ZECHARIAH.

1. In the eighth month, &c. See note on p. 1280. Modern critics first assume that the day ought to be named, and then further assume that it has “fallen out accidentally”!

Berechiah = Blessed of Jehovah. Cp. Matt. 23. 35. This prophet would be the one referred to by the Lord, unless the father of the Zechariah of 2 Chron. 24. 20, 21 had more than one name, which was sometimes the case. See Esa’s wives (Gen. 25. 34; 28, 9; 36. 2, 3). The latter would be the last (and Abel the first in the O.T.), according to the place of Chronicles in the Heb. Canon (see Ap. 1). son. Put by Fig. Syneddoch. (of Species). Ap. 6, for descendant. Iddo, Son. Ezra 5. 1; 6. 11. Neh. 12. 1, 14. 2. son, displeased. Heb. displeased with a displeasure. Fig. Polyptoton. Ap. 6. See note on Gen. 26. 2. your fathers. Cp. vv. 4, 6.

3. saith = hath said.

4. The LORD of hosts. Heb. Jehovah Zebaoth. Ap. 4. II. This title occurs fifty-three times in this book, forty-four times in chs. 1-8, and nine times in chs. 9-14. It is characteristic of this book: twenty-nine times it is with the verbs saith or speaketh. All are referred to in the notes.

Turn = Return. Note the Fig. Epimelé. (Ap. 6), in vv. 5-7, in which the fact is emphasised by dwelling upon it as the cause of all Jehovah’s displeasure.

5. saith = hath said. The LORD of hosts = [is] the oracle of Jehovah Sabaoth.


6. saith = hath said. The LORD = [is] Jehovah’s oracle. where are it? This in contrast with the words of Jehovah, which endure forever (v. 6). Fig. Erotétes. Ap. 6. take hold of = overtake. Cp. Deut. 28. 14, 15. said. See Lam. 1. 18.

1. 7-6. 15 (G, p. 1280). PROPHETIC WITH SYMBOLS. (Alteration and Inversion.)

1. 7-17 (C, above). FIRST VISION. INVISIBLE AGENCIES. HORSES. (Division.)

7. Upon, &c. See note on p. 1280. = seventh month. Three months after v. 1. 8. I saw, &c. In this first of the eight visions (1. 6-9. 14) Israel is in dispersion; the Gentiles are in possession of the land at the time of Christ. Jehovah is about to intercede on behalf of Jerusalem (vv. 14, 17. Isa. 40. 1-6). man. Man. Tel. Ap. 14. II. This man is the “Adonai” of v. 9, and “the angel of Jehovah” of vv. 11, 12, as the prophet discovers from the man’s answer. The riders of v. 8 report to the angel (v. 11), among = between. bottom = the shade: i.e. between the two mountains of 6.1. horses. Representing all earthly dignities. speckled = bay.

1. 9-17 (For Structure see next page). my lord. Heb. Adonai. Ap. 4. VII. 2. angel. See vv. 11, 12, 13, 14, 19; 2. 3, 3; 4. 1, 5; 5. 10; 6. 4, 5. be = are.

11. behold. Fig. Asterismos. Ap. 6.
12 Then the angel of the LORD answered and said, "O LORD of hosts, how long wilt Thou not have mercy on Jerusalem and on the cities of Judah, against which Thou hast had indignation these three-score and ten years?"

13 And the LORD answered the angel that talked with me with good words and comforatable words.

14 So the angel that communed with me said unto me, "Cry thou, saying, 'Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.'"

15 And I am very sore displeased with the heathen that are at ease; for they were but a little displeased, and I helped forward the affliction.

16 Therefore thus saith the LORD; I am returned to Jerusalem with mercies: My house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem."

17 Cry yet, saying, "Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem."

18 Then lifted I up mine eyes, and saw, and beheld four horns.

19 And I said unto the angel that talked with me, "What be these?"

20 And he answered me, "These are the horns which have scattered Judah, Israel, and Jerusalem.";

21 Then said I, "What come these to do?"

22 He spake, saying, "These are the horns which have scattered Judah, that no man did lift up his hand: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it."

2 I lifted up mine eyes again, and looked, and beheld a man with a measuring line in his hand.

2 Then said I, "Whither goest thou?" And he said unto me, "To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof."

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him.

4 And said unto him, "Run, speak to this young man, saying, 'Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein:"

5 For saith the LORD, who is with thee untill her

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13 answered. See note on Deut. 1. 41. Jehovah himself now speaks.

15 heathen = nations.


18 shall be built in it. The Temple therefore had not yet been commenced.

