

The Book of Zechariah

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I. The man

- A. Zechariah (“Yahweh Remembers”) More than 30 biblical men bear this name.
- B. Like Jeremiah, Ezekiel, Zechariah the son of Jehoiada, John—priest by birth; prophet by calling
- C. In Ezra (Ezra 5:1; 6:14) and Nehemiah (12:16), Zechariah is called “son of Iddo”
- D. Iddo was a prominent priest, who returned from exile with Zerubbabel (Neh.12:1, 4)
- E. Zechariah was actually son of Berechiah, and the grandson of Iddo
- F. Son of Berechiah? Matt.23:35/ Luke 11:51 (2 Chron. 24:20-21)

II. Historical Setting

- A. Contemporary with Haggai (Ezra 5:1; 6:14)
- B. Exiles return in 538 BC (Ezra 1)
- C. Foundation laid in 536 BC (Ezra 3)
- D. People became discouraged by opposition (Ezra 4)
- E. Haggai began to prophesy August 29, 520 BC (Hag.1:1) and preach for four months
- F. Zechariah began two months later, in November (Zech.1:1), preaching for at least two years
- G. The people obeyed the prophets and finished construction in March of 515 BC (Ezra 6:15)

III. The Book

- A. Heavily alluded to in NT—by some estimates, about 54 Zech. passages echoed in 67 NT places
- B. Contents:
 - 1. *Eight visions in chs.1-6 (possibly all occurred in one night)*
 - 2. *Acted parable in ch.6 crowning of the high priest*
 - 3. *Four oracles in chs.7-8 in response to question on fasting*
 - 4. *Two sections beginning “The burden of the word of the Lord” (chs.9-11 and chs.12-14)*
- C. Major division between chs.1-8 and chs.9-14
 - 1. *Differences between the two segments:*
 - a. In first section, prophecies are dated; not in second section
 - b. In first section, prophecies are attributed to Zechariah; not in second section
 - c. In first section, prophecies are concerned with building temple; not in second section
 - 2. *Despite these differences, the style and vocabulary are consistent throughout the book*
- D. Apocalyptic style—like Daniel and Revelation—bizarre images are more memorable

Commentary:

Chapter One

1:1-6 Eighth month (Oct./Nov.) second year (520 BC)
“Lord of Hosts” 46 times in Zech. (12x in Haggai; 53x in Isa.; 71x in Jer. Rarely elsewhere)

1:7-17 **First Vision:** Scouts doing reconnaissance among the nations (cf., 4:10)
Eleventh month, twenty-fourth day— February 15th, 519 BC
A night vision—a *dream*? (v.8; cf. 4:1)
Horsemen (v.8)—red, sorrel (chestnut/reddish brown) and white (their number is not given)
Myrtle (v.8)—evergreen tree, once common around Jerusalem, used for booths (Neh.8:15)
In the glen (v.8)—*the Kidron Valley* (outside Jerusalem, the temple not being completed)?
Earth at rest (v.11), but not Judah and not God (v.15)
Seventy years (v.12) —the temple lay in ruins from 586 to 516 BC
God’s jealousy (v.14)
Nations used by God, but not in a manner pleasing to God (v.15; cf., Isa.10:5-7)
God’s choosing of Jerusalem (v.17; “again” 4 times in Hebrew—cf., 2:12; 3:2)

1:18-21 **Second Vision:** Four horns and four blacksmiths (or craftsmen)
Four “horns”: Egypt, Assyria, Babylon, Medo-Persia [Greece, Rome]? *or* Generic?
Reminiscent of the horns of the altar to which the victim was tied
“Smiths”: Angelic powers? (2 Sam.5:24/ 2 Kg.6:16-17; 7:5-6; 19:35)
Each succeeding empire a “smith” to the previous? (cf., 2:9/Dan.5:18-19/ Isa.45:1)

