical basis.

This comes very close to providing a logical structure to the text. More likely the central element is only *יְהוָה בְּשֵׁם יְהוָה לֹא תִחְיֶה כִּי שָׁקַר דִּבַּרְתָּ בְּשֵׁם יְהוָה* (*you will not live, for you spoke lies in the name of Yahweh*), with *וְדַקְרָהוּ* (*and they will pierce him through*) better understood as parallel for *וְאָמְרוּ אֵלָיו* (*and they will say to him*) in the first b-component. Butterworth desires *דַּקַּר* (*pierce through*) as the central element because it also occurs in Zech. 12:10, and he wishes to propose a partial chiasm around a repeated center element between 12:10 and 13:3 (c ... abcba). While such a far reaching structure is unlikely, the rest of his work survives closer scrutiny. The verse is even placed in some isolation, with the formula *בַּיּוֹם הַהוּא* (*on that day*) opening v. 4 and the phrase *וְהָיָה* (*and it will be*) opening v. 3.<sup>93</sup> In fact, *וְהָיָה* (*and it will be*) might be considered as a short form of *וְהָיָה בַּיּוֹם הַהוּא* (*and it will be on that day*), such as occurs in Zech. 13:1. It is not without cause that this verse be singled out by means of a rhetorical device. Other scholars have also noted the significance of v. 3 in the wider context of Zech. 13.<sup>94</sup>

#### 2.1.19 Zechariah 14

The final chapter of Zechariah provides Butterworth with another opportunity to outline a macro-structural chiasm, formed on the basis of thematic elements, but only with a solid foundation of repeated vocabulary. His proposed concentric structure in Zech. 14:1-15 is formed on an abcba pattern (complete chiasmus) with the following

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<sup>93</sup> Even Butterworth labels this the introductory formula (IF) in his outline.

<sup>94</sup> E.g., Robert Rhea, "Attack on Prophecy: Zechariah 13:1-6," ZAW 107 (1995): 288-293.

outline:<sup>95</sup> a/a<sup>1</sup> = vv. 1-3/vv. 12-15 = Jerusalem conquered/Jerusalem conquers; b/b<sup>1</sup> = vv. 4-5/vv. 10-11 = local and historical references; c = vv. 6-9 = emphasis on *oneness*.

- 1 Behold a day is coming for Yahweh a  
 and spoil will be divided out in your midst  
 And I will gather all nations to Jerusalem for battle  
 and city captured, houses plundered, women ravished  
 HALF city *go forth* into exile,  
 and rest of the people not cut off from city
- 3 Yahweh *go forth* and *fight* against those nations  
 as he  *fights* on a battle day
- 4 And his feet will stand, *on that day*, on *Mount of Olives* b  
 which is before Jerusalem on the east  
 and the *Mount of Olives* will be split in HALF  
 eastwards and westwards, a very great valley  
 and HALF the *Mount* depart northwards, and HALF southwards
- 5 And you will flee, *valley of my mountains*  
 for the *valley of mountains* will touch the side of it  
 and you will flee as you fled  
 from the earthquake in days of Uzziah *King* of Judah  
 and Yahweh my God will come  
 all holy ones with you
- 6 IF And *it will be on that day* c  
 there will not be light, precious things and congelation
- 7 And there will be *one day*  
 it is known to Yahweh  
 no day and no night  
 and it will be evening time  
 and there will be light
- 8 And *it will be on that day*  
 living waters will *go forth* from Jerusalem  
 HALF of them to the eastern sea, and  
 HALF of them to the western sea  
 in summer and autumn it will be
- 9 And Yahweh will be *King* over all the earth

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<sup>95</sup> Due to the size of this unit, each component consists of several key repeated words and phrases, some of which are not confined to single components of the structure. Although based on repeated words, Butterworth's analysis really does follow more the repetition of themes in this example. A key to the diagram is attempted, keeping in mind that Butterworth provides only the English text in his own diagram, does not give a full translation of the text, and provides no definitive key of his own to indicate what he regards as the essential parts of each component. This key will differ in that it can only describe the general aspect of the various themes.

- on that day* Yahweh will be *one* and his name *one*
- 10 And all the land/earth shall be turned like the Arabah,  
b<sup>1</sup>  
from Geba to Rimmon, south of Jerusalem  
And she will be high and dwell in her place  
from Benjamin gate as far as the place of the former gate  
as far as the gate of the פנים
- 11 and tower of Hananel as far as the wine presses of the *king*  
And they will dwell in her  
and חרם will not be  
and Jerusalem will dwell in trust/security
- 12 And this the PLAGUE . . . all peoples against Jerusalem a<sup>1</sup>  
flesh rot while standing on his feet  
eye rot in socket, tongue rot in mouth
- 13 and *it will be on that day* great panic from Yahweh  
and they will take hold of, a man the hand of his neighbour  
and his hand will be raised upon the hand of his neighbour
- 14 And also Judah will fight with/against Jerusalem  
and wealth of nations around will be gathered  
gold and silver and garments, in great abundance
- 15 And thus will be PLAGUE of horse etc. in those camps  
like this PLAGUE

There are several glaring omissions which make this proposal highly improbable. First, Butterworth missed the obvious parallel structure between various sections of text: v. 2 (אֶל-יְרוּשָׁלַם לְמַלְחָמָה) [and I will gather all the nations to Jerusalem for battle]) and v. 16 (וְהָיָה כָּל-הַנּוֹתָר מִכָּל-הַגּוֹיִם הַבָּאִים עַל-יְרוּשָׁלַם וְעָלוּ מִדֵּי שָׁנָה בְּשָׁנָה) [and all the remnant from all the nations that went against Jerusalem will go up year after year to bow down to King Yahweh of hosts]). He labels (וְהָיָה יְהוָה לְמֶלֶךְ) [and Yahweh will be king] as one of the central elements in the c-component, yet a similar statement again is repeated in vv. 16 and 17 (לְמֶלֶךְ יְהוָה צָבָאוֹת) [to King Yahweh of hosts]). Again, Butterworth overrides the presence of introductory formulas (here הַיּוֹם הַהוּא [on that day]), and the five occurrences are spread throughout

the structure he provides. This is particularly suspicious since the unit begins with a reference to *לַיהוָה יוֹם-בָּא* (*a day is coming for Yahweh*). It also does not account for the further occurrences of *בַּיּוֹם הַהוּא* (*on that day*) in the rest of Zech. 14. It is not as though he is unaware of the presence of the formula, for he uses it as an argument against Lamarche's outline of the text.<sup>96</sup> It is unlikely that chiasmus is a defining feature of the structure of Zech. 14:1-15.<sup>97</sup>

Butterworth's analysis of Zech. 14:20-21 is somewhat unclear. He notes the inclusio *בַּיּוֹם הַהוּא* (*on that day*), and suggests that the text "is not a chiastic structure in the straightforward sense."<sup>98</sup> He frames his diagram with the formula, but there is little to indicate any chiastic patterning in his arrangement of the rest of the text. Once again, Butterworth is less than concise in his analysis of this passage, and it is difficult to comment further.<sup>99</sup> Several years after the completion of Butterworth's study, Konrad R. Schaefer published an article in which he analyzed the structural, thematic and verbal parallels between the text of Zech. 14 and earlier prophetic materials.<sup>100</sup> He noted several possible allusions in Zech. 14:20-21 to other biblical passages, thereby implying it may be

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<sup>96</sup> Butterworth, 226-227.

<sup>97</sup> Not to mention Butterworth's own description of this unit, that it "shows clear progression of thought; *some sort of overall chiastic pattern* [emphasis mine], and apparently deliberate use of distinctive and repeated words to indicate structure and emphasis" (Butterworth, 237). Once again, if the use of distinctive and repeated words indicates structure, why ignore such formulas as *בַּיּוֹם הַהוּא* (*on that day*)? While these words themselves are not necessarily 'distinctive,' Butterworth calls special attention to them by emphasizing the use of *בַּיּוֹם* (*day*).

<sup>98</sup> Butterworth, 235.

<sup>99</sup> For discussion of the practice of inscription, see R. P. Gordon, "Inscribed Pots and Zechariah XIV 20-1," *VT* 42 (January, 1992): 120-123.

<sup>100</sup> Konrad R. Schaefer, "Zechariah 14: A Study in Allusion," *CBQ* 57 (January, 1995): 66-91.

regarded as a self-contained unit.<sup>101</sup> Such a view would also counter Butterworth's proposal for this unit.

