Zechariah 13:2-6

**Digging Deeper in the Word**

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***Zechariah 13:2–6***   
**2** “And on that day, declares YHWH Tsava’ot, I will cut off the names of the idols from the land, so that they shall be remembered no more. And also I will remove from the land the prophets and the spirit of uncleanness. **3** And if anyone again prophesies, his father and mother who bore him will say to him, ‘You shall not live, for you speak lies in the name of YHWH.’ And his father and mother who bore him shall pierce him through when he prophesies. **4** “On that day every prophet will be ashamed of his vision when he prophesies. He will not put on a hairy cloak in order to deceive, **5** but he will say, ‘I am no prophet, I am a worker of the soil, for a man sold me in my youth.’ **6** And if one asks him, ‘What are these wounds on your back?’ he will say, ‘The wounds I received in the house of my friends.’

1. Summarize the first part of this oracle, found in Zech 12:1 – 13:1.
2. What does it mean that the names of the idols “shall be **remembered** no more”? Consider passages such as Ex 20:8, Num 15:39-40, and Lev 26:40-46. What does the word remember (Hebrew **zakar**) really mean?
3. What does it mean that YHWH will “**cut off** the names” of the idols from the land? Also look at Zeph 1:4-5, Ex 23:13, Josh 23:6-8.
4. What kind of prophets are being referred to in this passage? Explain your answer.
5. What will the parents of a prophet do? See also Deut 13:1-11.
6. Why do you think people would be tempted to listen to these prophets? Consider again Dt 13:1-11, as well as Matt 7:21-23 and Matt 24:21-24.
7. The word “pierce though” is Hebrew **dakar.**  Where was this same word used previously in Zechariah? Is there any significance in connecting this two usages?
8. What is the “spirit of uncleanness” that will be removed? What does “unclean” (HB **tum’ah**) mean? The same word is used Ezek 36:26-32. Recall also that a similar phrase is used in Zech 13:1, although the Hebrew word there is **nidda**.
9. Why are the prophets “ashamed”? The word is Hebrew בּוֹשׁ ***bosh***. How does **bosh** differ from “ashamed”? The same word is used in Micah 3:7. How is it translated there?
10. What was the purpose of wearing a hairy cloak? Why would these prophets have ever wanted to put one on? What other prophets in Scripture wore a hairy cloak?
11. Why would the prophets no longer put on a hairy cloak?
12. What does it mean, “I am a worker of the soil, for a man sold me in my youth”? Notice the similar wording of Amos 7:14.
13. What is the meaning of the reference to “the wounds on his back” that he received “in the house of his friends”? Look at 1 Kings 18:28, Lev 19:28, and Dt 14:1.
14. The word “friends” in Zech 13:6 is from the Hebrew **‘ahav** meaning “lover”. So it more than just “friends” here – it would be better to translate it as “those who are loved, or those who are very dear”. How would it make sense to have received these wounds in the house of those who are so close to him?
15. Remember that there are no paragraph markings in the Hebrew text. And this is prophesy where things get “mixed up” at times. And note that Zech 13:7 begins a new poetic section talking about the shepherd, which is clearly Messianic. Therefore, could it be that Zech 13:6 begins a new thought distinctly separate from Zech 13:5? If this were speaking of the Messiah what would it mean, and how would it make sense? Also consider that this verse could in a sense be connected with Zech 12:10.
16. How would you summarize this section (Zech 13:1-6)?
17. What does this passage say to you, personally?