ZECHARIAH IN RELATION TO EZEKIEL 40-48

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MR. MACKAY'S studies in the book of Ezekiel are always fresh and fascinating. Here the earliest "commentary" on the book (especially on chapters 40-48) is found in the prophecies of Zechariah.

EZEKIEL and Zechariah share century, priestly stock, and Babylonian background, but the 50 years which separate their activities make personal contact unlikely. On the orthodox view that the differences between Zech. 1-8 and 9-14 are accounted for by supposing those sections the work respectively of the young and old Zechariah, his birth would have been around 550 B.C., when Ezekiel had been silent 20 years—a not very probable dormancy if he were still alive. What the circumstances suggest is that the minor prophet grew up in the shadow of the major's repute, and that between the Return of 538 B.C. and his mission in 520 B.C. the repatriated scion of priests studied his fellow-exile's prospectus with built-in interest in the temple, the desire of his eyes (Ezek. 24: 21) in the land of desire (Zech. 7: 14).

In fact echoes of Ezekiel found by Zechariah's commentators run into three figures. In the 18 verses from 7: 9 to 8: 12 Driver in *Century Bible* notes "execute judgment of truth" (Ezek. 18: 8), "hearts as an adamant stone" (3: 9; 11: 19), "they shall cry, and I will not hear" (8: 18), "no man passed through nor returned" (35: 7), "I will dwell in the midst" (43: 9), "they shall be my people, and I will be their God" (11: 20 *al.*), "the earth shall yield her increase" (34: 27). Study of the mysterious "seven eyes" (Zech. 3: 9; 4: 10) must begin with Ezekiel's eye-spangled Chariot and seven angels (9: 2; cf. Rev. 5: 6), study of the flying roll (5: 1) with Ezekiel's roll of a book (2: 9). *Interpreter's Bible* speaks of Ezekiel's "young admirer, Zechariah". Fairbairn, commenting on Ezek. 21: 26, "Remove the mitre", says that Zechariah in his attitude to the high priest Joshua "took up the matter, as it were, where Ezekiel had left it". Mitchell in *I.C.C.* regards Zech. 2: 8, "After glory he sent me", as a condensed claim of mandate corresponding to Ezekiel's, who after his inaugural vision of the Glory received the commission, "I send thee", and adds that in v. 10

"the prophet is looking forward to the fulfilment of . . . 43: 1ff.", while v. 13 requires that "men should greet with awful attention . . . the return of Yahweh to his sanctuary, as Ezekiel describes it".

The critical disinclination to allow chaps. 9-14 to the contemporary of Haggai leaves unaffected their Ezekielian background, now indeed even more marked—not surprisingly as the concern shifts from the day of small things (4: 10) to that of the King of all the earth (14: 9). The oracles against Phoenicia (9: 2-4), Egypt (10: 11), goodly cedars (11: 1f.), shepherds (11: 15-17), and professional prophets (13: 2-4), the symbolism of the two sticks (11: 7-14), the going forth of Jehovah with earthquake to fight against the nations (12: 9; 14: 3ff.) are immediately reminiscent of the earlier seer. The seemingly superfluous note that the Mount of Olives "is before Jerusalem on the east" (14: 4) is a reminder that there the departing Glory lingered (Ezek. 11: 23) and from the east it would return (43: 2). The emphasis on David's house (12: 7-13: 1) recalls the focusing of Ezekiel's hopes on "David", and the associated introduction of Levites their position in the oblation of 40-48. The fountain for sin (13: 1) and the living waters summer and winter (14: 8) are generally regarded as dependent on the "clean water" of Ezek. 36: 25 plus the sanctuary river of 47, while 13: 2, according to *I.C.C.*, is, once again, "simply summarising Ezekiel". For chaps. 9-14, on which the New Testament imprimatur is so marked,[1] the date question may here be left aside, particularly in face of a recent finding that no definite dating can be achieved and that it is more useful to concentrate on the contents.[2]

Our present interest is in the relation of Ezek 40-48 to the book of Zechariah as it stands, wherein the first part encourages the immediately practicable work as prelude to the vista enlarged on in the second part. The repatriates had rebuilt the altar on Moriah without, it is clear from Ezra 3, idea of acting on Ezekiel's directions: they followed the laws of Moses, including sons of Ithamar, i.e. non-Zadokites, in the priesthood (8: 2), retaining evening sacrifice (ct. 46: 13-15) and all the set feasts. But adversaries, foreigners deported to Samaria, halted the work on the temple. Then Darius in his second year authorized its restart, but the Jews were now

[1] "These chapters had an extraordinary significance for the early Christian community. . . . Some scholars believe that the influence of this material upon the formation of the gospel tradition was even more pervasive than a mere list of quotations would indicate" (Dentan, *Interpreter's Bible*, VI, p. 1,089).