## 2.2 Summary

In total, Butterworth proposed over twenty chiasms throughout the book of Zechariah, the majority of which occurred at the micro-structural level. The analysis in this chapter demonstrated that most of these examples are not chiasms, and that many were either manipulated into appearing chiasmic, or else they are better accounted for by means of other structural features present in the text. Only a few of the proposals withstood close scrutiny (e.g. Zech 1:5-6a); these were strictly exceptions in that they were actually chiasms based on word repetitions. As previously expressed, the concern in this study is for a methodology which identifies *all* chiasms, whatever the basis for correspondence between elements. It is evident that Butterworth's methodology for determining chiasmic structures is in need of significant readjustment, and that the proposal for a modified methodology is becoming increasingly necessary.

These results, however, do not signify the conclusion of the analysis. It could be argued that the failure of Butterworth's methodology with the text of Zechariah was due to two related factors: (1) a misapplication of his methodology, on which account it could still prove satisfactory when properly employed; and (2) a complete lack of chiasmus as a structural feature in the book of Zechariah, meaning that Butterworth's methodology could not be adequately tested. The aim of next chapter will be to examine various

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<sup>101</sup> E.g., Jer. 31:40 (Schaefer, 81).

examples of chiasmus in Zechariah which Butterworth's methodology did not outline. As speculated in chapter 1, many of these are constructed on the basis of something other than word repetitions. These examples will serve to demonstrate clearly the inadequacy of Butterworth's methodology, and thus provide the basis for the proposal of a modified methodology and further research in the concluding chapter.

## CHAPTER 3

### FURTHER EXAMPLES OF CHIASMUS IN ZECHARIAH

This thesis has proposed that there are three factors one must consider when evaluating the effectiveness of a methodology for determining chiastic structures: (1) is the proposed methodology sound, (2) was the methodology properly applied, and (3) were there any chiastic structures in the text(s) to be found. The methodology must first of all be sound and comprehensible in order for it to be of any worth. This was Butterworth's complaint against the various methodologies which he himself examined.<sup>1</sup> If there is no possibility of at least finding plausible structures, then any such investigation is doomed from the beginning. This does not mean that every structure initially located will indeed be labeled a chiasm; that is for further analysis. The methodology must also be properly applied. This point was stated in the introductory material. The methodology in itself may be reasonably sound, but then be misapplied when brought to bear on a given text. This must be tested by close examination of the results and how they were obtained. Finally, a methodology cannot be accepted as useful until it has successfully located actual chiastic structures, which means it must at some point be tested on text that actually contains such structures.<sup>2</sup> This sounds a bit like putting the cart before the horse,

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<sup>1</sup> Butterworth, 59-61.

<sup>2</sup> Actually, this step also means not finding chiastic structures in texts where there are none. The investigation in Chapter 2 largely demonstrated that Butterworth found numerous chiasms which simply were not, many on the basis of the application of his methodology from the beginning.

since it sounds like testing the methodology on a text where it has already been determined that chiasmic structures occur. Of course, if this has already been determined, there is no need for further investigation of the proposed methodology since one has obviously already been discovered (the one that determined chiasmic structures where present in the text to be found in the first place). Since it was proposed in Chapter 2 that Butterworth's methodology was neither sound nor properly applied, only the third factor remains. It must now convincingly be demonstrated that there are actually other chiasmic structures in *Zechariah* yet to be discovered.

Chapter 2 was essentially an examination of the first two considerations. Through close analysis of his proposed examples of chiasmus in the book of *Zechariah*, Chapter 2 both demonstrated the many shortcomings of Butterworth's methodology for determining chiasmic structures, and showed that he misapplied his methodology in some specific examples. This chapter will further that investigation by outlining several chiasms which Butterworth's methodology missed altogether. It must be proven that there were actually chiasms to discover in *Zechariah* for final critique of his methodology, else it cannot accurately be stated that his approach did not outline convincing chiasms, since there would have been none to be found. By outlining chiasms and means for determining them which Butterworth did not identify, this will highlight areas of his methodology which are inadequate for such structural studies.

It is restated here that chiasmus alone as a literary and rhetorical device means little apart from a proposed interpretation of the pericope in question and how the chiasmus contributes to one's understanding of a particular text. Recognition of its

presence is useful only to the extent that it sheds further light on the meaning of a passage and its connections to the wider literary context. In this regard, the present study agrees with Butterworth's requirement that one seek further confirmatory evidence, particularly from other fields of biblical criticism, concerning the meaning of any chiasmic structure.<sup>3</sup> This is one safeguard against the arbitrary exegetical imposition of identified chiasmic *patterns* that hold no interpretational value for a particular text, e.g., they divide rather than define obvious sense units, or add nothing to the understanding of a text.

Before proceeding with the application of the methodology, several matters that are peculiar to the book of Zechariah must be noted. First, צִיּוֹן (*Zion*) and יְרוּשָׁלַיִם (*Jerusalem*) are not always equated as synonymous terms of reference in Zechariah, a distinction that many commentators tend to overlook—perhaps due the prominent pairing of these two terms in many other biblical texts.<sup>4</sup> This observation will be of particular importance in the analysis of several passages below (e.g. Zech. 8:3). Second, due to the constraints of the present study, possible connections between Haggai, Zechariah, and Malachi which have been noted elsewhere, cannot be considered. This omission leaves open to further analysis the possibility that chiasmic structures which have interpretational value for the book of Zechariah are present beyond the boundaries of

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<sup>3</sup> See Butterworth, 59 and 61.

<sup>4</sup> It is questionable whether these two names are intended as synonyms at *any* point in Zechariah. The Meyers provide an excellent summary of this very debate in their commentary on Zech. 1:14, drawing attention to several other passages both within and outside of the book of Zechariah which support their position—a position which is adopted in the present study (Meyers, 120). The name יְרוּשָׁלַיִם is referred to with far greater frequency, occurring forty-one times in total (1:12,14,16[2x],17; 2:2,6,8,16; 3:2; 7:7; 8:3[2x],4,8,15,22; 9:9,10; 12:2[2x],3,5,6[2x],7,8,9,10,11; 13:1; 14:2,4,8,10,11,12,14,16,17,21). The name צִיּוֹן occurs only eight times (1:14,17; 2:11,14; 8:2,3; 9:9,13). There are only four passages where they occur in any close proximity (1:14,17; 8:3; 9:9).

Zechariah 1-14 alone.<sup>5</sup> Finally, also due to constraints, this study is unable to reserve any significant space solely for the evaluation of form-critical and literary-critical work concerning the divisions of the text.<sup>6</sup> It will suffice to note the relevant data and observations from the various fields of biblical criticism when and where they are applicable to the present discussion.

### 3.1 Chiastic Structures in Zechariah

#### 3.1.1 Zechariah 1:2

Many commentators have noted the seemingly disjointed presentation of the opening verses of Zechariah. This is especially surprising since it is generally agreed that Zech. 1:1-6 constitutes the introduction to the whole of the book, and hence one would expect a more apparently cohesive textual unit.<sup>7</sup> Some scholars have suggested that v. 2 intrudes between the date formula and the conventional (introductory) messenger formula (presumably meaning *כֹּה אָמַר יְהוָה זְבַאֵוֹת* [*thus says Yahweh of hosts*] which follows in v. 3);<sup>8</sup> however, since the messenger formula does not immediately follow either of the other occurrences of the date formula in Zechariah (Zech. 1:7; 7:1), such a proposal is

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<sup>5</sup> E.g. a super-chiastic structure encompassing all of Haggai, Zechariah, and Malachi, or even smaller chiasms which bridge the present division between these books. For discussion on some of the connections between these three prophetic books see Ronald W. Pierce, "Literary Connectors and a Haggai/Zechariah/Malachi Corpus," *JETS* 27 (September, 1984): 277-289; id., "A Thematic Development of the Haggai/Zechariah/Malachi Corpus," *JETS* 27 (December, 1984): 401-411.

<sup>6</sup> Such as Butterworth does in Chapter 2 of his work.

<sup>7</sup> See Peterson, *Haggai and Zechariah 1-8*, 129.

<sup>8</sup> E.g., Ackroyd, 646. Ackroyd proposes that v. 2 be read as a parenthesis providing a reason for the prophecy which Zechariah was about to speak.

unwarranted. Still, the overall structure of Zech. 1:1-6 continues to raise questions regarding the integrity of the introductory matter.

