

ZEBI HIRSCH BEN JOSEPH BEN ZEBI HA-KOHEN: Polish Talmudist of the seventeenth century; studied for some time at Cracow under Yom-Tob Lipmann Heller. He was the author of "Nahalat Zebi" (Venice, 1661), a commentary on Joseph Caro's Shulhan 'Aruk, Eben ha-'Ezer, and of "Ateret Zebi," a commentary on Oraḥ Ḥayyim. Zebi left several works in manuscript, among which are commentaries on the two remaining parts of the Shulhan 'Aruk.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 395; Steinschneider, *Cat. Bodl.* col. 2755.
J.

I. BR.

ZEBI HIRSCH B. SIMON: Lithuanian Talmudist; lived in the middle of the eighteenth century. He was dayyan and preacher in the community of Vitebsk during the rabbinates of R. Isaiah and R. Löb, and was known as one of the first Talmudic authorities in that part of Lithuania. He corresponded with many rabbis who consulted him on difficult ritual questions. Of his numerous writings only one has been printed: "Hadrat Zeḳenim" (Dubrovna, 1802), edited by his grandsons Joshua and Abraham b. Meir. This work, intended as a codification of the halakot enacted during the period following the compilation of the Shulhan 'Aruk, does not treat the subject fully, the printed part developing inadequately the subjects contained in the first 200 paragraphs of the Shulhan 'Aruk, Yoreh De'ah. The unpublished part of the "Hadrat Zeḳenim" contains novellæ on Berakot and on all treatises of the order Mo'ed.

BIBLIOGRAPHY: *Hadrat Zeḳenim*, Introduction and notes of approbation.
E. C.

L. G.

ZEBID: 1. Babylonian amora of the fourth century; a contemporary of Abaye, whose halakot he transmitted, and of whom he was perhaps a pupil (Ber. 46b; Soṭah 32b; *et passim*). Zebid also transmitted the halakot of Raba and R. Nahman (B. K. 84a; B. M. 17a), but he particularly preferred the decisions of Abaye, and it is narrated ('Ab. Zarab 38b) that his adherence to Abaye caused his death. When the people of the exilarch once questioned R. Hiyya Parwa'ah regarding a certain halakah, he answered that Hezekiah and Bar Kappara had interpreted it, while R. Johanan had decided to the contrary, and that as the authorities thus stood two to one, the law would have to be interpreted according to the majority. Zebid said, however, "Do not listen to him, for Abaye decided according to R. Johanan"; whereupon the people of the exilarch forced Zebid to drink a cup of vinegar, which caused his death. R. Hinena b. R. Ika is recorded as his opponent in halakic decisions (Me'i. 19a). Zebid particularly explained to his pupils the baraitot of R. Hoshaiah or Oshaya ("bi-debe R. Osha'ya"; 'Ab. Zarab 6b, 56a; B. M. 92b; *et passim*).

2. Contemporary of the preceding, and generally called Zebid of Nebardea (Ḳid. 72b; comp. Rashi *ad loc.*). He was for eight years head of the yeshibah of Pumbedita; and among his pupils were Amemar, Huna b. Nathan, and R. Kahana (Ḳid. l.c.; B. M. 73b; Yeb. 18b; and elsewhere). At his

death R. Kahana delivered his funeral oration at Pum Nahara (M. K. 27b).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii.
J.

M. SEL.

ZEBU'IM. See HYPOCRISY.