19 shall be stretched, &c. = i.e., a measuring-line. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the whole work of building. Cp. 2.1, 2.

17 comfort = pity, or have compassion on; as "mercy" in v. 12.

18 four horns: "horns" being put by Fig. Metonymy (of Adjunct), Ap. 6, for the Gentile (v. 21) powers signified by them.

19 Judah, Israel, and Jerusalem. With 'euth prefixed to the first two (not Jerusalem) for emphasis, so that we may not confuse them with the Church or with Gentile peoples. There is no "glory", as alleged.

20 shewed me. This is part of the second vision.

carpenters = (iron)smiths.

21 i.e. the angel, these = i.e., these four smiths (or it may denote the supernatural beings over the kingdoms). They represent the Divine agencies raised up, by which Jehovah will overthrow them.

fray: Short for ã³â³ = to terrify; hence English, afraid and affright. So the Heb. ã³â³ = terrify, put in consternation (Heb. ã³â³, causative).

3, 13. ã³â³ = i.e., the kingdoms represented by the horns. Gentiles = nations.

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2. 1-13 (E, p. 1281). THIRD VISION. JEHOWAH'S PURPOSE.

E G^1 1. 2. Symbol. Man with measuring line.

2. 3-13. Signification.

1 behold. Fig. Asterismos. Ap. 6.


a measuring line. See note on 1.14; and cp. v. 2.

2 Jerusalem. With 'euth. See note on 1.19.

2. 3-13 (G^3, above). THE SIGNIFICATION.

(E Extended Alternation.)


K X 6, 7. Calls to Zion to escape.


K X 13. Calls to Zion escape.


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3 angel. See note on 1.2.

4 this young man = i.e., the man of v. 1.

5 for saith the LORD = i.e., Jehovah's oracle. Ap. 4. II.
2.5

ZECHARIAH.

410-407 a wall of fire round about, and will be the glory in the midst of her.

K 6 Ὅνε, ὀνε, ὀποθείλαι, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.

L 7 Deliver thyself, O Zion, that dwellest with the daughter of Babylon.

8 For thus saith the Lord of hosts: After the glory hath He sent me unto the nations which spoiled you: for He that toucheth you toucheth the apple of His eye.

9 For, behold, I will shake Mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me.

10 Sing and rejoice, O daughter of Zion:

J for, ὅταν, I come, and I will dwell in the midst of thee, saith the Lord.

11 And many nations shall be joined to the Lord in that day, and shall be My People: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.

12 And the Lord shall inherit Judah His portion in the holy land, and shall choose Jerusalem again.

K 13 Be silent, O all flesh, before the Lord:

L for He is raised up out of His holy habitation.

3.1-10 (B, p. 1281). JOSHUA. THE BRANCH.

(Generation.)

B M 3 And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.

2 And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee, for the Lord rebuke thee.

3 Now Joshua was clothed with filthy garments, and stood before the angel.

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by.

6 And the angel of the Lord protested unto Joshua, saying,

7 Thus saith the Lord of hosts; If thou wilt walk in My ways, and if thou wilt keep My charge, then shalt thou also judge My

wall of fire. Like the watch-fires seen round Balaam's camps, which have no walls. Cp. Isa. 26. 1; 33. 21; 60. 15, in the midst. Cp. Isa. 10. 11 (“Jr”).

6 Ho, ho. Fig. Epizeuxis (Ap. 6), for emphasis.

8 come forth: or, supply the Ellipsis (“escape”), I have spread. Ref. to Pent. (Deut. 4. 27; 8. 6), spread=scattered. As. Some codices, with early printed editions, and Syr., read “by”, or “throughout”. Vulg. reads “into”.

8 the Lord of hosts. See note on 1. 3.

9 And the glory is for His own glory. See note on 1. 3.

10 Deliver. Heb. Ho! Rescue, &c., as in v. e.

11 the Lord of hosts. See note on 1. 3.

12 shall inherit. His portion. Ref. to Pent. (Deut. 9. 9). He is the primitive text read “Mine eye”; but the Sopherim say (Ap. 93) that they altered this to “His”, regarding it as derogatory to Jehovah to read aloud such pronounced anthropomorphisms.

3.1-10 (M, p. 1281). JOSHUA. THE BRANCH.

(B, p. 1281). JOSHUA. THE BRANCH.

(Generation.)

B M 1 And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.

2 And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee. For the Lord rebuke thee.

3 Now Joshua was clothed with filthy garments, and stood before the angel.

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by.