It was suggested in the discussion of Zech. 1:7-17 in Chapter 2 above (see 2.1.2) that the structure of Zech. 1:2 may be concentric (or, somewhat less likely, chiasmic), a possibility that is further strengthened by Butterworth's own proposal of a chiasm in Zech 1:14a based on a similar pattern.<sup>9</sup> Butterworth himself labels it an *inclusio* (based on the repetition of the root קצף [*anger*]).<sup>10</sup> Most commentators do not speculate regarding the more intricate literary structure of v. 2, concerned instead with questions of redactional and editorial issues. If the proposed concentric structure is plausible, then the verse could be outlined as follows:

a	קצף	[...] angry was
b	יהוה	Yahweh
c	על-	against
b <sup>1</sup>	אבותיכם	your ancestors.
a <sup>1</sup>	קצף	[very]

In this structure על (*against*) serves as the turning point of an antithetical parallelism, focusing the קצף (*anger*) of יהוה (*Yahweh*) against אבותיכם (*your fathers*). The repetition of the root קצף (*anger*) does appear to serve more as an *inclusio*, since the terms are not really parallel but together form one construction; however, that does not automatically discount the pattern. If this represents an accurate analysis of the text, the pattern

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<sup>9</sup> The pattern is based on a construction known as the *cognate object* (Gibson §93), also known as the *internal* or *absolute object* (so GKC §117p,q), or the *cognate accusative* (so Waltke and O'Connor §10.2.1g)

<sup>10</sup> Butterworth, 87.

probably serves more to define the parameters of the statement than to draw one's attention toward the center, as with most concentric structures.

Another argument against this proposal is that the repetition of the root קצף (*anger*) is accounted for simply by virtue of being the cognate object. Apart from the obvious emphasis implied through the use of such a cognate, the reoccurrence of the root should not signify anything special as far as structure is concerned. On the other hand, the very structure of the cognate object in this particular instance might be considered unusual—i.e. a prepositional phrase (על [*against*]) intrudes between the verb and its cognate. This position is enhanced by the example present in Zech. 1:15a where the same cognate object is used, again with the preposition על (*against*). Here the elements are found in a more common arrangement.

A point in favor of the proposed concentric structure concerns what is absent from the text. Aside from this example in Zech. 1:2, all cognate objects in Zechariah make use of the adjective גָּדוֹל (*great*).<sup>11</sup> This is by no means a necessary element in the construction of a cognate object, but is rather a unique feature of Zechariah that גָּדוֹל (*great*) is usually employed. Early translators apparently recognized this as well, for in manuscripts of both the LXX and the Syriac the equivalent of גָּדוֹל (*great*) is provided in v. 2. Since the inclusion of גָּדוֹל (*great*) here would upset the balance of the structure, it makes sense that it was not included. Though one must be cautioned in overstating this point, it is a well known fault in biblical criticism that often such differences in the text

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<sup>11</sup> Cf. Zech. 1:14, 15; 8:2.

either go unnoticed or are glossed over in favor of standardization. The absence of גָּדוֹל (*great*) in conjunction with the unusual arrangement of the cognate object serves to bolster the likelihood of the proposed structure in this example.

The final question is whether such a structure makes sense of the text. The unusual placement of this rather independent, free-floating statement has been noted already. The fact that no one has proposed it be regarded as other than a self-contained statement does only a little to strengthen the argument in favor of the structure. Peterson suggests that v. 2 be taken as an introductory historical comment which delineates both the connections and distinctions with former generations as they relate to a relationship with Yahweh.<sup>12</sup> While the proposed chiasm provides an explanation on a strictly rhetorical basis for a unit that appears to stand in relative isolation, it is certainly not the only, nor dominant, feature of the text.

### **3.1.2 *Zechariah 1:3***

This example raises the issue of speech formulas, which present a particular problem when one is determining structure. On the one hand, they are markers of direct speech and act as a textual cohesive at the macro-structural level. This suggests that they are probably extraneous to any structures present within speech units themselves. On the other hand, it is always possible for them to be employed as micro-structural elements, and thus perform double-duty both as markers of direct discourse and as parts of structural features (such as chiasmus), defining the parameters of that discourse. The

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<sup>12</sup> Peterson, 130.

danger in deciding just when and where speech formulas take on this additional function lies in the admittedly subjective nature of the analysis: it is easy to include the formulas when they produce a desired pattern. As suggested in the discussion on literary intention in Chapter 1, there is always a degree of subjectivity in any structural analysis. In the end, if including a speech formula as part of a proposed chiasmic structure makes sense of the text, then it should probably be included. This will undoubtedly be a rare occurrence.

Of the many and various formulas used for introducing and marking speech throughout the book of Zechariah, *יְהוָה אָמַר* (*an utterance of Yahweh*) (and often the longer *יְהוָה אָמַר יְהוָה אֱלֹהֵינוּ* [*an utterance of Yahweh of hosts*]) is perhaps the most peculiar. Samuel A. Meier provides a detailed analysis of speech formulas used throughout the Hebrew Bible for marking direct discourse (divine and otherwise).<sup>13</sup> Contrary to the still widespread belief that *יְהוָה אָמַר* (*an utterance of Yahweh*) is used only as a closing formula, he observes that it is used in the introduction, closing, and even the middle of speech units.<sup>14</sup> Although it maintains a close relationship with the formula *כֹּה אָמַר יְהוָה* (*thus says Yahweh*) in many texts, he argues that the two are not inextricably linked, nor are they synonymous.<sup>15</sup>

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<sup>13</sup> Samuel A. Meier, *Speaking of Speaking: Marking Direct Discourse in the Hebrew Bible*, VTSup, no. 46 (Leiden: E.J. Brill, 1992). Cf. also David J. Clark, "Discourse Structure in Zechariah 7.1-8.23," *BT* 36 (July, 1985): 328-335.

<sup>14</sup> Meier, 298-314 (esp. 310).

<sup>15</sup> Meier, 313-314. He writes elsewhere, "To put the problem in its starkest terms: if one were to find an ancient scrap of parchment on which were preserved only the two words *יְהוָה אָמַר*, one would not know if the scrap represented the close, the middle, or the beginning of a divine message. One would even be wrong to suggest that the odds are in favor of the first option, for biblical literature as a whole indicates extreme variability in the use of this D[ivine]D[iscourse] marker" (*ibid.*, 310). The distinction between *יְהוָה אָמַר*

Meier's analysis sheds light on the structure of the formula-inundated oracle of Zech. 1:3. Although absent in the LXX, the formula **נְאֻם יְהוָה צְבָאוֹת** (*an utterance of Yahweh of hosts*) is not out of place in v. 3. It is, in fact, the center of a structure that exhibits the following concentric pattern:

a	<b>כֹּה אָמַר יְהוָה צְבָאוֹת</b>	Thus says Yahweh of hosts:
b	<b>שׁוּבוּ אֵלַי</b>	"Return to me,"
c	<b>נְאֻם יְהוָה צְבָאוֹת</b>	an utterance of Yahweh of hosts,
b <sup>1</sup>	<b>וְאֶשׁוּב אֵלֵיכֶם</b>	"and I will return to you,"
a <sup>1</sup>	<b>כֹּה אָמַר יְהוָה צְבָאוֹת</b>	says Yahweh of hosts.

This unit is marked by the unusually high frequency of speech (messenger) formulas which are present. The actual message (**שׁוּבוּ אֵלַי ... וְאֶשׁוּב אֵלֵיכֶם** [*return to me ... and I will return to you*]) is short and direct, broken only by the formula **נְאֻם יְהוָה צְבָאוֹת** (*an utterance of Yahweh of hosts*), a formula used often throughout Zechariah in the midst of speech to mark it as divine discourse. And contrary to the opinion that it is intrusive here in Zech. 1:3, **נְאֻם יְהוָה צְבָאוֹת** (*an utterance of Yahweh of hosts*) provides the focal point of the structure, emphasizing the importance of and continual stress placed upon Yahweh as the source of the visions and oracles contained in the book. More immediately, it accentuates the call to return as being an extremely personal invitation for the hearers to respond to the prophetic message—a message that originates with Yahweh himself. Note the absence of **כֹּה** (*thus*) in the final line, distinguishing this variation of the messenger formula from its many other occurrences throughout Zechariah where it serves to mark the

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**נְאֻם** and **כֹּה אָמַר יְהוָה צְבָאוֹת** plays an important role in Butterworth's misunderstanding of the structure in Zech. 1:3, where in his own analysis he equates the two as being parallels (Butterworth, 89).

beginning, rather than the closing, of a speech unit.<sup>16</sup> It might also be pointed out that the repetition of *יְהוָה צְבָאוֹת* (*Yahweh of hosts*) in both the a and c-components suggests a stronger bond between the center and outer elements than the diagram portrays. This does not discount that a concentric structure is present since the distinctiveness of the two formula in question in these elements has already been discussed. It does, however, suggest a very compact relationship throughout the chiasm.