[2] Ackroyd, *Peake's Comm.* (1962), 569 d.e., and *Hastings' Dict.* (1963), p. 1,054.

murmuring, "The time is not come for the Lord's house to be built" (Hag. 1: 2). Among the causes of their discouragement commentators point to the contrast of their plight with the glowing promises of Second Isaiah. But Zechariah's contemporaries would have thought more generally of "the words which the Lord of hosts had sent by his Spirit through the former prophets" (7: 12), and the evidence detailed above suggests that Ezekiel as much as, or more than, Isaiah provided the disheartening contrast.

Zechariah's task was to encourage his community to go ahead as they had begun, both with construction plans and sacerdotal, as step towards, not consummation of, prophetic hopes. But that would not mean that they should attempt to adapt Ezekiel's oblation-plan to the dimensions of their Jerusalem, a temptation to which its then students must have been at least as open as moderns. Right away, connection with the temple-vision is made in the reappearance of a distinctive feature characteristic of Zechariah's visions, the intermediary angel who acts as instructor and guide.[3] In 1: 16 the angel conveys assurance that God's house shall be built in Jerusalem and a measuring line stretched over that city. Yet when a young man goes out with line to measure Jerusalem he is rebuked for setting his sights too low (2: 1-5). The reproof is understandable if the youth took the angelic benison on rebuilding as warrant to go ahead with Ezekiel's design. The repatriated community may well have been a microcosm of the various views later held about the plan, and the young enthusiast as a supporter of the cubit theory could have been investigating the possibilities of a city 1½ miles square with the sanctuary portion transposed so that temple might adjoin city.

Reminiscence of the earlier seer is apparent both in the angel's words and in the attached oracle (vv. 6-13) which we have seen interpreted by Mitchell as continuing Ezekiel's mandate and looking to the fulfilment of 43: 1ff. Driver here notes as echoes "villages without walls" (38: 11), "I will be the glory in the midst of her" (43: 2-5), "I have spread you abroad" (17: 21), "they shall be a spoil to those that served them" (39: 10), and *bis*, "I will dwell in the midst of thee" (43: 9). In such context it is apposite to recall that, whereas the young man had only a tape-measure, Ezekiel's guide had also a reed or six-cubit rod, using this always to measure in reeds, but the line, on the one occasion it is specified, for cubits (47: 3), while in addition the

[3] The pre-Exilic prophets, as G. A. Smith, *Book of Twelve Prophets*, II, p. 312, puts it, "do not employ Angels, except . . . Isaiah in his inaugural vision".

line was best fitted for wall-to-wall measurements not multiples of six (e.g. 20 cubits, 40: 49-41: 4), so that cubits here seem to imply the line, the line cubits. Thus the youth's equipment showed he underrated his task—in Rev. 11: 1 and in the immense calculations of 21: 15ff. a reed is the instrument—and he was told, "Jerusalem shall be inhabited as unwalled villages" (shall equal the oblation, not the gated city) "by reason of the multitude of men and cattle therein" (so including the farmland on either side of the city, 48: 18f.), "for I, saith the Lord, will be unto her a wall of fire round about" (indicating absence of material wall with gates), "and I will be the glory in the midst of her" (so including the temple). The implication behind the rebuke is that the measurements of the heavenly Jerusalem are many-miled in reeds. In consonance the final chapter repeats in "Jerusalem shall dwell securely" (v. 11) a favourite Ezekielian phrase used of those dwelling in unwalled villages on the mountains of Israel (38: 8, 11).