6 And the angel of the Lord protested unto Joshua, saying,

7 Thus saith the Lord of hosts; If thou wilt walk in My ways, and if thou wilt keep My charge, then shalt thou also judge My
house, and shalt also keep My courts, and I will give thee places to walk among these that stand by.

8 Hear now, O Joshua the high priest, thou, and all thy fellows that sit before thee: for these are men wondered at; for, behold, I will bring forth My Servant the BRANCH.

9 For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree, "

4 And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep.

2 And said unto me, "What seest thou?" And I answered, "I have looked, and behold, a candlestick of all gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof.

3 And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4 So I answered and spake to the angel that talked with me, saying, "What are these, my lord?"

5 Then the angel that talked with me answered and said unto me, "Knowest thou not that these be?" And I answered, "No, my lord." Then he answered and spake unto me, saying, "This is the word of the LORD unto Zerubbabel, saying, 'Not by might, nor by power, but by My Spirit, saith the LORD of hosts,]

7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the foundation thereof with shoutings, crying, "Grace, grace unto it.""

8 Moreover the word of the LORD came unto me, saying,

9 "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

10 For whom hath desiped the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth,"

11 Then answered I, and said unto him, "What are these two olive trees upon the right side of the candlestick and upon the left side thereof?"

12 And I answered again, and said unto him, "What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?"

13 And he answered me again, and said, "Knowest thou not what these be?" And I said, "No, my lord.

14 Then said he, "These are the two anointed ones, that stand by the Lord of the whole earth,"

places to walk—free access, or right of way, these that stand by: i.e. the attendant angels of the Ps. 103. 21. Cp. I Kings 22. 19. 1 Tim. 6. 21.

by: i.e. in my presence.

fellows=colleagues.

men wondered at—men of sign: i.e. men to serve as signs [of One greater.


My Servant the BRANCH: i.e. Messiah.

the BRANCH. Cp. Isa. 4. 2. Jer. 23. 5, 6; 33. 12.

Zeoh. 6. 12. Heb. gemah. Not the same word as in Isa. 11. 1, or Ps. 80. 17, 17. See note on p. 1504.

BRANCH. See Ap. 418.

upon—fixed upon; and in Deut. 11. 12. Cp. 1 Kings 9. 3. Ezra 5. 10.

seven eyes—seven pairs of eyes. Watching and caring for. Cp. 4. 16.

saith the Lord of hosts= is the oracle of Jehovah Sabaoth.


10 that day: i.e. the day of Messiah.

call=call in . . . under: i.e. invite to sit down and feast.


the—his own; as in Mic. 4. 4.

4. 1-14 (E. p. 1281). JEHOVAH'S PURPOSE.

(Alternation.)

P g | 1, 2. The Lampstand. | The Sign.


P g | 4-10. The House of Jehovah. | The Signification.


1 angel. See note on 1.


2 What seest thou? The fifth vision. I said. Heb. text reads "he." Some codices, with four early printed editions, are without the Heb. margin, "I." beheld. Fig. Asterismos. Ap. 6.

candlestick= a single seven-branched lampstand, as in the Tabernacle and in the second Temple (1 Macc. 1. 21; 4. 49; as seen in the Arch of Titus, in Rome). The ref. is to the Pent. (Ex. 25. 31); not to Solomon's Temple, in which there were ten separate lampstands (1 Kings 7. 49). Cp. Jer. 52. 19. Ap. 92.

and his seven lamps. Ref. to Pent. (Ex. 25. 31).

seven pipes. This looks forward to the future, as described in Rev. 11. 3-12.

4 my lord. Heb. 'dôn. See Ap. 4. VIII (1).

6 the LORD. Heb. Jehovah. Ap. 4. II.

might= might of men.

nor and not.

power=power of flesh,

but by, &c.: i.e. as in the lampstand the oil flowed silently, without help from man. Spirit. Heb. riach. Ap. 9.

the LORD of hosts. See note on 1.

7 great mountain? Add, by supplying the Ellipsis (Ap. 6). "[that standeth in the way of Zerubbabel?]"

The hands, &c. Here is the explanation of the vision.

thou shalt know. Some codices, with Aram, Syr., Vulg., read "ye shall know."

10 plummet. Heb. ston-tim. tim weight used as a plummet.

with those seven= these seven [lamps which thou seest], &c. (are the eyes), &c.; as in 3. 5.

12 empty the golden oil out of themselves; empty out of themselves. [and fill the golden bowls].

14 the two anointed ones. Heb. the two sons of oil; looking forward again to the future, to the "two witnesses" of Rev. 11. 1-13.