Chapter Two

2:1-13 **Third Vision:** Measuring line (cf., 1:16)—destiny of the New Jerusalem
Zechariah a “young man”? (v.4)
Spiritual walls Isaiah 60:18/ 26:1
Many inhabitants Isa.49:19-23 / 54:1-3
God the glory in Jerusalem (v.5; cf., Rev.21:1-3, 23)
Calling the remaining exiles to come back to Jerusalem (vv.6-7)
“After glory” (v.8) Heb. uncertain “after his glory sent me” or “he sent me after...”
“the apple of his eye” (v.8) = the pupil, a poking of God’s [or one’s own?] eye
When enemies fall—“Then you will know that the Lord of hosts has sent me” (v.9)
When nations come—“Then you will know that the Lord of hosts has sent me” (v.10)
“In that day” (v.10; altogether twenty times in Zechariah) the Messianic Age
Gentile nations included in “Judah” and “Jerusalem” (vv.11-12)
“The Holy Land” (v.12) used only here in the Old Testament

Chapter Three

3:1-10 **Fourth Vision:** The vindication and re-clothing of the high priest
“Joshua the high priest” (v.1) represents the nation of Israel/Judah (Ex.28:29)
“The Satan” means “the adversary” (Ezra 4:1, 6)
“The Lord rebuke you, Satan” (v.2; cf., Jude 9)
“brand plucked from the fire” (v.2) remnant whose faith endured the captivity
“filthy garments” (v.3) literally “befouled with excrement” (cf., Isa.64:6)
Replacement of filthy apparel for clean (vv.4-5)

Commission to Joshua personally (vv.6-10)
 He can be priest, if he is obedient (vv.6-7; cf., 1 Sam.2:30)
 He is a sign (v.8; NASB “symbol”; NRSV “omen of things to come”)
 “The BRANCH” (v.8; cf., 6:12; Isa.4:2; 11:1; 53:2/ Jer.23:5-6; 33:15/ Matt.2:23)
 A single seven-eyed stone (v.9; cf. 4:10; Rev.5:6)
 Replacing two engraved shoulder stones? Or the twelve stones on breastplate?
 Replacing Urim and Thummim?
 The temple cornerstone? The Capstone (4:7)?
 Guilt removed in a single day (v.9)
 Under individual vine and fig tree (v.10; cf., 1 Kings 4:25/ Micah 4:4)

Chapter Four

4:1-14 **Fifth Vision:** Lamps and olive trees
 Zechariah awakened (v.1)
 One lampstand with one bowl, seven lamps, two olive trees (vv.2-3) two pipes (v.12)
 General interpretation: God’s Spirit will give Zerubbabel success (vv.6-10; cf., Hag.2:5)
 “O great mountain...a plain!” (v.7) the harassment of detractors (Ez.5:3-17)
 For similar imagery, cf., Isa.40:4; 49:11/ Matt.17:20/ 1 Cor.13:2
 “Eyes of the Lord...through the whole earth” (v.10; cf., 2 Chron.16:9)
 Identification of two trees/branches: two “anointed ones” (vv.11-14; cf., Rev.11:4)
 Lit. “sons of fresh oil” Joshua and Zerubbabel? Haggai and Zechariah?

Chapter Five

5:1-4 **Sixth Vision:** Flying Scroll—The judgment on wickedness
 Flying scroll (v.1)— ancient equivalent of “sky-writing”
 Giant scroll (v.2) —The size of a billboard (15 x 30 feet)
 Thieves and perjurers (v.3-4) violators of 1st and 2nd tablets of the ten commandments
 Houses consumed “timber and stones” (v.4; cf., Leviticus 14:43-45)

5:5-11 **Seventh Vision:** Woman in ephah—Removal of wickedness
 Ephah (v.6) —a unit of dry measure, about half a bushel or 5 gallons (22 liters)
 (ten “omers” [about 2 qt. or 2 liters] Ex.16:36)
 Lead disk (“leaden cover”—v.7)—lit. *a lead talent* (75 lb.)
 Woman (v.7, 8) —“Wickedness” Heb. *Rish’ah* sounds like Asherah.
 (Foreign wives [Ezra 9]? Jezebel?)
 Two women (v.9) —not identified. Two good *women* counter balance wicked *woman*?
 “Stork” wings (v.9)—unclean, northbound migratory bird
 Shinar (v.10)—location of Babel/Babylon (Gen.10:10; 11:2/ Dan.1:2)

