

ZECHARIAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introversion.)

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For the Inter-relation of the Minor (or Shorter) Prophets, see p. [1206](#).

ZECHARIAH'S first prophecy dated (1:1) "in the eight month in the second year of Darius" (Hystaspis) (410 B.C.) ; sixteen years after the Decree of Cyrus. It thus comes midway between Haggai's second and third messages. See notes on p. 1277.

His last date is in the fourth year of Darius (7:1).

The Temple was completed in the sixth year of Darius, and was dedicated in Adar ([Ap. 51](#)), 405 B.C. The first Passover, and the last Feast of Tabernacles were in 404 B.C. (see p. 617, [Ap. 58](#), and Neh. 9). This marks the close of Zechariah's dated Prophecies; but, as Zechariah really closes the O.T. (see [Ap. 77. 9](#)), his prophecies would extend to and cover the *latest date* in the O.T., which is the *eighth* year of Darius Hystaspis in the year 403 B.C. (see Ezra 10:17 and [Ap. 58](#)). The whole period therefore covered by the book of Zechariah is seven years, 410-403 B.C. ([Ap. 77](#)).

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ZECHARIAH.

- 1** °In the eighth month, in the second year of *Darius Hystaspis*, came the word of the LORD unto °Zechariah, the son of °Berechiah, the *descendant* of °Iddo the prophet, saying,
- 2** The LORD hath been *displeased with a displeasure* with °your fathers.
- 3** Therefore say thou unto them, Thus *hath said* the LORD of hosts; *Return* ye unto Me, °saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.
- 4** Be ye not as your fathers, unto whom the former prophets [Joshua to 2 Kings] have cried, saying, Thus *hath said* the LORD of hosts; *Return* ye now from your *wicked* ways, and *from* your *wicked* doings: but they did not hear, nor hearken unto Me, saith the LORD.
- 5** Your fathers, °where *are* they? and the prophets, do they live for ever?
- 6** But My words and My statutes, which I commanded My servants the prophets, did they not *overtake* your fathers? and they returned and °said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath He dealt with us.
- 7** °Upon the four and twentieth day of the °eleventh month, which *is* the month Sebat, in the second year of °Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,
- 8** °I saw by night, and behold a *angel of Jehovah* riding upon a red horse, and he stood *between* the myrtle trees that *were in the shade between the two mountains*; and behind him *were there* red °horses, *bay*, and white.
- 9** Then said I, O °my lord, what *are* these? And the °angel that talked with me said unto me, I will shew thee what these *are*.
- 10** And the *angel of Jehovah* that stood among the myrtle trees answered and said, These *are they* whom the LORD hath sent to walk to and fro through the earth.
- 11** And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, °behold, all the earth sitteth still, and is at rest.

- 1. 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"!
- Darius.** Darius (Hystaspis). See Ap. 57.
- the LORD.** Heb. Jehovah. Ap. 4. II.
- Zechariah** = Remembered of Jehovah.
- 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 Esau's wives (Gen. 26.34; 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. *Synecdoche* (of Species), Ap. 6, for descendant. **Iddo.** See Ezra 5.1; 6.14. Neh. 12.4,16.
- 2 sore displeased.** Heb. displeased with a displeasure. Fig. *Polypytoton*. Ap. 6. See note on Gen. 26.28.
- your fathers.** Cp. vv. 4, 6.
- 3 saith** = hath said.
- the LORD of hosts.** Heb. *Jehovah Zebai'oth*. 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. *Epimone* (Ap. 6), in vv. 3-6, in which the fact is emphasised by *dwelling* upon it as the cause of all Jehovah's displeasure.
- saith the LORD of hosts** = [is] the oracle of Jehovah Sabaoth.
- 4 the former prophets:** i.e. Joshua to 2 Kings. See Ap. 1 and 78. **evil** = wicked. Heb. *ra'a'*. Ap. 44. viii.
- saith** = hath said.
- saith the LORD** = [is] Jehovah's oracle.
- 5 where are they?** This in contrast with the words of Jehovah, which endure forever (v. 6). Fig. *Erotēsis*. Ap. 6.
- 6 take hold of** = overtake. Cp. Deut. 28.15, 45. said. See Lam. 1.18.
- 1. 7-6. 15 (C¹, p. 1280). PROPHECIES WITH SYMBOLS. (Alternation and Introversion.)**
- | | | | |
|----------------------|----------|----------|--|
| C¹ | A | C | 1. 7-17. First Vision. Invisible Agencies. Horses. |
| | | D | 1. 18-21. Second Vision. External enemies. Horns. |
| | | E | 2. 1-13. Third Vision. Jehovah's Purpose. Man, &c. |
| | | B | 3. 1-10. Fourth Vision. Joshua. The BRANCH. |
| | A | E | 4. 1-14. Fifth Vision. Jehovah's Purpose. Lampstand. |
| | | D | 5. 1-4 and 5-11. Sixth and Seventh Visions. External enemies. Flying Roll, and Ephah. |
| | | C | 6. 1-8. Eighth Vision. Invisible Agencies. Horses. |
| | | B | 6. 9-15. Joshua. The BRANCH. |