In reeds Ezekiel's oblation is some 50 miles square—a city, like Greater Nineveh with its much cattle, of three days' journey (Jonah 3: 3; 4: 11)—while his gated city is nine miles square, or 10 with suburbs, in size comparable to Babylon's conurbation, said by Herodotus, i, 178, with backing from later classical authors, to have been 13 miles square, and doubtless in the minds of both our prophets when envisaging its rival. Such emulation is indicated in Zech. 12: 6f. and 14: 10, where Jerusalem is to "dwell in her place" or "be inhabited on her site", curiously specified in the former passage as "in Jerusalem". The tautology is explicable if the prophet is envisaging an enlarged Jerusalem wherein the historical city is to retain its pre-eminence. Primary adjuncts to the "place" in 12: 6f. are the "tents of Judah", the rural districts south of Jerusalem, and in 14: 10 the basic territory extends from the old city to the "king's winepresses". Winepresses, as vats excavated in the underlying rock in or beside vineyards (Isa. 5: 2), could be some distance from the city rather than in the king's garden of Neh. 3: 15 *al.* David's vineyards were "in the fields" (1 Chron. 27: 25ff.; cf. LXX), and Solomon's (Eccles. 2: 4ff.) are traditionally associated with the Pools of Solomon, reservoirs of great antiquity near Etam, two miles south-west of Bethlehem: to his Etam parks, 50 furlongs from Jerusalem, that king, according to Josephus (*Ant.*, viii, 7, 3), used to drive in state of a morning. Four miles to the south-east, the conical Frank Mountain, Jebel Fureidis, "Hill of Paradise" or "Orchard", is identified with the biblical Beth-haccerem, "Place of the vineyard", a signal-station linked with Tekoa in Jer. 6: 1f. as indicating the limits of the "daughter of

Zion". As Ezekiel's city, measured in reeds, extends from Mount Zion on the "sides of the north" (Ps. 48: 2) to Tekoa, Zechariah could have had this area in mind.

This conclusion is reinforced by a predecessor of all three prophets, Micah, who gives us to understand that the future capital will reach from Mount Zion to the "tower of Eder, hill of the daughter of Zion" (4: 7f.), located in Jacob's story between Rachel's tomb and Hebron (Gen. 35: 21). This extent for the daughter of Zion, i.e. the subordinate territory of the mother-city —that "daughter" which Isa. 62: 11f. says shall be called "Sought out, a city not forsaken"—tallies with the aspiration of Zech. 12: 7 that, as *I.C.C.* has it, "the glory of rural Judah may equal that of the court and the capital". A parallel conception may be found in an oracle already noted as reminiscent of Ezekiel, "And the Lord shall inherit Judah as his portion adjoining the holy land" (2: 12), where the preposition is that rendered "by" or "adjoining" (R.S.V.) of the portions in Ezek. 48, and the holy land (never used of all Palestine in Scripture) is the holy oblation, or priests' and Levites' portions. The angel who announced the Saviour's birth in the "city of David" appears to sanction such enlargement for the Old Testament's "city of David, which is Zion".

On the extent of the future Jerusalem in other directions it may be noted that *I.C.C.* thinks that in 9: 8, "I will encamp about my house as a guard", the land is intended by "house" as in Jer. 12: 7ff.; Hos. 8: 1; 9: 15. That here the oblation-land is in mind is suggested both by the immediately preceding prediction that Ekron, 24 miles westward from Jerusalem, shall be "as a Jebusite", i.e. incorporated in the oblation-Jerusalem, and by the parallel with the "wall of fire round about" Jerusalem in 2: 5. Again, if the Jerusalem of Zechariah's prescience includes Etam, Ekron, and unwalled mountain villages we may see in 8: 3, "Jerusalem shall be called the city of truth, and the mountain of the Lord of hosts The holy mountain", application of the last phrase to the mountain-land of Israel as in Isa. 11: 9; Jer. 31: 23f.; Ezek. 20: 40, so that an expansion consonant with a 50-mile square is approved. Further, the city of truth (πόλις ἀληθινή) claims relation to "the true tabernacle" (τῆς σκηνῆς τῆς ἀληθινῆς) or "heavenly Jerusalem and ten thousands" (Ἱερουσαλὴμ ἐπουρανίῳ καὶ μυριάσιν) of Heb. 8: 2; 12: 22, and so to the sections of ascending sanctity in Ezekiel's oblation-tabernacle, that enlarged Jerusalem, "a place of broad rivers and streams", which Isaiah sees as "a tabernacle that shall not be taken down" (33: 20f.; cf. 54: 2).