Chapter Six

6:1-8 **Eighth Vision:** Horses and chariots
 Four chariots (v.1) = “four spirits” or (more likely) “four winds” (v.5; cf., Rev.7:1)
 1st Red horses (v.2) presumably patrolled east and west (v.7)
 2nd Black horses (v.2) lead the charge to the north country (v.6)
 3rd White horses (v.3) follow to the north (v.6) and give God’s Spirit rest (v.8; cf., 1:15)
 4th Dappled horses (v.4) “gray, with spots of another color”—these go to the south (v.6)

Number and colors similar to Revelation 6:1-8

“He called (cried out) to me” (v.8) in concluding, God speaks directly, not by the angel

6:9-15 **Acted parable:** The crowning of the high priest

“Captives” (v.10) returning from exile with a gift of gold and silver

Heldai [Helem, v.14]; Tobijah, Jedaiah, Josiah [Hen, v.14] son of Zephaniah

Make crown, place on the high priest (v.11)

Oracle concerning the BRANCH (vv.12-13; cf., 3:8)

He shall “branch out” (v.12) Literally, “sprout up”

“he will be a priest on his throne”(v.13) or “there will be a priest on [or “by”] his throne”

Two offices combine in Christ (v.13; cf., Jer.33:17-18/John 1:49/ Heb.3:1; 7:11-14)

“Build the temple of the Lord”—not Zerubbabel’s (vv.12-13; cf., 2 Sam.7:12-13)

Gentile laborers (v.15; cf., Matt.16:18/ Eph.2:20-21/1 Cor.3:9-17/ 1 Pet.2:5)

Chapters Seven and Eight: A question about fasting

December 7th, 518 BC Messengers from Bethel

Four fasts (8:19):

Fourth month (June/July)—Babylon breached wall of Jerusalem (Jer.52:6-7)

Fifth month (July/August)—Temple burned (Jer.52:12)

Seventh month (Sept./October)—Gedaliah was murdered (2 Kings 25:25), or else Yom Kippur

Tenth month (Dec./January)—Seige began (Jer.52:4)

Four messages, each introduced with: “The word of the Lord of hosts came to [me]”

In chapter 8 there are nine recurrences of “Thus says the Lord” (vv.3, 4, 6, 7, 9, 14, 19, 20, 23)

7:4-7 Seventy years (v.5): it had been 68 since 586 BC. What motivated your fasts? Did I command it? Were you concerned about my interests, or only feeling sorry for yourselves? The message of God is the same as before (e.g., Isa.1:11-20; 58:3-7).

7:8-14 God told their ancestors through the former prophets (vv.8-10; cf., Micah 6:8; Isaiah 58). They deserved what they got by rejecting the prophets’ words (vv.11-12) “I am the one who brought these disasters on them” (vv.13-14)

8:1-17 Possibly double fulfillment? God will return to Zion to dwell there (v.3; cf., 1:3, 16). “Faithful city” (v.3; cf., Isa.1:21, 26) Restoration of peaceful times (vv.4-6; cf., Jer.33:11). I will gather my people from the East and the West (vv.7-8; cf. Isa.43:5-6/ Matt.8:11-12) Interestingly, returning exiles came from the “north” (cf., 2:6) They will be my people, I will be their God (v.8; cf., 2:11/ Jer.31:33/ Hos.2:23) “Let your hands be strong!” brackets vv.9-13. I determined (*purposed*) to judge; I now determine (*purpose*) to restore (vv.15-16) Since I am changing my behavior, I expect you also to change your behavior (vv.16-17).

8:18-23 Time of fulfillment will be of feasting, not of fasting (vv.18-19; cf., Isa. 65:18-19/ Matt.11:16ff; 9:14f). Many Gentiles will participate (8:20-23).

Outline of section:

9:1-8 I. Deliverance from Alexander’s conquests (332-331 BC)

- A. “Hadrach” an area of Northern Syria encompassing Damascus & Hamath (9:1-2)
- B. Overthrow of Tyre and Sidon, in 332 BC (9:2-4; cf., Ezek.26:4, 12)
- C. Four of the five Philistine cities—not including Gath (9:5-7)
- D. Temple in Jerusalem spared (9:8; “eye” in vv.1, 8 tie the oracle together)

9:9-12 II. Parenthesis: The salvation brought by the Messiah (“prophetic compression”?)