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

C | **F¹** | 7, 8. Vision. Horses and Horsemen.
F² | 9-17. Signification.

7 Upon, &c. See note on p. 1280. **eleventh month.** Three months after v. 1. **8 I saw, &c.** In this first of the eight visions (1.8-6.15) Israel is in dispersion; the Gentiles are in possession at the time of the end. Jehovah is about to interfere on behalf of Jerusalem (vv. 16, 17. Isa. 40.1-5). **man.** Heb. *'ish*. 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 dynasties. **speckled** = bay.

1. 9-17 [For Structure see next page].

9 my lord. Heb. Adonai. Ap. 4. VIII. 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 *pity* on °Jerusalem and on the cities of Judah, against which Thou hast had indignation these °threescore and ten years?

13 And the LORD °answered the °angel that talked with me *with good words and comfortable 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 ²sore displeased with the *nations that are indifferent*: for I was but a little displeased, and they helped forward the *calamity*.

16 Therefore thus saith the LORD; I am returned to ¹²Jerusalem with *compassions*: My house °shall be built in it, saith the LORD of hosts, and *a measuring line for building* 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 *have compassion on* Zion, and shall yet choose Jerusalem.

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

19 And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the ¹⁸*Gentile powers* which have scattered °Judah, Israel, and Jerusalem.

20 And the LORD °shewed me four *iron smiths*.

21 Then said I, What come these to do? And *the angel* spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but *these four smiths* [Divine agencies raised up] are come to *terrify the kingdoms represented by the horns*, to cast out the horns of the *nations*, which lifted up *their* horn over the land of Judah to scatter it.

2 I lifted up mine eyes again, and looked, and °behold a *angel* with °a measuring line [for building] 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 *came forward*, and another angel went out to meet him,

4 And said unto him, Run, speak to °this young man [angel], °saying [Stop !], Jerusalem shall be inhabited *as towns* °without walls for the multitude of °men and cattle therein:

5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the *glory* in the midst of her.

3 angel. See note on 1. 9.

went forth: or, came forward.

man of v. 1. saying. Supply the logical *Ellipsis* (Ap. 6), "saying [Stop !]", for the reason given implies that measuring will be useless, owing to the overflow of inhabitants.

54.2. Ezek. 38. 11. men. Heb. 'ādām. Ap. 14. I.

4 this young man: i.e. the

without walls. Cp. Isa. 33. 20;

5 saith the LORD=[is] Jehovah's oracle. Ap. 4. II.

1. 9-17 (F², p. 1281). SIGNIFICATION. (Alternation.)

F² | a | 9-. Question of the prophet.
b | -9-11. Answer of the angel.
a | 12. Question of the angel.
b | 13-17. Answer of Jehovah.