The Epistle characterizes this tabernacle as "not made with hands, that is to say, not of this creation" (9: 11). While the river and trees of Ezek. 47 are out of this world, the last chapter of Zechariah suggests an interpretation of "not made with hands" in its picture of the day of creative energy when "the mountains shall be molten under him and the valleys shall be cleft" (Mic. 1: 4). There it is possible to see the holy mountain, or Central Range so far as included in holy and most holy portions, as separated from the rest of the land by valleys on every side. At present there is on the east the Arabah or Jordan Valley, on the north the Valley of Jezreel or Megiddo, while Zechariah says that on the south Olivet shall be cleft by "a very great valley", the "valley of my mountains", correspondent to the "place he separated" (A.V.m.), and that on the west "all the land shall be turned as the Arabah, from Geba to Rimmon south of Jerusalem". This conception depends on understanding, not Geba of Benjamin, which would give a transverse line athwart mountain-land and Olivet chasm to Rimmon, 10 miles N.N.E. of Beersheba, but the Geba of Judith 3: 10 and the Talmud, north from "the great ridge of Judaea". As identified with Jeba four miles north from the city Samaria, it marks the north-west corner of the mountain-land as Rimmon does the south-west.

Zechariah's heavenly Jerusalem must in fact be the oblation-tabernacle if we accept the identity of his living waters from Jerusalem with Ezekiel's river issuing from his temple—and every commentator notes the interdependence. Zion, historically one section of Jerusalem (1 Kings 8: 1), is then equivalent to Ezekiel's gated city, and Zechariah sanctions a distinction: "I am jealous for Jerusalem and for Zion" (1: 14), "shall yet comfort Zion, and shall yet choose Jerusalem" (v. 17), "I am returned unto Zion, and will dwell in the midst of Jerusalem" (8: 3)—an affirmation combining the name of Ezekiel's city, "The Lord is there", with the promise of the Glory dwelling in the temple. Illuminating on this differentiation is the Gospel treatment of the prediction which immediately follows the references to Ekron and "my house", "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee" (9: 9, cf. LXX). Matthew (21: 5) and John (12: 15) cite the passage with considerable variation from Hebrew, Greek, and each other, yet agree in omitting "daughter of Jerusalem", as if this larger reference, applicable from Ezek. 16: 61 to a district covering Samaria and Sodom, were not relevant to the contemporary scene.

If the temple of the returned Shekinah is 15,000 reeds or some

30 miles north of the "place of the name of the Lord of hosts, Mount Zion" (Isa. 18: 7) it stands at Shechem, and so we have a situation wherein Zechariah, aware of this, is yet impelled to encourage the builders on Moriah against the faction whom Ben Sirach calls "the foolish people that dwell in Shechem" (50: 26). In the trial of the high priest in Zech. 3 the site, according to Dr. Moses Gaster, is the issue. As prosecutor we have "the evil Adversary, who evidently tries to convince Joshua, the High Priest, that Garizim, or Sichem was the place chosen by God", this exegesis being justified by the phrasing of the verdict, "The Lord that hath chosen Jerusalem rebuke thee", a reference to Deuteronomy's "place which the Lord your God shall choose". That book's choice is Mount Ebal (27: 4f.), and Gaster himself holds that the place of Ezekiel's sanctuary "could be nothing else but Sichem", so some of his Exilic forebears could have had the same view, thinking of the "great mountain" in their path (4: 7) as "the power of the Samaritans in their Mount Garizim".[4] If so, the inflexible attitude of the Jewish leaders, "You have nothing to do with us in building a house to our God" (Ezra 4: 3), had justification in Ezek. 44: 6-9, "You have brought in aliens, uncircumcised. . . . You have set keepers of my charge in my sanctuary for yourselves. . . . No alien, uncircumcised in heart and flesh, shall enter into my sanctuary", and could have been based on that passage, echoed as it is in the finale of Zechariah's book, "In that day there shall be no more a Canaanite in the house of the Lord of hosts".

This *coup de grâce*, terminating the vista of all nations worshipping in the temple, must derive from some fundamental lesion. Since the name "Samaritans" is not used in Ezra, or in the Old Testament apart from 2 Kings 17: 29, while the immigrants, ethnically uncircumcised, intermarried with the people of the land and claimed, as occasion served, to be Phoenician,[5] the Canaanite in the "house" may, as Ackroyd in *Peake's Commentary* suggests, intend the rival northern community, so that the book boils over

[4] M. Gaster, *Samaritans* (Schweich Lectures, 1923), pp. 15, 23f.