Ps. 8. 1, 6, 9; 97. 5. Mic. 4. 13.
5. 1. ZECHARIAH.

5. Then I turned, and lifted up mine eyes, and *looked, and behold a flying *roll.*

2 And he said unto me, "What seest thou?"

And I answered, "I see a flying roll; the length thereof is twenty *cubits, and the breadth thereof ten *cubits."

3 Then said he unto me, "This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by My name; and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

5 Then the angel that talked with me went forth, and said unto me, "Lift up now thine eyes, and see what is this that goeth forth." And he said moreover, "This is their resemblance through all the earth.

6 And I said, "What is it?" And he answered me, "This is an ephah that goeth forth." He said moreover, "This is their resemblance through all the earth."

7 And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah.

8 And he said, "This is wickedness." And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and behold, there came out two women, and the wind was in their wings: for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, "Whither do they bear the ephah?"

11 And he said unto me, "To build it an house in the land of Shinar: and it shall be established, and set there upon her own base."

6 And I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out of between two mountains; and the mountains were mountains of brass.

Revd. 17. 1 is the talent, which had been "lifted up" for the prophet to see, and then cast back "into" the ephah. weight = stone; i.e. weight. This was "upon" the ephah, and is to be distinguished from the "talent", which was within. 2 two women. Perhaps denoting two nations. wind. Heb. riach. Ap. 9. like the wings of a stork. Evidently a symbol of velocity rather than of character. stork. An unclean bird, fond of young, and a bird of passage. 11 it = for her. Heb. fem. sing. the land of Shinar = Babylonia. Ref. to Pent. (Gen. 10:10; 11:2; 14:1,9). Ap. 62. Outside the Pentateuch only in Josh. 7:21. Isa. 11:11. Dan. 1:2.

6. 1-8 (C, p. 281). INVISIBLE AGENCIES. HORSES. (Alternation.)

1 and looked. This is the eighth vision. See the Structure, p. 281.


1265
6. 2. ZECHARIAH.

2 In the first chariot were red horses; and in the second chariot black horses; 3 and in the third chariot white horses; and in the fourth chariot grisled and bay horses.

4 Then I answered and said unto the angel that talked with me, What are these, my lord? 5 And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth.

6 The black horses which are therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country.

7 And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they went to and fro through the earth.

9 And the word of the Lord came unto me, saying, 10 Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and after them the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedeck, the high priest;

12 And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man Whose name is The Branch; and he shall grow up out of His place, and He shall build the temple of the Lord;

13 And he shall build the temple of the Lord; and by shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne: and the counsel of peace shall be between them both.

14 And the crowns shall be o to Heldai, and to Tobijah, and to Jedaiah, and to the son of Zephaniah, for a memorial in the temple of the Lord,

15 And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass.
6. 15. ZECHARIAH.

410-407 “if ye will, &c. This condition was not fulfilled; for the command to “repent” (the one condition of national restoration), given by John the Baptist (Matt. 3, 1, 2); Messiah (Matt. 4, 17); and Peter (Acts 2, 38; 3, 19), was not obeyed: and this promise therefore remains for an obedience that is yet future. The verse therefore is not “left unfinished” as alleged.


B2 U W1 (p. 1287) 407

7 And it came to pass in the fourth year of king Darius, that the word of the LORD came unto Zechariah in the fourth day of the ninth month, even in Chislev;

2 When they had sent unto the house of GOD Serezzer and Regem-melech, and their men, to pray before the LORD,

3 And to speak unto the priests which were in the house of the LORD of hosts, and to the prophets, saying, “Should I weep in the fifth month, separating myself, as I have done these so many years?”

4 Then came the word of the LORD of hosts unto me, saying,

5 “Speak unto all the People of the land, and to the priests, saying, “When ye fasted and mourned in the fifth and seventh month, sixty years, did ye at all fast unto Me, even to Me?

6 And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves?

7 “Should ye not hear the words which the LORD hath cried by the former prophets,

when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?”

8 And the word of the LORD came unto Zechariah, saying,

9 “Thus speaketh the LORD of hosts, saying, “Execute true judgment, and shew mercy and compassions every man to his brother;

10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine “evil against his brother in your heart.”

11 But they refused to hearken, and “pulled away the shoulder, and stopped their ears, that they should not hear.

12 Yea, they made their hearts as an adamant stone, lest they should hear “the law, and the words which the LORD of hosts hath sent in His spirit by the former prophets:

therefore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass, that as He cried, and they would not hear; so they cried, and I would not hear,” saith the LORD of hosts:

14 But “I scattered them with a whirlwind when ye did eat, &c. Or, was it not ye that were the eaters, and ye the drinkers for yourselves. Not “before the Lord” or for His glory. See Deut. 12, 7; 14, 26. 1 Chron. 22, 22; and cp. 1 Cor. 10, 31. Col. 3, 17.