12 mercy=compassion, or pity. Cp. 7. 9. Ps. 102. 13. Isa. 14. 1; 49. 13.

Jerusalem. Not the "Church".

threescore and ten. See Dan. 9. 2, and notes on p. 615.

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

15 heathen=nations.

at ease=indifferent (Isa. 32. 9, 11. Amos 6. 1).

affliction=calamity. Heb. rā'a'. Ap. 44. viii. Cp. Isa. 47. 11. Jer. 44. 11.

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

a line 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.

1. 18-21 (D, p. 1281). SECOND VISION. EXTERNAL ENEMIES. (Alternations.)

D | c | 18. Four Horns.
d | e | 19-. Question.
f | -19. Answer.
c | 20. Four Smiths.
d | e | 21-. Question.
f | -21. Answer.

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 'eth 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 "gloss", as alleged.

20 shewed me. This is part of the second vision. **carpenters**=(iron)smiths.

21 he: i.e. the angel.

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

fray. Short for *affray*=to terrify; hence English, afraid and affright. So the Heb. *ḥarad*=terrify, put in consternation (Heb. *Hiphil*, causative). Cp. Zeph. 3. 13.

them: i.e. the kingdoms represented by the horns.

Gentiles=nations.

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

E | G¹ | 1, 2. Symbol. Man with measuring line.
G² | 3-13. Signification.

1 behold. Fig. *Asterismos*. Ap. 6.

man. Heb. 'ish. Ap. 14. II. Either the same or another angel.

a measuring line. See note on 1. 16; and cp. v. 2.

2 Jerusalem. With 'eth. See note on 1. 19.

2. 3-13 (G², above). THE SIGNIFICATION.

6 *Ho, ho, [*escape*], and flee from the land of the north, saith the LORD: for **°I** have *scattered* you abroad *by* the **°four** winds of the heaven, saith the LORD.

7 *Ho ! Rescue* thyself, O Zion, that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts; *For His own glory* hath **He** sent me unto the nations which spoiled you: for **°he** that toucheth you toucheth the apple [*pupil*] of **°Mine** eye.

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

10 Sing and rejoice, O daughter of Zion: for, *lo, **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 *yet*.

13 **°Be** silent, O all flesh, before the LORD: for **He** *hath roused Himself up* out of **°His** holy habitation.

3 And he **°shewed** me **°Joshua** the high priest **ministering* before the **°angel** of **°the** LORD, and **°Satan** [*the Accuser*] standing **°at** his right hand *to be his adversary*.

2 And the LORD said unto **°Satan**, The LORD **°rebu**ke thee, O Satan; even the LORD That *hath now and hereto fore chosen* Jerusalem rebuke thee: *have I not plucked a brand* out of the fire?

3 Now **°Joshua** *had come to be* clothed with **°filthy** garments [*a symbol of the nature of sin*], 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 upon thee*, and *I have caused thee to be clothed with robes of righteousness*.

5 *Then said I*, **°Let** them set a *clean turban* upon his head. So they set a *clean turban* upon his head, and clothed him with garments. And the angel of the LORD stood by [*while this was being done*].

6 And the angel of the LORD *solemnly affirmed* 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 thou shalt also *govern* **My** house, and shalt also keep **My** courts, and **I** will give thee *free access* among *the attendant angels in My presence*.

7 the Lord of hosts. See note on 1:3 and on 1 Sam. 1:3. **if thou wilt keep, &c.** Ref. to Pent. (Lev. 8:35). Ap. 92. **judge My house, &c.**=govern My house. Ref. to Pent. (Deut. 17:9). **places to walk**=free access, or right of way. **these that stand by:** i.e. the attendant angels of Ps. 103:21. Cp. 1 Kings 22:19. 1 Tim. 5:21. **by:** i.e. in My presence.

6 Ho, ho. Fig. *Epizeuxis* (Ap. 6), for emphasis. **come forth:** or, supply the Ellipsis "[escape]". **I have spread.** Ref. to Pent. (Deut. 4. 27; 28. 64). **spread**=scattered.

as. Some codices, with five early printed editions, and Syr., read "by", or "throughout". Vulg. reads "into". **winds.** Heb. *rūach*. Ap. 9.