[5] Josephus, *Ant.*, xi, 8, 6; xii, 5, 5. Hamathites (2 Kings 17: 24) were by genealogy Canaanites (Gen. 10: 18). In LXX Canaanite and Phoenician are interchangeable. In Isa. 23: 11 (R.V., R.S.V.) Canaan is the land of Tyre and Zidon. Cf. "woman of Canaan", Matt. 15: 22, "Syrophoenician by race", Mark 7: 26. Circumcision was not practised by the generality of Phoenicians (Rawlinson on Herodotus ii, 104), nor by Assyrians and Babylonians. Though the Samaritans now practise circumcision, the contrary is indicated of their ancestors in 2 Kings 17: 34 and in their nomenclature of Cutheans (*Ant.*, ix, 14, 3).

(the context prompts the metaphor), not into obsolete feud, but into perennial issue—for the Shomrim ("Keepers") of our century still sacrifice annually on Gerizim, giving unique persistence in the rites of Israel's God to a locality his eyes were always upon. Divine countenancing of the early Canaanite occupation is evidenced in Ezekiel's statement that the King of Tyre had been set as covering cherub on the holy mountain of God (28: 14), in Hosea's that Ephraim had replaced Tyre in a "fold", "my house" (9: 13, 15), and in the elevation of the king-priest of the district to be eponym of the Christian priesthood, the order of Melchizedek. But on Phoenicia Ezekiel's verdict had been "Nothing thou for ever" (28: 19); and likewise Zechariah, contemplating the Canaanite wardenship in which Israel's six centuries could seem an interregnum, finds a compulsive climax in "No more a Canaanite".

Localization at Shechem of the heavenly sanctuary is discernible in chap. 6's vision of

> chariots wing'd,
> From the armoury of God, where stand of old
> Myriads between two brazen mountains lodg'd.[6]

Use of the article in "the two mountains" assumes knowledge of their identity, and for enlightenment we turn to an authority on old-world conceptions: "The culminating point of the celestial 'earth' (the zodiac) appears in Babylonian mythology as a double-peaked mountain. . . . The cosmic throne of God appears also as a double-peaked mountain. . . . Since the earth and every country upon it correspond as a microcosmos to the celestial picture, it follows that the 'Mountain of Countries', the summit of the earthly universe, must be a double mountain. In the myth the two peaks correspond to the two trees in the cosmic sanctuary (Paradise), one signifying Life, the other Death. . . . In the Biblical presentation this is particularly obvious in Ebal and Gerizim. . . . Compare the two mountains in Zech. vi."[7]

Here they flank the entrance to the divine abode whence the four chariot-winds come from "presenting themselves before the Lord" as did Israel in the patriarchal sanctuary at Shechem (Josh. 24: 1, 26), whose indigenous appellation of "navel of the land" (Judg. 9: 37), or plug-in of the progenitive communicating cord, conveys the same recognition of passageway from heaven to earth: indeed Dr. Jeremias says that "the name Sichem (Shekem) has a cosmic

[6] Milton, *Paradise Lost*, vii, 199ff. Cf. "chariotry twice ten thousand" associated with Mount Zalmon beside Shechem, Ps. 68: 14, 17; Judg. 9: 48.

[7] Jeremias, *O.T. in Light of Ancient East*, I, pp. 23ff.; cf. II, p. 99.

meaning . . . 'pass', 'highway'." Thus there is deep-seated precedent, from the races both of Abraham of Ur and of Melchizedek of "Salem, a city of Shechem", for Ezekiel placing his temple between the cosmic peaks on the south side of Ebal (cf. 40: 2), a precedent he seems to recognize in repeating in the entrance-pillars of 40: 49 the bronze Jachin and Boaz associable with Zechariah's bronze mountain-gateposts,[8] and again in making the palm tree or *phoenix* the emblem of the temple. Ezekiel's sanctuary further links with his successor's vision as the throne of God transferred to earth, as home of the Chariot, in having its four sides called "winds" (42: 16-20 R.V.m.), and in presenting in its gate a man with the appearance of bronze (40: 3).