ZEBULUN: The sixth son of Leah (Gen. xxx. 20), and hence the name of the tribe descended from him (Num. i. 9, vii. 24, x. 16; Ps. lxxviii. 28 [A. V. 27]). In the division of the land Zebulun was assigned districts north of Issachar (Josh. xix. 11) and west and south of Naphtali (*ib.* verse 34) and east of Asher (*ib.* verse 27). Still, Gen. xlix. 13 and Deut. xxxiii. 18 *et seq.* suggest that Zebulun must have possessed also territory bordering on the sea; and, indeed, the boundaries detailed in Josh. xix. are unintelligible. Zebulun's possessions were not extensive, but were fertile and were crossed by important roads from the Jordan to the Mediterranean. This fact explains the reference to Zebulun's commerce with other clans, even such as were not Hebrews ("ammim"; Deut. xxxiii. 19; see Josephus, "Ant." v. 1, § 22), with whom at Mount TABOR Zebulun entered into commercial covenant relations (Deut. l.c.) = "zibhe-zedek" allusion to which the author of the verse seemingly recognizes by assonance in the name "Zebulun" (with "zebah"). Reported as rather populous while in the wilderness (Num. i. 30, xxvi. 26), Zebulun seems later to have had within its borders numerous Canaanites (Judges i. 30; Isa. viii. 23). Its prowess is mentioned in the song of Deborah (Judges v. 14, 18; comp. *ib.* iv. 6, 10; vi. 35). One of the judges, Elon, is said to have been of the tribe (Judges xii. 11). It is probable that Zebulun at a comparatively early period was incorporated in Issachar or Asher (see omission of Zebulun in I Kings iv., xv. 20; II Kings xii. 18). The territory was annexed to the Assyrian empire in 734-733 by Tiglath-pileser.

E. G. II.

ZECHARIAH: One of the Minor Prophets, to whom is attributed the collection of prophecies and apocalyptic visions constituting the book bearing his name. He was a son of Berechiah and a grandson of Iddo (Zech. i. 1), and was loosely called the son of Iddo (Ezra v. 1, vi. 14); the latter was possibly identical with the Iddo mentioned as high priest in Neh. xii. 4, which would make the prophet himself the high priest named in Neh. xii. 16. Zechariah was probably born during the Captivity, but was brought back early to Palestine. He began his prophetic ministry in the second year of King Darius Hystaspes, a little later than HAGGAI (Zech. i. 1; Hag. i. 1), his preoccupation being the rebuilding of the Temple. According to the contents of that part of the book which without doubt is by him (i.-viii.; see ZECHARIAH, BOOK OF—CRITICAL VIEW), Zechariah received YHWH's messages largely through the medium of visions (i. 8; ii. 2, 5; and elsewhere), which excited his curiosity, and which, in answer to his inquiries, were interpreted to him as significant monitions bearing on the condition of the colony and the timeliness of proceeding with the rearing of the sanctuary (i. 16, ii. 14). He appeals for loyalty on the part of Joshua the high priest toward the Messianic prince, the "Branch" (iii. 8) or ZERUBBABEL (iv. 9). As the mediator of his visions, the

prophet names an angel of **YHWH**, called sometimes "the" angel, and it is he who introduces also "the" **SATAN** in the rôle of a mischief-maker confirming the people's hesitation and discouraged mood (iii. 1, 2). His method thus borders on the apocalyptic. His style is not lacking in directness in some passages, but in others it leans toward involved obscurity. Zechariah, however, proves himself to be an uncompromising critic of the ritual substitutes for true piety, such as fasting and mourning (vii. 5); and he reiterates the admonitions for mercy and righteousness, which according to the Prophets constitute the essence of the service of **YHWH** (vii. 8, 9). For neglect of this service Israel was visited with the sufferings that befell it (vii. 13, 14). Jerusalem is to be called the city of truth (viii. 3), and shall dwell in peace, so that old men and old women shall be found in its streets (verse 4), together with boys and girls (verse 5), and prosperity shall abound in the land (verses 7 *et seq.*).

While Zechariah lacks originality, he is distinguished from his contemporaries by the "gift of plain speech" (G. A. Smith). But while some of the obscurities and repetitions which mark his visions are probably due to other hands, there remain enough of these defects that come from him to indicate that the visions were not the spontaneous outflow of ecstasy, but the labored effort of a strained and artificial imagination. He was a prophet, but of a period when prophecy was rapidly running to its own extinction. E. G. H.

ZECHARIAH, BOOK OF.—Biblical Data:

Prophetic book composed of fourteen chapters; the eleventh in the order of the Minor Prophets, following Haggai and preceding Malachi. Ch. i.-viii. comprise three prophecies: (1) an introduction (i. 1-6); (2) a complex of visions (i. 7-vi.); and (3) the seed of Peace (vii.-viii.).