### 3.1.3 Zechariah 8:3

As was discussed earlier, the formula *יְהוָה צְבָאוֹת לֵאמֹר* (*then the word of Yahweh came saying*), such as in Zech. 8:1,<sup>17</sup> marks the beginning of another major section within the structure of the book of Zechariah. Zech. 8 itself is apparently divided further into several sub-units by means of the messenger formula *כֹּה אָמַר יְהוָה צְבָאוֹת* (*thus says Yahweh of hosts*) (8:2,3,4,6,7,9,14 and 19,20,23 following 8:18). The first two sub-units of this section (8:2 and 8:3) exhibit chiastic patterning, both of which are proposed as legitimate examples of chiasmus. Zech 8:2 is identified and analyzed by Butterworth.<sup>18</sup> Zech. 8:3 is of particular interest, having the only variation of the messenger formula in all of Zech. 8 (*כֹּה אָמַר יְהוָה* [*thus says Yahweh*]). The entire verse (minus the messenger formula) displays the following chiasm:

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<sup>16</sup> However, the pronominal suffix of the word previous (*אֵלַיְכֶם*) may provide an aural substitute in the place of *כֹּה*. With this in mind, the verse demonstrates an even more defined symmetry as a whole, and the absence of *כֹּה* from the closing line may serve more of a phonological or rhythmical, rather than a strictly syntactical, role.

<sup>17</sup> And 8:19, with the addition of *אֵלַי*.

<sup>18</sup> Butterworth, 92, 156.

a	שָׁבֹתִי אֶל-צִיּוֹן	I will return to Zion,
b	וְשָׁכַנְתִּי בְּתוֹךְ יְרוּשָׁלַם	and I will dwell in the midst of Jerusalem;
b <sup>1</sup>	וְנִקְרְאָה יְרוּשָׁלַם עִיר-הַאֱמֻנָה	and Jerusalem will be called the city of truth,
a <sup>1</sup>	וְהַר-יְהוָה צְבָאוֹת הַר הַקֹּדֶשׁ	and the mountain of Yahweh of hosts [will be called] the holy mountain.

The chiasmic pattern is formed by the terms צִיּוֹן (*Zion*) and יְרוּשָׁלַם (*Jerusalem*), where in the final line the phrase הַר-יְהוָה צְבָאוֹת (*the mountain of Yahweh of hosts*) parallels the name צִיּוֹן (*Zion*) in the first.<sup>19</sup> Note also the ellipsis of קָרָא (*call*) in the last line. This is not a chiasm that draws the reader's attention to the center as being especially important, but one whose message is made prominent through its overall literary structure, marking it as a self-contained rhetorical unit.

### 3.1.4 Zechariah 8:6

In Zech. 8:6 most commentators focus on the difficulty in translating the precise nuance of פָּלָא. The argument is made usually for one of two options: (1) *difficult* ("Though it is difficult in the eyes of this remnant . . . should it also be difficult in my eyes?");<sup>20</sup> or (2) *miraculous* ("Though it is miraculous in the eyes of this remnant . . .

<sup>19</sup> The Meyers also note the chiasmic structure here in Zech. 8:3; however, they attempt to draw some correspondence between עִיר-הַאֱמֻנָה and הַר-יְהוָה צְבָאוֹת, which confuses rather than clarifies both the structure and its meaning. They state, "The phrase 'City of Truth' balances the next phrase, 'Mountain of Yahweh' and so signifies that Jerusalem is the City of the True (God), meaning the faithful and loyal God. As the mountain is the mountain of Yahweh, so the city is the city of Yahweh" (Meyers, 414). The phrase עִיר-הַאֱמֻנָה is better understood in connection with הַר הַקֹּדֶשׁ in the final line, as parallel descriptions of יְרוּשָׁלַם and צִיּוֹן respectively. This analysis also adheres more faithfully to the structural qualities of the chiasmus. Butterworth's understanding of הַר as simply a further reference to Jerusalem glosses over the author's distinction between צִיּוֹן and יְרוּשָׁלַם (Butterworth, 157; see also n above).

<sup>20</sup> Cf. Baldwin, 150; Meyers, 417; Redditt, 85.

should it also be miraculous in my eyes?”).<sup>21</sup> Perhaps due to this ongoing controversy, the chiasmic pattern present here has passed unnoticed. Surprisingly, even Butterworth himself does not speculate on the significance of the reversal of the terms פְּלִא (be extraordinary) and עֵין (eye), hinting again to the poor application of his method.<sup>22</sup> The verse is structured as follows:

a	כִּי יִפְלֵא	Though it seems extraordinary
b	בְּעֵינֵי שְׂאֲרֵיחַ הָעָם הַזֶּה	in the eyes of the remnant of this
	בְּיָמֵי הַיּוֹם	people
		in these days,
b <sup>1</sup>	גַּם־בְּעֵינֵי	also in my eyes
a <sup>1</sup>	יִפְלֵא	should it seem extraordinary?

It is readily apparent that the specific translation of פְּלֵא (be extraordinary) has little bearing on the formal structure of v. 6—hardly surprising since the Hebrew writer was not translating but composing. The verse is also a type of conditional clause: the particle כִּי (though) here in the protasis is concessive;<sup>23</sup> גַּם (also) in the apodasis is interrogative.<sup>24</sup>

### 3.1.5 Zechariah 9:14a and 9:14b

As discussed in Chapter 2, Butterworth does not propose any chiasms in Zech. 9:9-17, and in fact argues against other proposals of chiasmic structures in this unit.<sup>25</sup>

<sup>21</sup> Cf. Peterson, 301-302.

<sup>22</sup> Butterworth, 157-158.

<sup>23</sup> See Williams §448; HALOT 471b.

<sup>24</sup> GKC §150a

<sup>25</sup> Butterworth, 178-182. Cf. the comments in section 2.1.15. So meager are the findings in his opinion, in fact, that Butterworth’s analysis of Zech. 9:9-17 constitutes one of his shortest sections, with the majority of that discussion spent discounting the structures proposed by P. Lamarche and A. Lacocque (Lacocque’s work can be found in S. Amsler, A. Lacocque, and R. Vuilleumier, *Commentaire de l’Ancien*

There are, however, two possible chiasmic structures, neither one of which is based on word repetition. The first chiasm, located in Zech. 9:14a, forms on the reversal of syntactical elements in the text. It can be diagrammed according to the abc//cba pattern (complete chiasmus) with the following key: a = subject (יְהוָה [Yahweh] and חִצּוֹ [his arrows]); b = prepositional phrase (עֲלֵיהֶם [over them] and כְּבָרָק [like lightning]); c = verb (יִרְאֶה [appear] and יֵצֵא [go]).<sup>26</sup>

a	יְהוָה	Then Yahweh
b	עֲלֵיהֶם	over them
c	יִרְאֶה	will appear,
c <sup>1</sup>	יֵצֵא	and will go
		forth
b <sup>1</sup>	כְּבָרָק	like lightning
a <sup>1</sup>	חִצּוֹ	his arrows.

Is it legitimate to place this line in semi-isolation? The surrounding context would appear to allow for such a division. There is a definite shift from the use of the verb in the first person throughout the previous section (Zech. 9:9-13) to the third person here beginning in v. 14, moving from Yahweh as speaker to Yahweh as subject. And directly related to this shift is the change from addressing the people in the second person to the third person.<sup>27</sup> If this chiasm is valid, then the change in speaker is marked not only by the form of the verb, but also by a tidy little rhetorical structure to begin the following unit.

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*Testament*, vol. XI.c., *Aggé, Zacharie 1-8, Zacharie 9-14, Malachie* (Neuchâtel- Delachaux & Niestlé, 1981), as listed in Butterworth's bibliography [306]).

<sup>26</sup> The a-components correspond on more than just the syntactical level. The divine name יְהוָה in the first a-component is matched by the third person singular pronominal suffix attached to חִצּוֹ in its parallel component.

<sup>27</sup> Meyers, 149. They suggest that with this change the prophet now speaks in his own voice. Cf. also Redditt, 116; Peterson, *Zechariah 9-14*, 63; and R. Smith, 259.

The discussion of the next example will suffice as the argument for the division of the text between Zech. 9:14a and 9:14b.

The second chiasm of this section occurs in Zech. 9:14b, immediately following the chiasm just considered. This is a case of partial chiasmus according to the pattern abc/cb, and can be diagrammed with the following key: a = subject (יהוה אדני [lord Yahweh] here serving for both verbs); b = prepositional phrase; c = verb.

a	ואדני יהוה	And lord Yahweh
b	בשופר	in a horn
c	יחנ	will blow,
c <sup>1</sup>	ויחנ	and he will march
b <sup>1</sup>	בסערת תימן	in the tempests of the south.