With the above indications of awareness of Ezekiel's plan our prophet's attitude to land and tribes is consonant. It is the "land of Gilead and Lebanon" (10: 10), stretching beyond Jordan and Dan, as Ezekiel's measurements require. The book's second half opens, according to *I.C.C.*, with "a picture of the final occupation of those parts of the country that the Hebrews had not been able to subjugate", first mentioned being the "land of Hadrach" which, as associated with Damascus and Hamath (9: 1f.), is understood as somewhere between the two, so that Ezekiel's ideal of Dan's territory lying north of Damascus alongside Hamath is endorsed (48: 1; cf. 47: 17). Zechariah's attitude to the ten tribes is unequivocal: "O house of Judah and house of Israel, so will I save you" (8: 13) is given full force in the later section, "I will save the house of Joseph, and I will bring them back" (10: 6). Judah is the bow, Ephraim the arrow (9: 13), each useless without the other. The breaking of the staff of brotherhood between Judah and Israel in 11: 14 (where "Bands" has the same root as Joseph's "portions" in 47: 13) cannot therefore be final (cf. 37: 19ff.), any more than the context supplies the last word on covenant and shepherd: some authorities refer to the Samaritan schism,[9] and the words of Jesus at the primal sanctuary, "You worship that which you know not . . . salvation is from the Jews" (John 4: 22), show the gulf between north and south.

Whatever the interpretation put upon the return of the tribes (and Ezekiel does not expect them, apart from Levi, to be individually recognizable),[10] it can be said of the temple, with whose worship Zechariah concludes, that while both prophets envisage a material house the New Testament thinks of a spiritual one:

[8] Ackroyd, *Peake's Comm.*, 567h; Mitchell, *I.C.C.*, p. 178.
[9] Ackroyd, 571g; Montgomery, *Samaritans*, p. 74, citing Hölscher.
[10] *E.Q.*, July-Sept., 1965, p. 158.

indeed Paul, writing of the household of God as a temple into which are built "you that were far off" (τοῖς μακράν, Eph. 2: 17ff.), apparently had in mind Zech. 6: 15, "And they that are far off (οἱ μακράν) shall come and build in the temple". Nevertheless our study of a prophet "who, more than any of the prophets (except Ezekiel), delights in representing the future under a simple recurrence of the past"[11] compels attention to points of fact wherein he complements his predecessor, as in the already noted interest in Levi. In the final verse the disappearance of Canaanites is attached to concern about cooking-pots—"every pot in Jerusalem and in Judah shall be holy"—and Ezekiel supplies background. In each corner of the outer court, he had directed, there should be an enclosure, some 70 by 50 feet, with hearths all round for boiling the people's sacrifices (46: 21-24). Operations on this scale, involving perhaps hundreds of hearths, might, to quote *I.C.C.*, "create in the house of Yahweh a deficiency in cook-pots", so Zechariah authorizes use of any utensil in the oblation or in Judah's portion to the immediate north, for in those days there will be no trafficking Phoenicians around to cash in on the shortage (cf. Neh. 13: 16).

If the above is a realistic appendix to Ezekiel's vision the preceding passage is enthusiastic expansion of its curt directive on the feast of Tabernacles. Of the great occasions of the Law Ezekiel drops Pentecost and 10th Tishri, deprives Passover of lamb and household meal, but retains the feast of 15th Tishri (45: 18-25). This joyous harvest festival in the palmy tabernacle for "all fowl of every wing" (17: 23), "when the whole earth rejoiceth" (35: 14), and the tribes incorporate Gentiles (47: 22f.), has obvious symbolism for the ingathering of the nations (cf. John 4: 35-39; Rev. 7: 9); and Zechariah brings this out, insisting on the obligation on every land to acknowledge then the King (Ezek. 37: 24), governor of the universe and controller of nature. It has been frequently noted that while the other observances mentioned above find fulfilment in the New Testament, Tabernacles does not: on the contrary Jesus met it with "I go not up [yet] to this feast, for my time is not yet fully come" (John 7: 8). Nevertheless, when the celebration was under way, he came, as it were, incognito and signalized its last day—probably the eighth day (Neh. 8: 18) which Ezekiel discards—by a proclamation which involves both our prophets in a hermeneutic headache: "He that believeth on me, as hath said the Scripture, rivers out of his belly shall flow of living water".

[11] Patrick Fairbairn, *Imperial Bible Dict.* (1886), II, p. 292a.