7 Deliver. Heb. Ho! Rescue, &c., as in v. 6.

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

After the glory=For His own glory.

he that, &c. Ref. to Pent. (Deut. 32. 10). Ap. 92.

His eye. The primitive text read "Mine eye"; but the *Sopherim* say (Ap. 33) that they altered this to "His", regarding it as derogatory to Jehovah to read aloud such pronounced anthropomorphic expressions.

9 their servants=their own slaves.

10 lo. Fig. *Asterismos*. Ap. 6.

I will dwell, &c. Ref. to Pent. (Ex. 29. 45, 46. Lev. 26. 11, 12). Ap. 92.

11 many nations, &c. Ref. to Pent. (Ex. 12. 49. Num. 9. 14). Ap. 92.

12 shall inherit . . . His portion. Ref. to Pent. (Deut. 32. 9). Ap. 92. **holy.** See note on Ex. 3. 5.

again=yet; as in 1. 17. Not make a new choice, but demonstrate again His old choice in actual experience.

13 Be silent, &c. Cp. Hab. 2. 20. Zeph. 1. 7.

is raised up=hath roused Himself up. Cp. Ps. 78. 65. **His holy habitation.** Ref. to Pent. (Deut. 26. 15).

3. 1-10 (B, p. 1281). JOSHUA. THE BRANCH. (*Division*.)

B | M¹ | 1-3. Symbol. Joshua.

| M² | 4-10. Signification.

1 shewed me. This is the fourth of the eight visions. See the Structure, p. 1281.

Joshua. See note on Hag. 1. 1.

standing. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for ministering. **the angel.** See note on 1. 9.

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

Satan . . . to resist him. Note the Fig. *Paronomasia* (Ap. 6). Heb. *hassāṭān* . . . *l'siṭnō*=the Adversary . . . to be an adversary; or, the Accuser . . . to accuse him, &c.

Satan=Accuser, or Opposer. See Num. 22. 22, 32. 1 Chron. 21. 1. Job 1. 6, 7, 8, 12, &c.

at his right hand. Cp. Ps. 109. 6. Job 30. 12.

to resist him=to be his adversary. Cp. Num. 22. 32, marg. 1 Sam. 29. 4. 2 Sam. 19. 22. 1 Kings 5. 4; 11. 14, 23, 25.

2 rebuke thee. Cp. Jude 9.

hath chosen=hath now and heretofore chosen.

is not this . . . ? i.e. have I not plucked, &c. Fig. *Erotēsis*. Ap. 6. **a brand, &c.** Cp. Amos 4. 11.

3 was=had come to be. Cp. Gen. 1. 2.

filthy. A symbol of the defiling nature of sin. Cp. Prov. 30. 12. Isa. 4. 4, &c.

4 those that stood, &c.: i.e. the ministering spirits who waited on Him. Cp. Deut. 1:38. 1 Sam. 16:21. 1 Kings 10:8.

Behold. Fig. *Asterismos*. Ap. 6. **from thee**=from upon thee, or from off thee. Cp. 2 Sam. 12:13; 24:10. Job 7:21.

I will clothe=I have caused thee to be clothed. **change of raiment**=rich or costly garments: i.e. robes of state, or of righteousness. **5 And I said** (i.e. the prophet); but some codices, with Syr. and Vulg., read "then said He".

Let them set. Ref. to Pent. (Ex. 29:6). Ap. 92. **fair**=clean, or pure.

mitre=turban. See Ex. 28:37. **stood by:** i.e. while this was being done. **6 protested**=solemnly affirmed, or testified..

Ref. to Pent. (Gen. 43:3. Deut. 8:19. Cp. Jer. 11:7.