Working from the inside out this time, the center elements are a pair of verbs, grammatically identical to the pair of verbs in Zech. 9:14a. The second elements are once again governed by prepositions, only in this chiasm it is the same one (ב [in]). The a-component is without a corresponding partner, although it does serve as the subject of both verbs.<sup>28</sup> The weakness of this proposal lies in the partial nature of the construction, a factor which always tends to heighten the level of suspicion. The strength of this proposal lies in its similarity to Zech. 9:14a, viz. they are both formed on syntactical grounds. The basis for a division here between vv. 14 and 15 can also be made on syntactical grounds. Zech. 9:15 begins זבאות יהוה (Yahweh of hosts), with no waw-

<sup>28</sup> Technically, one might argue that there is an ellipsis of the addressee in this line, with the additional element in the construct phrase of the second line 'filling in the hole' as it were. Such a structure employed as a compensation for ellipsis is traditionally referred to as the *ballast variant* (for further details see Watson, *Classical Hebrew Poetry*, 343-348). This has often been regarded as a 'filler,' where a missing element in one line is compensated for by means of the ballast variant in the following line. Robert Alter counters this view, suggesting that the author rather dropped an element from the first line in order to make room for more detailed description in the second (Robert Alter, *The Art of Biblical Poetry* (New York: Basic Books, 1985), 23-26).

conjunction connecting with the previous line. This tends to create a pause or space in the reading of the text, and while the content continues much in the same vein of thought, it provides a slight division. Due to the close proximity of the two chiasms in Zech. 9:14, the interpretation of the chiasmic structure in v. 14b is best accomplished in direct relation to the previous one. The location of the divine name and the similarity in theme in both serve to strengthen the structure of each (i.e. they are parallel on several levels, both literary and thematic).

### 3.1.6 Zechariah 10:6a

This is one of the most straightforward structures proposed in this chapter,<sup>29</sup> and it is somewhat surprising that Butterworth did not notice this chiasm, for the center elements are based partially on word repetition. The chiasm in Zech. 10:6a can be outlined according to the ab//ba pattern as follows:

a	וְגִבַּרְתִּי	I will strengthen
b	אֶת-בַּיִת יְהוּדָה	the house of Judah
b <sup>1</sup>	וְאֶת-בַּיִת יוֹסֵף	and the house of Joseph
a <sup>1</sup>	אֶשְׂעֶה	I will save.

The a-components are both verbs occurring in the first person. The 'b' components are comprised of the direct object marker (אֶת [SDO]), followed by a construct chain involving בַּיִת (*house*) and two proper names, יְהוּדָה (*Judah*) and יוֹסֵף (*Joseph*), which probably stand for the southern and northern kingdoms respectively.<sup>30</sup> Taken together these two names are no doubt meant to bring to mind former Israel. Were it not for the

<sup>29</sup> Baldwin (175) also notes the chiasmic structure of this verse.

<sup>30</sup> This is Baldwin's understanding of the text (175).

construct relationship between both occurrences of בַּיִת (*house*) and the proper names in each half of the structure, this chiasm could easily be outlined as a split member chiasm according to the pattern a-bc//bc-a (b = בַּיִת [*house*]; c = יהוּדָה (*Judah*) and יוֹסֵף [*Joseph*]).

### 3.1.7 Zechariah 10:11b

Despite Butterworth's detailed attempt to outline a chiastic structure in Zech. 10:10-11:1, he did not make any mention of a small chiasm present near the end of the unit in v. 11.<sup>31</sup> The complete text of Zech. 10:11 will be included to demonstrate visually the triadic structure of the first half of the verse. The following is an outline of the chiastic structure of Zech. 10:11b according to the pattern ab//ba:

	וְעָבַר בַּיָּם צָרָה	And he will pass over the sea of distress,
	וְהִכָּה בַיָּם גַּלִּים	and he will strike against the waves of the
	וְהִבְיֵשׁוּ כָּל מְצֻלוֹת יָאֵר	sea, and all the depths of the Nile will dry up;
a	וְהוֹרֵד	And [...] will be brought down
b	גְּאוֹן אַשּׁוּר	[the majesty of Assyria],
b <sup>1</sup>	וְשִׁבְט מִצְרַיִם	and the rod of Egypt
a <sup>1</sup>	יִסוּד	will fall down.

The structure of the triad which opens the verse is clearly evident. Each of the three lines begins with a verb. The verbs in the first two lines are followed by a prepositional phrase, and the verb in the third line is followed by its subject. The three lines work together in succession to form a complete thought. The a-components are the two verbs, יָרַד (*go down*) and סוּר (*fall down*). The b-components are comprised of the two middle construct chains, גְּאוֹן אַשּׁוּר (*the majesty of Assyria*) and שִׁבְט מִצְרַיִם (*the rod of Egypt*).

<sup>31</sup> See Butterworth, 183-190.

### 3.1.8 Zechariah 10:12a

The next example in particular accentuates the limitations of observing only word repetitions in a text as the basis for structural analysis. There is minimal repetition of vocabulary in Zech. 10:12 (only the preposition  $\text{בְּ}$  [*in*]), and yet this verse clearly contains a chiasm based on syntactically parallel terms. Baldwin notes the chiasmic structure of the verse in her commentary.<sup>32</sup> Zech. 10:12a can be diagrammed as follows:

a	$\text{וַיְבַרְכֵם}$	And I will strengthen them
b	$\text{בְּיְהוָה}$	in Yahweh,
b'	$\text{וּבְשֵׁמוֹ}$	and in his name
a'	$\text{יִהְיֶה לָכֵן}$	they will walk.

The structure of this chiasm is almost identical to the one discussed in Zech. 10:11b. The 'a' components are formed by the two verbs, and the 'b' components are prepositional phrases (using  $\text{בְּ}$ ). Further to this particular example,  $\text{יְהוָה}$  (*Yahweh*) parallels the third person pronominal suffix on  $\text{וּבְשֵׁמוֹ}$  (*and in his name*). The speech formula  $\text{אָמַר יְהוָה}$  (*an utterance of Yahweh*) at the close of the verse preforms its usual function here, marking the previous material as divine discourse. Baldwin describes this verse as “central” to the latter part of the poem. It also serves effectively to close the poem since Zech. 11:1-3 is generally regarded as a short, self-contained poetic unit.<sup>33</sup>

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<sup>32</sup> Baldwin, 177.

<sup>33</sup> Cf. Baldwin, 177ff; Meyers, *Zechariah 9-14*, 237-238, 293ff; Peterson, *Zechariah 9-14*, 79-85; Redditt, 122-123. Butterworth (173) attempts to link 11:1 and 1:10-12 by inclusio as part of chiasmus.

### 3.1.9 Zechariah 13:9b

The presence and structure of a chiasm in Zech. 13:9b,<sup>34</sup> outlined by Butterworth, was discussed in Chapter 2 (2.1.17 Zechariah 11:4-17 + 13:7-9). There it was noted that P. Lamarche had already commented on both the 'internal' and 'external' parallel structures of the text, observations which no doubt led to Butterworth's own recognition of the chiasm.<sup>35</sup> And yet, despite the seemingly thorough nature of the analysis on the part of both scholars, there is another chiastic pattern present in Zech. 13:9b which neither Butterworth nor Lamarche appear to have noticed.<sup>36</sup> This is not surprising given that the correspondence between elements within the chiasm is not contingent upon word repetition, a criteria which once again proves insufficient as the sole basis for determining chiastic structures. Furthermore, the presence of this particular chiasm no doubt has been overshadowed by the clearly evident structure of the wider text.

The present chiasm comprises the first half of the chiasm in Zech. 13:9bc, a total of six words, and is formed on a combination of grammatical and syntactical grounds according to the pattern abc//cba (complete chiasmus). The chiastic arrangement of Zech. 13:9b can be diagrammed with the following key: a = third person pronoun; b = verb; c = first person pronoun.

a	הוא	He
b	יקרא	will call
c	בשמי	on my name
c <sup>1</sup>	ואני	and I

<sup>34</sup> Strictly Zech. 13:9bc for the purposes of the present analysis.

<sup>35</sup> See above p.67n88.

<sup>36</sup> Cf. also Baldwin, 198; Meyers, 395-397; Peterson, 131-133.

b<sup>1</sup>            אַעֲנֶה            will answer  
 a<sup>1</sup>            אִתּוֹ            him.