An approximate source of these words is by consensus Zech. 14: 8, "Living waters shall go out from Jerusalem"; and as that chapter formed a special lesson for the feast whose water-drawing rite (apparently discontinued on the eighth day) was prophetic of the river which should make glad the city of God, allusion may be accepted. The emphatic position of "rivers"—not Zechariah's word, but recurring in the singular in Ezek. 47 LXX—suggests to Cooke in *I.C.C. Ezekiel* a partial basis in the "two rivers" of 47: 9 M.T., which as interconnected with Zechariah's eastward and westward streams must in any case be involved. The crux is "out of his belly", not in any Old Testament text. R. H. Lightfoot thinks the clue is the Jewish nomenclature of Jerusalem as "navel" of earth, but it is what "the Scripture hath said" which is relevant, and there it is Shechem, or in international context the mountain-land of Israel (Ezek. 38: 12), to which "navel" applies. Moreover, an inseparable promise, "shall be in him a well of water springing up into everlasting life", was previously evoked from Jesus by the water of Shechem (John 4: 14). In terms of the era when "your body is a temple of the Holy Spirit within you" (1 Cor. 6: 19) he appears to take the opportunity afforded by the cessation or token-fulfilment of the water-symbolism on the eighth day to construe into individual applicability the Scripture of Ezekiel's Lord-man, "Every thing shall live whithersoever the river cometh . . . because the waters thereof issue out of the sanctuary". In the eight Greek words in John 7: 38 may be seen gathered what both prophets said of the water of life, with Zechariah's Jerusalem equivalent to the oblation, and Shechem recognized as fountain-head.

Zechariah's companion passage on the fountain for sin and uncleanness invites relation to the Ezekielian waters insofar as these are available for lustration, "uncleanness" (*niddah*) being a technical term used especially of corpse-contact and menstruation, as in the "water for *niddah*" of the death-contact rite in Num. 19 (cf. R.S.V.), and as applied to Israel's state in Ezek. 36: 17 in context of the predicted "clean water". Zech. 13: 1 may thus be seen, as *Interpreter's Bible* has it, as "a kind of midrash" upon the stream which Septuagint of 47: 3 calls "water of remission", and whose use enables the sons of Zadok after corpse-contact to eat their propitiation.[12] For this sin-offering, as throughout the visioned temple, Aaron's occupation's gone—there is nowhere any function or facility for high priest. Here we come

[12] *E.Q., ibid.*, pp. 164f.; *Church Quarterly Review*, July-Sept., 1967, pp. 336f.

to the heart of the message of our allied seers. Ezekiel had said, "Remove the mitre . . . until he come whose right it is", and Zechariah is concerned about the status of the contemporary high priest, an unease seen traced to Ezekiel by Fairbairn and Gaster. While the latter has textual ground for thinking the temple's location involved in the trial-scene, the former is likewise justified in pointing to Ezek. 21: 26, since it excuses the apparent contempt of court when Zechariah breaks into the august proceedings with "Let them set a clean tiara on his head" (3: 5): the term for the headgear, differing from (though related to) the word for the high priest's mitre in the Law and Ezekiel, suggests that the impetuous interruption did not claim Joshua as "he whose right it is", but as stand-in for the day of small things.

Further indications that the background to the trial is the new-covenant temple appear in the angel's charge to Joshua where echoes are found in "keep my charge" (Ezek. 44: 16), "judge my house" (44: 24), "places to walk" (42: 4 *mahalak*), while just as Ezekiel, "son of man" and surrogate high priest (43: 18ff.), was a sign to Israel, so the priesthood under Joshua ("Jesus" in the Greek) are "men which are a sign" of the approaching régime of "my servant the Branch" when "I will remove the iniquity of that land in one day". The title combines Jeremiah's predictions of a Branch from David's stock with his and Ezekiel's foresight of the coming King, "my servant David". Accordingly in Zech. 6: 9-15 the symbolic investiture of Joshua-Jesus as the Branch is completed with crowns (the word which accompanies the mitre in Ezek. 21: 26), displaying the royal rôle of one who "shall sit and rule . . . a priest upon his throne". This, to follow Dr. T. V. Moore in 1856, "asserts the kingly and priestly character of Messiah, as it is asserted in Ps. 110: 4", i.e., he expounds, the union, as formerly in Melchizedek, of sacerdotal and regal authority in a priest of his order.[13] Critical exegesis prefers to find the text at fault, the crowns going originally to the Davidic prince Zerubbabel and the name being changed when it became evident that the actual head of the nation was the high priest. But the injunction to lay up the crowns in the temple as a memorial suggests that the symbolism looked beyond contemporary politics to the era when Israel, pervaded by the holiness pertaining formerly to the Aaronic mitre (14: 20), would shine as stones for a crown (9: 16).