- A. Triumphal entry (9:9; cf. Matt.21:4-5/ John 12:14-16)
- B. Reign of peace (9:10; cf., Isa.2:4; 9:2-7/ Mic.5:10-11/ Ps.72:8)
- C. Calling captives and prisoners to freedom (9:11-12; cf. Isa.61:1ff)

9:13-15 III. Maccabean victories

- A. Sons of Zion defeat sons of Greece (9:13-15); but not without losses (Dan.11:31-35)
- B. God will value and save them, like a shepherd (9:16-17; cf. 10:2; 11:4, 15; 13:7)

10:1-12 IV. Either Maccabean victories continued, or Messianic salvation continued

- A. God would provide pasture, but false leaders lead Israel astray (10:1-2)
- B. Shepherds (Syrian? Jewish? Demonic?) conquered by Judah (10:3; cf., Rev.19:11)
- C. Messiah is from Judah (10:4; cf., Gen.49:10)—as were early Christian leaders
- D. The church treads enemies underfoot (10:5; cf., Mal.4:3/ Luke 10:19f / Rom.16:20)
- E. Strengthened and happy “as with wine” (10:6-7, 12; cf., Acts 2:13/ Eph.5:18)
- F. No room for so many! (10:8-10; cf., Isa.49:19-23 / 54:1-3)
- G. Second Exodus (10:11; cf., Isa.11:15-16; 43:2-6, 16-18/ Luke 9:30-31/ 1 Cor.10:1-6)

11:1-3 V. Close of previous prophecy, or destruction of the temple (AD70)?

- Described as a forest of Lebanese cedars, because of its building materials?
- Lion from thicket (11:3; cf. Jer.4:7)

11:4-17 VI. Acted parable giving reason for destruction of Jerusalem

- A. The flock doomed to be slaughtered (11:4-6)
- B. Two staffs: Favor and Unity (11:7)
- C. Removal of “Three evil shepherds” (11:8) more than 40 different opinions
- D. Breaking the first staff (11:9-11)
- E. Devaluing of the good shepherd (11:12-13)
- F. Breaking of the second staff (11:14)
- G. Return of the worthless shepherd (11:15-17; cf. v.3)

Josephus’ account of Alexander’s meeting with the High Priest is fascinating (*Antiquities* 11.8.4-5):

Now Alexander, when he had taken Gaza, made haste to go up to Jerusalem; and Jaddua the high-priest, when he heard that, was in agony, and under terror, as not knowing how he should meet the Macedonians, since the king was displeased at his foregoing disobedience. He therefore ordained that the people should make supplications, and should join with him in offering sacrifices to God, whom he besought to protect that nation, and to deliver them from the perils that were coming upon them; whereupon God warned him in a dream, which came upon him after he had offered sacrifice, that he should take courage, adorn the city, and open the gates; that the rest appear in white garments, but that he and the priests should meet the king in habits proper to their order, without the dread of any ill consequences, which the providence of God would prevent. Upon which, when he rose from his sleep, he greatly rejoiced; and declared to all the warning he had received from God. According to the dream he acted entirely, and so waited for the coming of the king.

And when he understood that he was not far from the city, he went out in procession, with the priests and the multitude of the citizens. The procession was venerable, and the manner of it different from that of other nations. It reached to a place called Sapha; which name, translated in Greek, signifies a *prospect*, for you have thence a prospect both of Jerusalem and of the temple; and when the Phoenicians and the Chaldeans that followed him, thought they should have liberty to plunder the city, and torment the high-priest to death, which the king's displeasure fairly promised them, the very reverse of it happened; for Alexander, when he saw the multitude at a distance, in white garments, while the priests stood clothed with fine linen, and the high-priest in purple and scarlet clothing, with his mitre on his head having the golden plate on which the name of God was engraved, he approached by himself, and adored that name, and first saluted the high-priest. The Jews also did all together, with one voice, salute Alexander, and encompass him about: whereupon the kings of Syria and the rest were surprised at what Alexander had done, and supposed him to be disordered in his mind. However, Parmenio [Alexander's second-in-command] alone went up to him, and asked him how it came to pass, that when all others adored him, he should adore the high-priest of the Jews? To whom he replied, "I did not adore him, but that God who has honored him with that high-priesthood; for I saw this very person in a dream, in this very habit, when I was at Dios, in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and would give me dominion over the Persians; whence it is, that having seen no other in that habit, and now seeing this person in it, and remembering my vision and the exhortation which I had in my dream, I believe that I bring this army under divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own mind." And when he had said this to Parmenio, and had given the high-priest his right hand, the priests ran along by him, and he came into the city; and when he went up into the temple, he offered sacrifice to God, according to the high-priest's direction, and magnificently treated both the high-priest and the priests. And when the book of Daniel was showed him, wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended; and as he was then glad, he dismissed the multitude for the present, but the next day he called them to him, and bade them ask what favors they pleased of him: whereupon the high-priest desired that they might enjoy the laws of their forefathers, and might pay no tribute on the seventh year. He granted all they desired: and when they entreated him that he would permit the Jews in Babylon and Media to enjoy their own laws also, he willingly promised to do hereafter what they desired: and when he said to the multitude, that if any of them would enlist themselves in his army on this condition, that they should continue under the laws of their forefathers, and live according to them, he was willing to take them with him, many were ready to accompany him in his wars.