7 Should ye not hear...? Supply the Ellipsis (Ap. 6) better by “[Should ye not have obeyed?” or, “[Are not these] the very words?”


14 I scattered them with a whirlwind. Not the usual verb, to scatter; but &c=dr to drive with a tempest. Occurs only seven times (2 Kings 6, 11 (“sore troubled”). Isa. 64, 11. Hos. 13, 3. Jonah 1, 11, 13. Hab. 3, 14).
the land was desolate. Ref. to Pent. (Lev. 26. 22).

After them: i.e. when they had left it.


8. 1-17 (V, p. 1287). RESTORATION OF JERUSALEM. (Alteration.)


A 13-18. Displeasure and Reconciliation.


The Lord of hosts. See note on 1. 3.

to me. Some codices, with three early printed editions, Aram., and Syr., read these words in the text.

Thus saith, &c. There is a catalogue of prophecies concerning Jerusalem and its inhabitants in this member ("V"), see p. 1287.

See vv. 2, 5, 6, 7, 9, 14, 19, 20, 23.

All refer to the future, and await their fulfilment in millennial days.

Saith = hath said.

I was. Heb. Jehovah. Ap. 4. II.


A city of truth—a city of fidelity.

Truth = the truth. Cf. Isa. 1. 21, 22.


Holy. See note on Ex. 9. 5.

8. 4-12 (B, above). INHABITANTS. PRIVILEGES. (Alteration.)

B C 4-5. Inhabitants. Ages.

D 6-8. Address to the Remnant.


D 9-12. Address to the Remnant.

Yet in the days of the future fulfilment.

dwell—sit. streets=broad or open places.


For every age. For multitude of days.

The remnant. The exiles who had then returned.

Cp. Hag. 1. 12, 13.

Should it also be marvellous, &c. Ref. to Pent. (Gen. 18. 14, where the verb is the same). Ap. 92.

Mine eyes. Add by Fig. Ellipsis (Ap. 6), from previous clause "in those future days" of which He was speaking.

Saith the Lord of hosts. In the oracle of Jehovah of hosts.

Behold, I will, &c. Behold Me saving, &c.

From the east country, &c. Cf. Isa. 45. 6. Note the Fig. Synecdoche (of the Part), Ap. 6, for the whole earth. See Ps. 60. 1; 118. 3. Isa. 59. 19. Mal. 1. 11, &c.

They shall be, &c. Ref. to Pent. (Ex. 8. 7). Ap. 92.


8. 9-12 (D, above). ADDRESS TO THE REMNANT. (Alteration.)

D q 9. Encouragement.

r 10. Past Adversity.

q 11. Promise.

r 12. Future Prosperity.


In the day that. I.e. two years before (Hag. 1. 14, 15; 2. 13). Cp. Ezra 5. 1.

That the temple = the temple, that it.


Set = sent.

Now. In contrast with the former days.

The seed shall be, &c. Ref. to Pent. (Deut. 28. 2-29). Ap. 92.

And Note the Fig. Polysyndeton (Ap. 6), combined with Fig. Anabasis (Ap. 6), for the second ground or earth.


13 as = according as.

Heathen = nations.

House of Israel. Looking on to the future fulfilment, which rests on the condition of v. s.

16 These are the things that ye shall do; 

Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

17 And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD.

18 And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; and love the truth and peace.

20 Thus saith the LORD of hosts; Yet ye say, Unto whom shall we go? which shall we come to? And to whom will ye give yourselves? to whom would ye go and be as one? let us go to the LORD; and to serve the LORD.

22 Yea, many people and strong nations shall come to seek the LORD in Jerusalem, and to serve the LORD.

23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold of one man's skirt, saying, We will go with you; for we have heard that God is with you.

9. 1-10. 12 (B, p. 1290). LITERAL PROPHECY.

THE FIRST BURDEN. (Introduction.)

1 B F 407-408

The burden of the word of the Lord, in the land of Hadrach, and Damascus shall be the rest thereof; when the eyes of man, as of all the tribes of Israel, shall be toward the Lord.

2 And Hamath also shall border thereby; Tyre, and Sidon; though it be very wise.

3 And Tyre did build herself as a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the Lord will cast her out, and he will smite her power in the sea, and she shall be devoured with fire.