Though Moore's insight on the nexus of Zechariah with Ps. 110 has not prevailed in subsequent comment, idea of a Messianic

[13] *Comm. on Zechariah* (1958 edn.), pp. 75f., 97f.

archetype in Melchizedek, king of Salem—i.e., according to Heb. 7: 2, surely not alone in this interpretation, king of righteousness and peace—is approved in the description of the King who rides into Zion in peaceable wise, "He is righteous . . . he shall speak peace" (9: 9f.). Again, the prediction, "And the counsel of peace shall be between them both" (6: 13), while apparently recognizing two personages, has been applied to the capacities of the "two anointed ones" (4: 14) in one holder, "so that", as Marcus Dods says, "the meaning is substantially the same as that given by the vision of the candlestick, that it is through the kingly and priestly offices that God blesses His people. The fulfilment of this in our Lord is obvious".[14] Such comment, and also the Septuagint rendering of the preceding clause, "And there shall be a priest on his right hand (ἐκ δεξιῶν)", show how readily the coronation is associable with the ἐκ δεξιῶν of Ps. 110: 1, 5 and the Melchizedek priest-king.

Thus, if Zechariah is our first expositor of Ezek. 40-48, for light on the high priest over that vision's sons of Zadok ("Righteous") we are directed to Ps. 110 and so to Heb. 7, while if their sanctuary is between the two mountains of Shechem we have the authority of the Septuagint, the Epistle's Scriptures, for linking it with the Salem of Melchizedek.[15] The Ezekielian city on south or right hand is then Zion, the seat of power in Ps. 110: 2; the missing high priest is indicated in the city's name, "The Lord is there", as the Branch who sits as priest on David's throne; and the Zadokites with their fountain for sin appear as men who are a sign of the reign of the holy, blameless, undefiled Ἰησοῦς.

Though Ezekiel enjoins that resident aliens shall be given citizenship, the ecumenicity implicit in Melchizedek's order is advertised only in the temple's palm-tree blazon, borrowed originally by Solomon from Melchizedek's nation, the Canaanites or Phoenicians. But with Zechariah's book as supplement we see the oblation as a centre to which "many nations shall join themselves" (2: 11; 8: 22f.), in the end an obligatory focus of worship for all peoples. What the younger prophet encourages us to find in Ezek. 40-48 is a hub of the world none too large at 50 miles square, a temple proclaiming its supranational status, a land freed from the bondage of corruption, a priesthood made glad by the fountain

[14] *Post-Exilian Prophets*, p. 89. So Moore, p. 98; Drake, *Holy Bible with Comm.* (*ed.* F. C. Cook, 1876), VI, p. 717 ("between the seat of the ruler and the seat of the priest. The two characters, now distinct, will be harmonized and blended in the person of the Branch"); Perowne, *Cambridge Bible*, p. 97; Collins, *New Bible Comm.*, p. 754a.

[15] *E.Q.*, *ibid.*, p. 160.

of life, a high priest who is our peace, a greater Joshua hailed in Zion as King over all the earth. Such vista transcends and minimizes material buildings: till Israel look to him they have pierced, temple and sacrifices, returned Shekinah and revived Dead Sea, are not our problem. For the true light from the star which shone in Zechariah we must turn to the author whose kinship of spirit with him has been noted,[16] the unknown Jew who wrote of some better thing for us, a high priest of Melchizedek's order, and a tabernacle not of this creation. "We will go with you, for we have heard that God is with you."
Glasgow.

Editorial Postscript: Just before the final proofs of this paper arrived for correction, the author's brother, Mr. W. M. Mackay of Dundee, wrote to inform us of his death, after a short illness. Mr. Cameron Mackay's contributions to the study of Ezekiel appeared at intervals in various periodicals over a period of at least 46 years. Our regret at the prospect of receiving no further contributions from him is mingled with grateful appreciation of all that we did receive. We extend our deep sympathy to his relatives and friends.

[16] Speers, *Interpreter's Bible*, VI, pp. 1,057, 1,088.