

## SYRIAC VITAE PROPHETARUM FOR ZECHARIAH

1. Zechariah the prophet. Zechariah came from Chaldea while he was still a young man.<sup>1</sup> While (still) there he prophesied frequently to the people and provided signs as a demonstration (of his prophetic authority). Thus he told Yōzadaq that he would engender a son who would serve as priest in Jerusalem. He blessed the one who was Shealtiel's (son) and gave him the name Zerubbabel.<sup>2</sup> He gave a sign to Cyrus that he would prove victorious, and also—before he announced (it)—about the service which he would accomplish for Jerusalem. (He also prophesied) about the fate of the nations, of Israel, and of the Temple; (about) the failure of the prophets and the priests; and about the double judgment which He had declared.<sup>3</sup> He fell sick and died at a very advanced age. He was buried beside Haggai.<sup>4</sup>

2. Zechariah. Zechariah was from Jerusalem. He was the son of Yōyada the priest. He is the one whom Yō'ash the king of Judah killed by the side of the altar. They poured out his blood; i.e., (they) being the family of David, at the front portal.<sup>5</sup> The priests took him and buried him with his ancestors. From that time on apparitional signs were occurring in the sanctuary, and the priests were no longer able to see a vision of the angels of God. They did not receive a report from the Holy of Holies,<sup>6</sup> they could not inquire of the ephod, and they could no longer deceive the people with obscurities as before.<sup>7</sup>

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<sup>1</sup> Cf. Zech 2:8, which refers to the prophet as a *נער* 'youth.'

<sup>2</sup> Alternatively, since explicit reference to a 'son' of Shealtiel is only inferred from the pronominal suffix and the parallel Greek versions, 'he assigned the name "Zerubbabel" to Shealtiel.'

<sup>3</sup> Zech 9:12b states: *גם היום מגיד משנה אשיב לך*; Peshitta: *ܘܢܘܨܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ*.

<sup>4</sup> *Apud* Eberhard Nestle, *Syriac Grammar with Bibliography, Chrestomathy and Glossary* (trans. R. S. Kennedy; London: Williams & Norgate, 1889), 101 (text).

<sup>5</sup> Syriac *ܡܫܘܠܬܐ*, which is probably Greek τὸ κατάστρομα 'vestibule.' The lexicon of Bar Bahlūl contains a tradition stating that *ܡܫܘܠܬܐ* refers to 'two railings' on either side of the steps leading to the altar. See Andreas Su-Min Ri, *Commentaire de la Caverne des Trésors: Étude sur l'histoire du texte et de ses sources* (CSCO 581, Subsidia t. 103; Lovanii: Peeters, 2000), 462-64.

<sup>6</sup> Syriac *ܗܘܨܐ* is Hebrew *דביר*.

<sup>7</sup> *Apud* Nestle, *Syriac Grammar*, 104-105 (text).