The two verbs, יִקְרָא (*he will call*) and אַעֲנֶה (*I will answer*), though not grammatically identical, do constitute a second corresponding pair. It may even be argued that these two words are related semantically as well as syntactically. Perhaps the presence of such an elaborate structure is debatable—a chiasm within a chiasm. Still, one is forced to contend with the evidence in hand, and ask to what extent the structure makes sense of the text. Note the absence of the conjunction at the beginning of both v. 9b and 9c, suggesting some sort of pause, however small.<sup>37</sup> The probable reasons for the isolation of Zech. 13:9bc as a whole by means of chiasmus were discussed in Chapter 2 (section 2.1.17). Thus the question remains, what further purpose would another chiasm in Zech. 13:9b serve. It is unlikely that a division between v. 9b and 9c should be regarded as a strong separation, especially since together they form another chiastic structure.<sup>38</sup>

### 3.2 Summary

It is now readily apparent that the repetition-based criteria of Butterworth's methodology are insufficient as the sole means for determining chiastic structures. The previous chapter highlighted the dangers of construing chiastic structures on the basis of

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<sup>37</sup> This point is strengthened by the fact that both the LXX and the Peshitta read the conjunction into the text here (but noticeably not at the beginning of v. 9b). If this is not simply the result of the translators working with a Hebrew text which included the conjunction, then it suggests a recognition of the need to connect these two lines together in some manner. A chiasm within a chiasm would account for the absence of the conjunction (although granted the third masculine suffix at the end of the previous word [אִתּוֹ] could account for an omission of the conjunction by haplography).

<sup>38</sup> Note that the structure here can also be outlined subject-verb-complement for both halves of the diagram. Once again, the presence of several levels of structure called into question the stress on chiasmus alone. Is one structure necessarily more important or to be preferred over another? The emphasis should never be on one rhetorical structure only, but on how all devices interact to define and interpret the unit.

word repetitions alone, without further appeal to other means of constructing complementary elements (e.g., syntactical, phonological, semantic, morphological, etc.). The various examples studied in this chapter demonstrate where lexical repetition did not account for structure that was present in a text. In fact, several examples in *Zechariah* showed that sometimes even repeated words in close proximity to a chiasm may not necessarily form an integral part of that structure (e.g., 10:12a). These observations confirm the need for a modified methodology which accounts for all features relevant to structural analysis. The final chapter offers several suggestions for further study with reference to these conclusions derived from the above analysis.

## CHAPTER 4

### CONCLUSIONS

#### 4.1 Application of the Methodology: Psalm 117

It now remains to apply the modified methodology for determining chiasmic structures to a text outside of *Zechariah*. The text chosen will be one of the psalms. This selection is made for two reasons: (1) chiasmus is recognized as more inherently poetic, or as occurring more frequently in poetry than prose, and the psalms constitute the largest extant collection of poetic material in Classical Hebrew literature;<sup>1</sup> and (2) the methodology is concerned with chiasmus as a structural feature at both the micro-structural and macro-structural level of the text, and the psalms provide well defined textual units which are of a manageable size for such study.<sup>2</sup> The results of this investigation have been compared with other structural studies of the same text to highlight any agreements and/or disagreements.

Recognition of chiasmus on the basis of elements other than lexical repetition was noted throughout the previous discussion. Several of Watson's categories mentioned in

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<sup>1</sup> Admittedly, the distinction between Hebrew prose and poetry is rather vague sometimes. With this in mind, it appears that throughout the course of his analysis Butterworth does not distinguish between prose and poetry, and that some of his more implausible chiasms are those which he attempts to outline in prose sections of the book (e.g. *Zech.* 2:14[Eng. 1:18-21]; *Zech* 5:7-8). Further complicating this issue is the presence of speech units within prosaic texts which may be regarded as poetic in nature.

<sup>2</sup> A self-contained section of the Old Testament of manageable size was Butterworth's reason for selecting *Zechariah* for his own study (Butterworth, 303). Some might dispute the designation of *Zechariah* as a self-contained section. See Pierce, "Literary Connectors," 277-289; id. "A Thematic Development," 401-411.

Chapter 1 included chiasms formed on the basis of grammar, phonology, semantics, etc.<sup>3</sup> Thus one might question, and rightly so, the proposal of a modified methodology for determining chiastic structures. What is the problem with the methodologies which 'discovered' these other chiasms? To the extent to which they have correctly outlined a logical chiastic pattern and demonstrated that it makes good sense of the text, the answer is that there is not a problem. The difficulty arises in that most methodologies used for determining chiastic structures are only geared to find certain types of chiasms, e.g., lexical (Butterworth), semantic, phonological, etc. Furthermore, the majority of chiasms outlined on the basis of criteria other than lexical repetition tend to occur at the micro-structural level only (i.e. the examples in Chapter 3). The proposal here is for a methodology that will discover *any* chiasm present in *any* text on *any* basis at *any* level.

The purpose of this investigation of a psalm text is only to demonstrate the manner in which the methodology should be applied, and not necessarily to find any chiasms. In other words, while the test will examine a particular text for the presence of chiastic structures, there is no guarantee that any chiasms will be found.<sup>4</sup> Since the point is to examine texts to *discover* chiastic patterns, it hardly seemed appropriate to test the methodology on a text in which it is generally agreed a chiasm exists. The text chosen for this test is Psalm 117. The reason for the selection of this psalm is twofold: (1) I am unaware of any proposals of a chiastic structure in the text of Ps. 117, hence the outcome

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<sup>3</sup> Watson, 336ff. Cf. section 1.1.

<sup>4</sup> In the same way that a good methodology should find all chiasms present in a particular text, it should also not find chiasms in a text in which none exist. This was one of the major criticisms leveled against Butterworth in Chapter 2, viz. that his methodology proposed chiasms which did not make sense the structure the text.

is not predictable, i.e. the selection of this text was not based on the probability that a chiasm would be found, leveling any criticism to that effect; and (2) since the methodology calls for analysis of an entire text, it was convenient for the space available in this study to select the shortest possible isolated text. The full text of Ps. 117, as printed in *BHS*, is as follows:<sup>5</sup>

117:1	הִלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם	Praise Yahweh all nations!
	שִׁבְּחוּהוּ כָּל־הָאֲמִיּוֹת:	Laud him all peoples!
117:2	כִּי גִבּוֹר עָלֵינוּ חַסְדּוֹ	For his kindness is mighty over us,
	וְאִמְתּוּת־יְהוָה לְעוֹלָם	and the truth of Yahweh is forever.
	הִלְלוּ־יְהוָה:	Praise Yah!

Proper application of the methodology requires that initially all basis of division of the text be ignored. This means accents, verse divisions, and chapters as well.<sup>6</sup> The legitimacy of a division of the psalms into isolatable units will not be discussed here, although it is acknowledged that this could affect the outcome of the test. Since this is only a partial test, however, that factor should not be regarded as a major problem.

The first analysis of this psalm will be carried out on the basis of lexical repetitions. This point has been a specific point of debate throughout the present study. While this is not the sole means of forming chiastic structures, it is one of the more common. The following is a table of all repeated words in Ps. 117.

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<sup>5</sup> The division of lines within the verses in the diagram is made on the basis of the atnach due to limited printing space. No judgments of structure should be inferred from this division.

<sup>6</sup> Psalm numbers should not be regarded in the same manner as chapter numbers in other biblical books. Normally, chapter numbers divide a book's text for the sake of easy reference to a particular text. In the psalms these numbers actually indicate self-contained works (although such difficulties as the division and structure of Psalms 9 and 10 will not be discussed here).

**Table 1. Lexical Repetitions in Psalm 117**

Words	Verse 1	Verse 2
(praise) הִלֵּל	Word #1	Word # 8
(Yahweh) יְהוָה	Word #3	Words #6 and 9
(all) כָּל	Words #4 and 7	

There are five possible chiasmic patterns on the basis of lexical repetitions. All are examples of complete chiasmus on the pattern ab//ba. The first might be diagrammed as shown below using the following key: a = [הִלֵּל] (praise); b = יְהוָה (Yahweh).<sup>7</sup>

a	הִלֵּלוּ	<i>Praise</i>
b	אֶת־יְהוָה כָּל־גּוֹיִם	<i>Yahweh all nations!</i>
	שִׁבְּחוּהוּ כָּל־הָאֲמִיּוֹת:	<i>Laud him all peoples!</i>
b <sup>1</sup>	כִּי גִבּוֹר עָלֵינוּ חַסְדּוֹ	<i>For his kindness is mighty over us,</i>
	וְאֱמֻנת־יְהוָה לְעוֹלָם	<i>and the truth of Yahweh is forever.</i>
a <sup>1</sup>	הִלֵּלוּ־יְהוָה:	<i>Praise Yahweh!</i>

The particle כִּי (*for*) is a logical dividing point between lines, and an inclusio is then present in the b-components with יְהוָה (*Yahweh*) framing the two center lines of the chiasm.<sup>8</sup> The greatest difficulty with this pattern is that it unnaturally divides the verb [הִלֵּל] (*praise*) and the direct object אֶת־יְהוָה (*SDO + Yahweh*) in the first verse. This would be acceptable if the parallel components proceeded in like manner, but then the chiasm would be based more on syntactical reversal than lexical repetition. The presence of the final extra 'יה' (*Yah[weh]*) also makes a chiasm here less likely.