(1) The introduction, dated in the eighth month of the second year of King Darius, is an admonition to repentance addressed to the people and rendered impressive by reference to the consequences of disobedience, of which the experience of the fathers is a witness.

(2) This introductory exhortation is followed on the twenty-fourth day of the month of Shebat by eight symbolic visions: (a) angel-horsemen (i. 7-17);

(b) the four horns and the four smiths

Contents. (i. 18-21 [English], ii. 1-4 [Hebrew]);

(c) the city of peace (ii. 1-5 [English]);

(d) the high priest and the Satan (iii.); (e) the Temple candlestick and the olive-trees (iv.); (f) the winged scroll (v. 1-4); (g) the woman in the barrel (v. 5-11); (h) the chariots of the four winds (vi. 1-8). To these is added a historical appendix, in which the prophet speaks of the divine command to turn the gold and silver offered by some of the exiles into a crown for Joshua (or Zerubbabel?), and reiterates the promise of the Messiah (vi. 9-15).

(3) The next two chapters (vii.-viii.) are devoted to censuring fasting and mourning (vii.) when obedience to God's moral law is essential, and to describing the Messianic future.

Ch. ix.-xiv. contain:

(1) A prophecy concerning the judgment about to

fall upon Damascus, Hamath, Tyre, Zidon, and the cities of the Philistines (ix.).

(2) Exhortation of the people to seek help not from **TERAPHIM** and diviners but from **YHWH**.

(3) Announcement of war upon unworthy tyrants, followed by an allegory in which the faithless people is censured and the brotherhood between Israel and Judah is declared to be at an end; fate of the unworthy shepherd (xi.). To this chapter xiii. 7-9 seems to belong, as descriptive of a process of purification by the sword and fire, two-thirds of the people being consumed.

(4) Judah versus Jerusalem (xii. 1-7).

(5) Results, four in number, of Jerusalem's deliverance (xii. 8-xiii. 6).

(6) The judgment of the heathen and the sanctification of Jerusalem (xiv.).

—**Critical View:** Inspection of its contents shows immediately that the book readily divides into two parts; namely, i.-viii. and ix.-xiv., each of which is distinguished from the other by its method of presenting the subject and by the range of the subject presented. In the first part Israel is the object of solicitude; and to encourage it to proceed with the rearing of the Temple and to secure the recognition of Zerubbabel and Joshua are the purposes of the prophecy. Visions, which are described and construed so as to indicate **YHWH**'s approval of the prophet's anxiety, predominate as the mediums of the prophetic message, and the lesson is fortified by appeals to Israel's past history, while stress is laid on righteousness versus ritualism. The date is definitely assigned to the second year of King Darius Hystaspes. The historical background is the condition which confronted the Jews who first returned from the Exile (see, however, Koster's "Herstel von Israel," 1894). Some event—according to Stade, the revolt of Smerdis; but more probably the second conquest of Babylon under Darius—seems to have inspired buoyant hopes in the otherwise despondent congregation in Jerusalem, thus raising their Messianic expectations (Zech. ii. 10 [A. V. 6] *et seq.* vi. 8) to a firm belief in the reestablishing of David's throne and the universal acknowledgment of the supremacy of **YHWH**. Angels and Satan are intermediaries and actors.

In the second part the method is radically different. Apocalyptic visions are altogether lacking, and historical data and chronological

The Second material are absent. The style is fantastic and contains many obscure allusions. That the two parts are widely

divergent in date and authorship is admitted by all modern critics, but while there is general agreement that the first part is by the prophet Zechariah, no harmony has yet been attained concerning the identity or the date of the second part.

Many recent commentators regard the second part as older than the first, and as preexilic in date. They would divide it, furthermore, into at least two parts, ix.-xi. and xii.-xiv., the former by an author contemporary with Amos and Hosea. This assignment is based on the facts that both Israel and Judah are mentioned, and that the names of Assyria, Egypt, and the contiguous nations are juxtaposed, much as they are in Amos. The sins censured are false