5 Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful; and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his blood out of his

Hadrach. A country in the neighbourhood of Damascus and Hamath (v. 2), &c., mentioned in the Assyrian Inscriptions, with the title of Gen. 10. 19, the rest thereof— her resting-place; i.e. the burden will rest upon it. when the eyes, &c. Render: "for Jehovah [will look] in mankind's eye, as well as to all the tribes of Israel's." Cp. Jer. 32. 12, 20: i.e. to render to all according to their doings.


Tyre. a strong hold. Note the Fig. Paronomasia (Ap. 8). Heb. zôr mæsar, which cannot be reproduced in English. Fig. Astereoid, Ap. 8. One of the 134 places where the Sopherim say they altered "Jehovah" to "Adonai." See Ap. 32; and cp. Ap. 4. II and VIII (3).

cast her out—dispossess her. 5 Ashkelon, Gaza, Gaza... Ashkelon. Note the Fig. Antimetabolë (Ap. 6), for emphasis. Ashkelon. Now 'Askalon. see... fear. Note the Fig. Paronomasia (Ap. 8). Heb. 'ôth. v'tir'T. May be Englished by "shall gaze... and be ashamed... or shall fear..." Gaza, Egypt. Ashdod. Now Edad. 7 blood. Heb. bloods. Put by Fig. Melonomy (of Adjunct), Ap. 8, for the sacrifices (which were, of course, eaten).
9.7. ZECHARIAH.

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mouth, and his abominations from between his teeth: but he that remaineth, even he shall be for our God, and he shall be as a governor in Judah, and as Ekon and Jeshua.

G

And I will encamp about Mine house because of the arm, because of him that passeth by, and because of him that returneth; and no oppressor shall pass through them any more: for now have I seen with Mine eyes.

II

9 Joyeously, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: &t; Is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

H

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

11 As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.

G

12 Turn ye to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee:

13 When I have bent Judah for Me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

14 And the Lord shall be seen over them, and His arrow shall forth as the lightning: and the Lord shall blow the trumpet, and shall go with whirlwinds of the south.

15 The Lord of hosts shall defend them, and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar.

16 And the Lord their God shall save them in that day as the flock of His People: for they shall tread upon the stones of the altars, and as a crown, lifted up as an ensign upon His land.

17 For how great is His goodness, and how great is His beauty! corn shall make the young men cheerful, and new wine the maidens.

10

Ask ye of the Lord rain in the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.

Ref. to Pent. (Ex. 24. 8-9). Ap. 92. Cp. Heb. 13. 20. out of the pit, &c. Ref. to Pent. (Gen. 47. 21). Ap. 92. bìza'ru (from bizar, to cut off) is a safe because inaccessible place. Occurs only here. hope is the hope: i.e. which God had given, and upon which He had caused them to hope (Ps. 119. 49). double: i.e. a prosperity and blessing double what was possessed before. The first-born's share: Cp. Isa. 61. 7. 12 filled it grasped. thy sons, O Greece. Sept. reads the sons of Greece. 10, 2, 4. Isa. 66. 13. Ezek. 27. 13. Dan. 8. 21; 11. 2. Joel 3. 6. 14 His arrow. Fig. Anthropopetcia. Ap. 6. the Lord. Heb. Adonai. Ap. 4. VIII (2). God. Heb. Jehovah. Ap. 4. II. 15 The Lord of hosts. surname. devourd their enemies. and some codices, with three early printed editions, and this and that in the text. filled: i.e. filled (with wine) like. as, &c. as the sacrificial bowls [are filled with blood, which are tossed against] the corners (or horns) of the altar. 16 stones. gems. crown. diadem. lifted up. 17 cheerful. flourish. new wine. Heb. dish. Ap. 27. II.

10. 1-12 [For Structure see next page].

10. 2. ZECHARIAH.

2 For the "idols have spoken "vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd.

3 Mine anger was kindled against the shepherds, and I 1 punished the goats;

J L for "the LORD of hosts hath visited His flock the house of Judah, and hath made 2 him as His "goodly horse in the battle.

4 Out of "him 3 came forth "the corner, out of him "the nail, out of him "the battle bow, out of him every "oppressor together.

M 5 And they shall be as mighty men, which tread down their "enemies in the mire of the "streets in the battle: and they shall fight, because "the LORD is with them, and the riders on horses shall be confounded.

N 6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them;

L for I have mercy upon them: and they shall be as though I had not cast them off: for 3 am "the LORD their "God, and will "hear them.