Analysis of Chapters 10-11 taken from Bible forum post by Jaydam:

Zechariah 10-11

1. This section mirrors the flow of Ezekiel 34

—The shepherds were corrupt - Ezekiel 34:1-4

—So the people went around without a shepherd - Ezekiel 34:5-6, 8 & Zechariah 10:2

2. So God is not happy with the shepherds - Ezekiel 34:2, 10 & Zechariah 10:3a

—He is going to come and judge between the sheep and the male goats - Ezekiel 34:17 & Zechariah 10:3a

3. And God is going to come take care of his flocks personally - Ezekiel 34:10 & Zechariah 10:3b

—Gathering them from everywhere they are scattered in the countries - Ezekiel 34:11-13 & Zechariah 10:8-10

—And cause the beasts who hunted them to cease - Ezekiel 34:25 & Zechariah 10:11

—God will strengthen his flock - Ezekiel 34:16 & Zechariah 10:4-7, 12

—And will have David (Christ) become their shepherd - Ezekiel 34:23-24 & Zechariah 11:4-13

4. Unity between Judah (Christ) & Israel is broken - Zechariah 11:14

—And God will bring judgment upon the fat and strong sheep - Ezekiel 34:16, 20 & Zechariah 11:15-16

—While he brings the rain in season to his own sheep - Ezekiel 34:26ff & Zechariah 10:1

Zechariah 11:1-3 combines the sad sounds of the shepherds and lions (Jewish leaders and gentile oppressors) as they both come under judgment - the shepherds judgment would be the 70 AD destruction, the gentiles would be the falls of each successive empire

Or the gentiles (lions) are seen in this imagery as upset because what they've been seen feeding off of is being removed from them - this is seen in more detail in Ezekiel 34. Their easy prey has been removed.

Chapters Twelve through Fourteen: “The burden of the word of the Lord against Israel”
“On that day” used 17 times

Use of metaphors, hyperbole and symbolic images

- Jerusalem a cup (12:2; cf., Isa.51:17/ Jer.25:15-16)
- Jerusalem a stone (12:3)
- All peoples, all the nations, every horse and rider (12:3, 4, 6, 9; 14:2)
- Horses struck blind (12:4; cf. 14:15); plague of rotting flesh, eyes and tongues (14:12; cf., 11:17)
- Clans of Judah like a firepan and like a torch (12:6)
- Houses of David, Nathan [1 Chr.14:4?] , Levi, Shimei [1 Chr.6:16f?] (12:12-14)
- Mourning like at Megiddo (12:11); fleeing like from Uzziah’s earthquake (14:5; cf. Amos 1:1-2)
- A fountain that cleanses sin (13:1)
- Graphic depiction of intolerance of false prophets (13:2-6; cf., Deut.13:6-10)
- Messianic “Shepherd” [Ezek.34:23; 37:24] and sheep (13:7)
- The Lord’s “sword” called to “awake” (13:7; cf., 11:17)
- Two-thirds and one-third (13:8-9 [“left in it” cf.Ezek.14:22])
- Refined like gold (13:9; cf. Isa.1:25; Mal.3:2-3)
- “Half” of Jerusalemites go into exile (14:2)
- The Lord goes forth and fights (14:3)
- The Lord stand on Mt of Olives (14:4; cf., Ezek.11:23)
- A day [literally, “day one” (of creation?)] neither day nor night
- Living waters flowing (14:8; cf., Ezek.47:1ff/ Joel 3:18)
- “No rain” on noncompliant nations (14:17; contrast 10:1)