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<sup>7</sup> The second occurrence of יְהוָה (*Yahweh*) in v. 2 is actually the abbreviated form, יה (*Yah[weh]*). It could be argued that since this is not an *exact* repetition of the word in one sense, it cannot count against the pattern as an erroneous element.

<sup>8</sup> The presence of לְעוֹלָם (*forever*) at the end of the second b-line could be construed as a balance for the presence of אֶת (*SDO*) before יְהוָה (*Yahweh*) at the beginning of the first b-line, i.e. each b-line has an element outside of the 'inclusio' formed by the divine name.

The other four chiasmic patterns are all variations on a similar outline. The more likely of these will be explored in detail first. Another chiasmic structure can be diagrammed with the following key: a = אֶת־יְהוָה הַלְלוּ (*praise Yahweh*); b = כָּל (*all*).

a	הַלְלוּ אֶת־יְהוָה	<i>Praise Yahweh</i>
b	כָּל־גּוֹיִם	<i>all nations!</i>
b <sup>1</sup>	שִׁבְּחוּהוּ כָּל־הָאֲמֹתַי:	<i>Laud him all peoples!</i>
a <sup>1</sup>	כִּי גָבַר עָלֵינוּ חַסְדּוֹ וְאַמַּת־יְהוָה לְעוֹלָם הַלְלוּ־יְהוָה:	<i>For his kindness is mighty over us, and the truth of Yahweh is forever. Praise Yah!</i>

Once again, the split at the particle כִּי (*for*) is a logical division. This outline solves the problem of the split verb/direct object in the previous example. The second occurrence of יְהוָה (*Yahweh*) can be eliminated as a problem by noting that the first and last occurrences are both direct objects, and thus they bear a greater affinity to one another. The problem exists with the division of the central elements of the structure. More specifically, the problem lies with the first element in that phrase, שִׁבְּחוּהוּ (*laud him*). If this were not present, then [הַלְלוּ] (*praise*) from the first a-line would govern both b-components. The presence of [שִׁבְּחוּ] (*laud*) makes this impossible, and thus the balance of the structure is upset. The other variations on this pattern are negated for the same reasons, or a combination of problems from this and the first example. They are as follows: (1) a chiasm formed with just יְהוָה (*Yahweh*) and כָּל (*all*); (2) a chiasm formed with just [הַלְלוּ] (*praise*) and כָּל (*all*); (3) a combination of the two examples discussed: [הַלְלוּ] (*praise*) - יְהוָה (*Yahweh*) - כָּל (*all*) - כָּל (*all*) - יְהוָה (*Yahweh*) - [הַלְלוּ] (*praise*), where [הַלְלוּ] (*praise*) and יְהוָה (*Yahweh*) are understood as separate components. The first two structures have the same problems as the example just discussed. The third structure runs into the problems of both the first and second examples. Thus, despite the presence of several

chiastic patterns, the conclusion here must be that there are no chiasms on the basis of lexical repetitions in Psalm 117.

The next step will be an examination of various semantic pairs in the text. There are two distinct problems with this type of analysis: (1) semantic parallels are sometimes difficult to establish, especially the more obscure examples; and (2) at least two pairs are needed in order to have a minimum number of terms to create a chiastic structure. The second point is not totally accurate, in that a second *semantic* pair is not necessarily required. The second pair could be two grammatically related words (e.g. two verbs), a repeated word, etc. While there is not space here to investigate all such possibilities, this point must be kept in mind when the conclusions are drawn. Below, then, is a table of semantic relationships in Ps. 117:

**Table 2. Semantic Pairs in Psalm 117**

(praise) [הַלֵּל]	↔	(laud) [שִׁבַּח]
(nations) גּוֹיִם	↔	(peoples) הָאֲמִיּוֹת
(kindness) חַסְדּוֹ	↔	(truth) אֱמֻנָה

There is not much here to work with, due mostly to the length of the text being investigated. There is one possible ab/ba pattern (complete chiasmus), formed in conjunction with one of the semantic pairs listed above (each in a construct relationship), using the following key: a = פִּי גִבּוֹר עָלֵינוּ (for mighty over us); a<sup>1</sup> = לְעוֹלָם (forever); b = חַסְדּוֹ (his mercy); b<sup>1</sup> = וְאֱמֻנַת־יְהוָה (and the truth of Yahweh).

a פִּי גִבּוֹר עָלֵינוּ For mighty over us (is)

b	חֲסֵדוֹ	his mercy,
b <sup>1</sup>	וְאֵמֶת־יְהוָה	and the truth of Yahweh (is)
a <sup>1</sup>	לְעוֹלָם	forever.

This yields a reasonably compact structure. Each of the center elements consists of a two words in a construct chain: חֲסֵד (mercy) and אֵמֶת (truth) are the semantic pair; ה־ (his) and יְהוָה (Yahweh) are matching terms of reference (i.e. both refer to יְהוָה [Yahweh]). Note as well that each word of the semantic pair is the subject of its respective clause (granted in b<sup>1</sup> it is a nominal clause). The a-components do not exactly correspond together, other than that they each form a complete phrase in conjunction with their respective b-components. The word order in the first clause is unusual: where normally the subject would immediately follow the verb, it is placed here at the end of its clause following the indirect object. The particle כִּי (for) may simply provide an introduction to the combined clauses and thus could be regarded as outside the chiastic pattern. There is a fairly strong case for regarding this line as chiastic.

The final step will be to search for chiastic patterns on the basis of grammar. Only gender relationships will be explored here, as that should suffice to demonstrate how such patterns should be examined. The wider application to other grammatical categories should be readily apparent. Below is a table listing all the words in Ps. 117 which can be identified on the basis of gender. Note that verbs are categorized according to their particular inflection in Ps. 117, and that pronominal suffixes are also included since they too are inflected for gender. Words of common gender, of course, must either be overlooked or taken into consideration in whatever manner they fit best (which in a

full test means they must be considered from every angle). Perhaps context would be a clue in attaching a specific gender to them.

**Table 3. Gender Identification of Words in Psalm 117**

Word	Gender <sup>9</sup>	Word	Gender
(praise) [הַלֵּל]	m	(us) - יִנּוּ	c
(Yahweh) יְהוָה	m	(kindness) חַסְדֵּךְ	m
(all) כָּל	m	(his) הוּא	m
(nations) גּוֹיִם	m	(truth) אֱמֻנָה	f
(laud) [שִׁבַּח]	m	(Yahweh) יְהוָה	m
(him) הוּא	m	(forever) עוֹלָם	m
(all) כָּל	m	(praise) [הַלֵּל]	m
(peoples) הָאֻמִּים	f	(Yah[weh]) יְהוָה	m
(be mighty) גָּבַר	m		

While there are a multitude of combinations with the two feminine nouns (הָאֻמִּים [peoples] and אֱמֻנָה [truth]) and any combination of the masculine words occurring before, between, and after them, only one of the more likely possibilities will be discussed. A portion of the text can be arranged according to an aaabcbaa concentric pattern (partial chiasmus) with the following key: a = masculine words; b = feminine words; c = חַסְדֵּךְ יְהוָה (For his kindness is mighty over us), not determined on the basis of gender.

a	שִׁבַּחְהוּ כָּל־	<i>Laud him all</i>
b	הָאֻמִּים:	<i>peoples!</i>
c	(פִּי גָבַר עָלֵינוּ חַסְדֵּךְ)	(For his kindness is mighty over us,)
b <sup>1</sup>	וְאֱמֻנָתְךָ	and the truth of
a <sup>1</sup>	יְהוָה לְעוֹלָם	<i>Yahweh is forever.</i>

<sup>9</sup> The key for identifying gender is as follows: m - masculine; f = feminine; c = common.

On the surface there is a certain positive quality about this pattern. The divisions are all at logical syntactical breaks in the psalm, and each word of the included portion of text is part of the outline. Still, there are several problems which this pattern creates. Other than gender, there is no reason to take **הָאֲמִיּוֹת** (*peoples*) and **אֱמֶת** (*truth*) as parallel terms of reference. Nor does the diagram account for the semantic ties between the opening two lines **אֶחָד-יְהוָה הַלְלוּ אֶת-יְהוָה כָּל-גּוֹיִם** (*praise Yahweh all nations*) and **כָּל-הָאֲמִיּוֹת שִׁבְחֵהוּ** (*laud him all peoples*), as seen in the examination of semantic pairs. Finally, the diagrammed a-components (**כָּל שִׁבְחֵהוּ** [*laud him all*] and **יְהוָה לְעוֹלָם** [*Yahweh is forever*]) do not constitute a logical pairing either. In the end it must be concluded that this pattern does not accurately reflect the structure of the Psalm 117 as a whole.