7 And "they of Ephraim shall be like a mighty "man, and their heart shall rejoice "as through "wine: yea, their "children shall see it, and be glad; their heart shall rejoice in 4 the LORD.

8 I will "hiss for them, and gather them; for I have redeemed them: and they shall increase as "they have increased.

9 And I will "sow them among the "people; and they shall remember Me in far countries; and they shall "live with their "children, and "turn again.

M 10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and "place shall not be found for them.

N 11 And "he shall pass through the sea "with affliction, and shall smite the waves in the sea, and all the deeps of "the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

M 12 And I will strengthen them in 5 the LORD; and they shall "walk up and down in His name, "saithe "the LORD.

C O 11 Open thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, "for tree; for the cedar is fallen; because "the mighty are spoiled: howl, O ye oaks of Bashan; for the "forest of the vintage is come down.

3 There is a voice of the howling of the "shepherds; for their glory is spoiled: a voice of the roaring of "young lions; for the pride of Jordan is spoiled.

P s 4 "Thus saith "the LORD my "God; "Feed the flock "of the slaughter;

12. 1-14. 21 [For Structure see next page.
the LORD. Heb. Jehovah. Ap. 4. II.
for = upon. i.e., concerning Israel's affliction and final deliverance.
said. the LORD =[is] Jehovah's oracle.
Which stretcheth forth, &c. The omnipotence of Jehovah is the guarantee that His word will be carried out.
Cp. Isa. 46. 5; 44. 24; 45. 12, 18; 46. 13.
and layeth, &c. Cp. Ps. 24. 2; 102. 25; 104. 2-5. Amos
2 Behold. Fig. Asterism. Ap. 6. people = peoples.
when they shall be in the siege both against Judah and against Jerusalem.

3 So and in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the 2 people of the earth be gathered together against it.

4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open Mine eyes upon the house of Judah, and will smite every horse of the 2 people with blindness.

5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the LORD of hosts their God.

6 In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the 2 people round about, on the right hand and on the left:

7 And Jerusalem shall be inhabited again in her own place, even in Jerusalem.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them.

9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look unto Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for him, as one is in bitterness for his firstborn.

11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall mourn every family apart; the family of the house of David apart, and their 2 wives apart; the family of the house of Nathan apart, and their 2 wives apart;

13 The family of the house of Levi apart, and their 2 wives apart; the family of Shimei apart, and their 2 wives apart;

14 All the families that remain, every family apart, and their 2 wives apart.

15 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

16. 1—14. 21 (B, p. 1280). LITERAL PROPHECY. (Introduction.)

S 12. 10—13. 6. Israel. Conversion. (Future.)
T 13. 6—7. My Shepherd. (Sword.)
T 13. 7—9. My Fellow. (Smitten.)
S 13. 9—12. Israel. Purified. (Future.)
R 14. 1—21. Threatening. The Lord's day.

12. 1—9 (R, above). THREATENING AGAINST ENEMIES. (MAN'S DAY.) (Introduction.)

R U 1—4. Nations to be cut off.
V 5. Jehovah the Defence of Jerusalem's inhabitants.
W 7. Judah's tents.
U 9. Nations to be cut off.

3 And it shall come to pass in that day, &c. a burdensome stone, a stone difficult to lift or to move; not a stone to throw. Occurs only here.

burden, &c. i.e. seek to lift it.

10 cut in pieces= lacerated. Assyria, Persia, Rome, Greece, Egypt of old, and in later days Spain, Portugal, and Russia have been so lacerated on account of their treatment of the Jews.


open Mine eyes upon= regard with favour.

12 strength. See note on 6.

13 the LORD of hosts. See note on 1. 3.

14. 10—13. 5 (S, above). ISRAEL. CONVERSION. FUTURE. (Division.)

Y 1. 13. 2—5. Evil removed.

12. 10—13. 1 (Y, above). GOOD BESTOWED. (Division.)

Z 1. 13. 1. Fountain opened.

10 look = look attentively with hope and concern; as in Gen. 19. 17, 26. Quoted in Matt. 24. 30. John 19. 37. Cp. the first occ. (Gen. 49. 10) and Ex. 33. 8. This is the effect of the gift of the Spirit.

Me. Western codices read "Me"; but the Eastern read "Him", with one early printed edition.

Whom they have pierced. See John 19. 34, 37.

Rev. 1. 7.


11 shall there be a great mourning: or, the waiting shall be great.

Hadadrimmon. Now Ṣummanah, west of Esdraelon, near Megiddo, where King Josiah was slain, and where the mourning was unprecedented (1 Chron. 55. 22—25).