Topographical changes (cf., 4:7; Ps.46:1-6/ Mic.1:3-4/ Hab.3:6/ Isa.2:2; Isa.40:3-4)

- 13:1 Fountain opened
- 14:8 Living waters from Jerusalem
- 14:4 Mount of Olives split, creating a new valley
- !4:10 Whole land (except Jerusalem) a plain

Indicators of accomplished or inaugurated fulfillment:

- 12:10 Alluded to in Rev.1:7 (cf., Matt.3:11; Joel 2:28-31)
- 13:1 Occurred at the cross (John 19:34, 37; cf. Ezek.36:25)
- 13:7 Quoted in Matt.26:31
- 13:9 Alluded to in 1 Peter 1:7 (cf. Hos.2:23 and 1 Pet.2:9-10) ?
- 14:4 Occurred in AD 70 (cf. Ezek.11:23)
- 14:8 Alluded to in John 7:37-39

Impossible to apply to future fulfillment:

- 14:21 Sacrifices (Heb.9:9-10; 10:4-6, 9-12)
- 14:16 Festivals (Col.2:16-17)
- 14:17 Centralized Worship (John 4:21, 23-24)
- 14:10 Obsolete geographical markers
- 14:16 Enemy survivors? (1 Thess.5:3/ 2 Thess.1:8-9)

Outline of section:

- 12:1-9** **I. Jerusalem defended (Maccabean period, etc.)**
A. Nations will find Jerusalem difficult to defeat (12:1-3)
B. Supernatural victory given to the men of Judah (12:4-9)
- 12:10--13:9** **II. Messianic age inaugurated**
A. Holy Spirit given (12:10)
B. Mourning—repentance and/or agony? (12:10-14; cf. Rev.1:7)
C. Cleansing of sin and uncleanness (13:1)
D. Intolerance of false prophets (13:2-6)
 1. Even parents will not sympathize (vv.2-3)
 2. Parody of Micah 7:14 (vv.4-5)
 3. Desperate denial under interrogation (v.6)
E. Messiah smitten (v.7)
F. Destruction of Jerusalem, and survival of remnant (vv.8-9)
 “One third shall be left in it” (v.8) refers to the surviving remnant, even though they leave the city (see Ezekiel 14:22)
- 14:1-5** **III. Jerusalem not defended** (remnant delivered—vv.2, 5; cf. Joel 2:32)
 Future destruction of future Jerusalem?(14:1ff) Then when does 14:11 occur?
- 14:6-21** **IV. New Jerusalem** (Isa.28:16-17/ Heb.12:22-24/Gal.4:25-26)
A. A strange day (14:6-7; cf. Isa.30:26)¹
B. Living waters flow from “Jerusalem” (14:8; Ezek.47:1ff; Joel 3:8)²
C. The Lord made universal King (14:9; cf., Matt.28:18/ 1 Tim.6:15)
D. Jerusalem elevated (14:10-11; cf., Isa.2:2; Mic.4:1)
E. Enemies plagued and subjugated (14:12-15)
F. Feast of Tabernacles (14:16-19; cf., Lev.23:39-43/ John 1:14/ 1 Cor.10:1-6)
 Keeping this feast was the first thing done by the returned exiles (Ezra 3:3-4)
G. *Holiness to the Lord* [Ex.28:36ff] on horses’ bells, every pot and bowl (14:20-21)

¹ 14:6—Meaning of the Hebrew is uncertain. Alternative readings:

“It shall come to pass in that day that there will be no light; the lights will diminish.” (NKJV)

“In that day there will be no light; the luminaries will dwindle.” (NASB)

“On that day the sources of light will no longer shine” (NLT)

“On that day there shall be no light, cold, or frost.” (ESV)

“On that day there will be no light, no cold or frost.” (NIV)

“On that day there shall not be either cold or frost” (NRSV) [footnote: Heb. *There shall not be light*]

² Outpouring of the Spirit, as of water — John 7:37-39; Zech.12:10; 13:1; 14:8 (cf. 10:1); Isa.32:15; 41:17ff; 44:3/ Ezek.39:29/ Joel 2:28