Now that the investigation of Ps. 117 is complete to the extent required by this demonstration, several conclusions can be drawn both as it concerns the psalm in specific and the application of the methodology in general. Various chiastic patterns were identified in the psalm. Five were examined on the basis of lexical repetitions, and one each on the basis of semantic pairs and grammar (gender). While only one of these patterns came close to forming a legitimate chiasm, this exercise was not fruitless. The purpose was to demonstrate the application of the methodology and the type of analysis which needs to take place once patterns have been identified. If more structural analysis were carried out with the same rigor, the results in various fields of rhetorical criticism could be more satisfying.

## 4.2 Summary and Possibilities for Further Research

Rhetorical criticism continues to build bridges to the various fields of biblical studies. The unavoidably subjective nature of this field of biblical criticism often leaves even the most trenchant scholar queasy and bleary-eyed.<sup>10</sup> Hypotheses run amuck as texts are read and re-read under the guise of ‘objective’ criticism. Although there continues to be an unspoken fear of modern literary criticism,<sup>11</sup> recognition of the similarities between literary and biblical criticism will broaden the horizon and raise the level of analysis. The present state of rhetorical critical studies, especially in the development of reliable methodologies, still leaves much to be desired. The methodological problem is demonstrated presently nowhere so clearly as in the determination of chiasmic structures.

The goal of this thesis has been to demonstrate the need for a modified methodology for determining chiasmic structures in Biblical Hebrew texts. Ever since the ground-breaking work of Nils Lund toward the middle of the twentieth century, numerous excesses and abuses have permeated the study of chiasmus (and rhetorical studies in general). It remains a common practice for scholars to manipulate or emend texts to suit their own desired patterns—patterns that were often decided upon before the analysis actually began. The need for stricter criteria and stronger application of methodological guidelines is now obvious.

In total, Butterworth proposed over twenty chiasmic and concentric structures distributed throughout the book of Zechariah: 1:5-6a; 1:12-17 (?); 1:14b; 1:14b-15a; 2:1-

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<sup>10</sup> Subjective here meaning probability with specific parameters and limitations.

<sup>11</sup> A point noted by Martin Kessler in his article, “Rhetorical Criticism of Genesis 7,” in Jackson and Kessler, 17.

4; 2:8b-9; (2:13-15?); 2:8-12a; 3:7; 5:5-6; 5:7-8; 6:8; 6:10-14; 7:1-8:23; 8:20b-22; 9:5; 10:8-10; 10:10-11:1; (11:7-11?); 12:4; 13:3; 13:9bc; 14:1-15; and 14:20-21. It is interesting to note that there is almost an even split between the number of chiasms he proposes in Zech. 1-8 and Zech. 9-14 (fourteen and nine respectively). Each of these examples was thoroughly investigated in Chapter 2, and of all Butterworth's proposals only a few (e.g. Zech. 1:5-6a; 13:9bc) really withstood close scrutiny. The rest were considered to be suspect to some degree. Butterworth demonstrated a tendency to note chiasmic *patterns*, but failed to substantiate their presence in the text, i.e., the chiasms usually did not make the best sense of the text, and in many cases tended to divide the text unnaturally. A further nine chiasmic and concentric micro-structures were considered which Butterworth did not identify: 1:2; 1:3; 8:3; 8:6; 9:14a; 9:14b; 10:6a; 10:12a; and 13:9b. Most of these are formed on a basis other than lexical repetition.

Despite the laments of many scholars regarding the subjectivity and continual excesses in rhetorical criticism, especially as it concerns the formal structural features of a text, there is still room for significant development in the field as a whole. In particular, the study of chiasmic structures is in need of a more exhaustive treatment—in the same vein as that of Nils Lund—with stricter criteria and a modified methodology, such as the one proposed in the present study. Although the observation of repeated elements in a text is limited in what it contributes to the analysis of structure, Butterworth's charting of recurring vocabulary is a viable starting point. This process, however, would have to be extended beyond the simple noting of word repetitions to the charting of *all* repetitions, e.g., phonological, grammatical, syntactical, and morphological. Moreover, some

correspondences between elements could also occur on the basis of something other than repetition, e.g., semantic and thematic parallels.

The methodology proposed in this study holds possibilities beyond the scope of the book of Zechariah. As discussed in Chapter I, most of the biblical material has been examined already for the presence of chiasmic structures. Many of those investigations involved methodologies comparable to Butterworth's, and a high percentage of the results are doubtful. It remains for the majority of it to be re-examined with stricter criteria and methodological guidelines.

Finally, the book of Zechariah itself is in need of further study. Since it has become apparent that chiasmus has not been shown to be a controlling feature of this book, it remains for commentators to continue analyzing the text and proposing new theories regarding its structure. One possible avenue of research is a growing interest in the literary relationships between biblical books, particularly some of the minor prophets. For example, over a decade ago Ronald Pierce explored the possible literary connections between Haggai, Zechariah, and Malachi.<sup>12</sup> Although chiasmus was not found to be a major structural feature within the text of Zechariah alone, there is still room to consider it as the grounds for establishing a relationship among these books. However unlikely the prospect, it remains an hypothesis which should be researched.

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<sup>12</sup> In his conclusion to one article Pierce remarks, "This corpus [Haggai/Zechariah/Malachi] reveals several literary connectors that tie it together into a coherent whole in a literary as well as a thematic sense" (Pierce, "Literary Connectors," 289).

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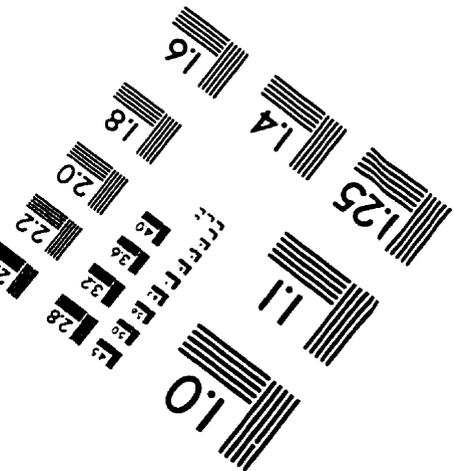
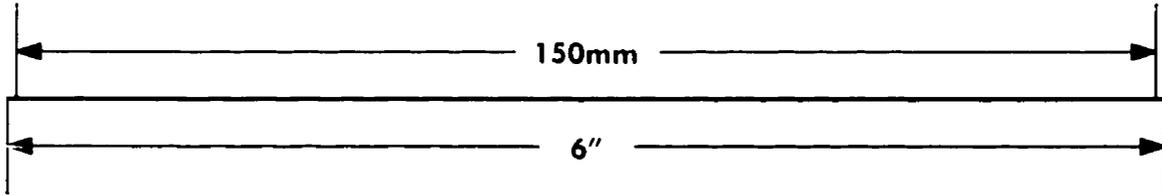
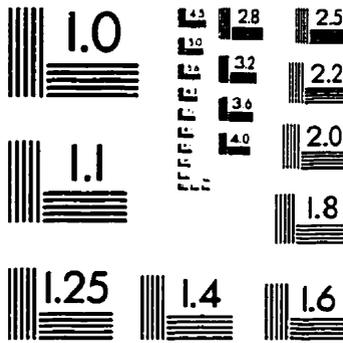
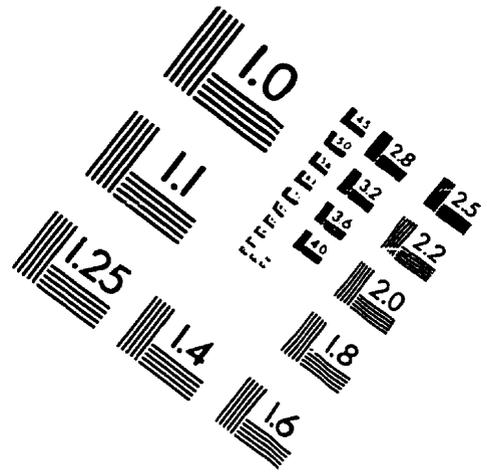
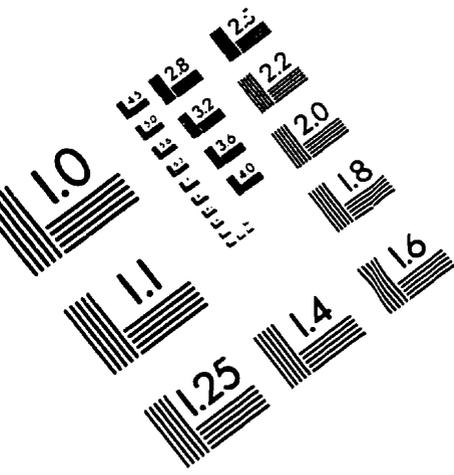
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