12 wives = women.

Nathan. See 2 Sam. 5. 14. All those names are mentioned in the genealogy of Luke 3.

13 Shimei. See Num. 3. 18.

13. 1 In that day. The future day, when this prophecy shall come to pass.

shall be. This is not the simple future tense, but the verb ָּֽאַּֽיָּּה, with the Participle, meaning that the fountain shall be permanently opened.

a fountain. This waits for a literal fulfilment, and is not an intangible one as in the present day opened; i.e., set open. The only occ. of this participle in the O.T. and the last occ. of the verb itself.

Cp. the first in Gen. 7. 11. for=for (the expiation of) sin, &c.

13. 2-5 (Y², p. 1923). EVIL REMOVED. (Division.)

2 saith the LORD of hosts = [is] the oracle of Jehovah of hosts. See note on 1.5.
shall come to pass. In that yet future day.
4 every one. Heb. 'ish. Ap. 44. II.
wear = put on. Some codices, with four early printed editions, and Aram., add "and"
turned unto Him. Messiah is here spoken of, in contrast with these prophets. Spoken in the yet
future time, and referring to His past rejection, and to the time when His wounds had been received.
friends. Typical of His own who received Him not (Mark 8: 21; cp. vv. 31, 34, John 1: 11).
Awake, &c. This verse stands wholly unconnected, unless we regard it as looking back from the yet
future glory to the time of His rejection, when Isa. 53. 6-10 was fulfilled. Cp. 11. 16, 17.
Fellow. Of none but Messiah could Jehovah say this.
smite the Shepherd. Quoted of Messiah by Messiah, in Matt. 26: 31. Mark 14: 27: showing that the words
cannot possibly refer to any "high priest" as alleged.
turn Mine hand upon; i.e. for care and protection.
shall the Lord = [is] Jehovah's oracle.


Behold, the day of Jehovah is coming.
will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses riven, and the women ravished; and half of the city shall go forth into captivity, and the residue of the People shall not be cut off from the city.
Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle.
And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.
And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled before the earthquake in the days of Uziah king of Judah:

the mountains = My mountains. So called because of the physical change which HE will yet bring about, in the two new mounts formed out of the one.
Azal = A new place, yet to have this name, at one extremity of the valley.
14. 5.

ZECHARIAH.

14. 21.

And the LORD my God shall come, and all the saints with Thee. (p. 1294)

6 And it shall come to pass in that day, that the light shall not be clear, nor dark;

7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light.

8 And it shall be in that day, that living waters shall flow out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be.

9 And the LORD shall be King over all the earth: in that day shall there be one LORD, and His name one.

10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananel unto the king's winepresses.

11 And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

12 And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 And Judah also shall fight at Jerusalem: and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up year by year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar.

21 Ye shall make a solemn feast unto the LORD every year. (p. 1295)

14. 12-21 (C, p. 1294). NATIONS SMITTEN.

(Alteration.)


18. 12 And this shall be, &c. The subject new returns to the smiting of the nations. See the Structure, C, p. 1294.

19. Plague.

20. 17 rain = the (periodic) rain. This rain, which has no rain, makes no sense. Modern critics (with R.V. margin) at once say "the text is probably corrupt." The Ellipsis must be supplied by repeating the words from the end of v. 17 thus: "it... comes not, [not upon them shall be no rain, but] upon them there shall be the plague" (as alleged in u. 12). Egypt has no rain; hence this elliptical expression. Ref. to Pent. (Deut. 11, 16), Ap. 92, the. The. Some codices, with five early printed editions (one Rabbinic, in marg.), Sept., Syr., and Vulg., read "all the heathen nations. Some codices read "people." 21 punishment. Heb. sin (châdâ'), Ap. 44, i. Put by Fig. Metynpuy (of Cause), Ap. 6, for the punishment brought down by it.

23 be upon = be (inscribed) upon.

HOLINESS UNTO THE LORD. Ref. to Pent. (Ex. 23, 35; 39, 10). Ap. 92. For the large type see Ap. 48. 24 be holy = boil. Ref. to Pent. (Lev. 6, 24). Ap. 92, cf. 1 Sam. 2, 13, 2 Chron. 25, 14. Ezek. 46, 20, 24, the a. Canaanite. This is the word which, divided into two in 11, 1, 11, is rendered "the poor of the flock." As one word it means merchant, or trafficker; but it is also used as typical of what is unclean. Ap. Zeph. 1, 11. Matt. 21. 12. there shall be no more the Canaanite in the house of the LORD of hosts."