8 Hear now, O ¹Joshua the high priest, thou, and thy *colleagues* that sit before thee: for they *are men of sign*: for, ^{*}behold, I will bring forth ^oMy servant ^othe ^oBRANCH [*The Messiah*].

9 For ^{*}behold the stone that I have laid before Joshua; *fixed upon every stone shall be seven pairs of eyes watching and caring for*: ^{*}behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land ^oin one day.

10 In *the day of Messiah*, saith the LORD of hosts, shall ye *invite to sit down and feast* every man his neighbour under *his own* vine and under *his own* fig tree.

4 And the *angel of Jehovah* that talked with me came again, and waked me, as a ^oman that is wakened out of his sleep,
2 And said unto me, ^oWhat seest thou? And *he* said, I have looked, and ^{*}behold a *single seven-branched lampstand* all of gold, with a bowl upon the top of it, ^oand his seven lamps thereon, and seven pipes to the ^oseven 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 ¹angel that talked with me, saying, What *are* these, ^omy lord?

5 Then the ¹angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by *might of man, and not by power of flesh*, ^obut by My ^oSpirit, saith the LORD of hosts.

7 Who *art* thou, O great mountain [*that standeth in the way of Zerubbabel*] ? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof* with shoutings, crying, Grace, grace unto it.

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

9 ^oThe hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and *ye shall know* that the LORD of hosts hath sent me unto you.

10 For who hath despised the day of small things? for they shall rejoice, and shall see the ^oplummet in the hand of Zerubbabel *with these seven lamps which thou seest these 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 *seven-branched lampstand* 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 out of themselves and fill the golden bowls*?

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

14 Then said he, These *are* ^othe two anointed ones, that stand by ^othe LORD of the whole earth.

8 fellows = colleagues.

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

men. Heb. pl. of 'ēnōsh. Ap. 14. III.

My Servant the BRANCH: i.e. Messiah.

the BRANCH. Cp. Isa. 4. 2. Jer. 23. 5, 6; 33. 15. Zech. 6. 12. Heb. *gemah*. Not the same word as in Isa. 11. 1, or Ps. 80. 15, 17. See notes on p. 1304.

BRANCH. See Ap. 48.

9 upon = fixed upon; as in Deut. 11. 12. Cp. 1 Kings 9. 3. Ezra 5. 5.

one stone: or, every stone.

seven eyes = seven pairs of eyes. Watching and caring for. Cp. 4. 10.

saith the LORD of hosts = [is] the oracle of Jehovah Sabaoth.

in one day. Cp. Isa. 66. 5-9.

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

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

every man. Heb. 'ish. Ap. 14. II.

the = his own; as in Mic. 4. 4.

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

E	P	g	1, 2. The Lampstand.	} The Sign.
		h	3. The Two Olive trees.	
	P	g	4-10. The House of Jehovah.	} The Signifi- cation.
		h	11-14. The Two Witnesses.	

1 angel. See note on 1. 9.

man. Heb. 'ish. Ap. 14. II.

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".

behold. 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. 37).

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

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

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

might = might [of man].

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. *rūach*. Ap. 9.

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

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

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

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

10 plummet. Heb. stone of tin = tin weight used as a plummet.

with those seven = these seven [lamps which thou seest] these [are] the eyes", &c.; as in 3. 9.

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. 3-13.

the Lord of the whole earth. The Heb. 'ādōn, Ap. 4. VIII (1), is here specially associated with Messiah's dominion in the earth. Cp. 6. 5; 14. 9. Josh. 3. 11-13. Ps. 8. 1, 6, 9; 97. 5. Mic. 4. 13.

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

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 [*on an errand*] over the face of the whole °earth: *for every one that stealeth hath been let off, is written on the one side, according to the scroll; and every one that sweareth falsely hath been let off is written on the other side, according to the scroll. Therefore have I brought the curse forth.*

4 *I have brought* it forth, saith the LORD of hosts, and it shall *abide in* the house of the thief, and into the house of him that sweareth falsely by *Me Myself*: and it shall *roost* in the midst of his house, and *shall destroy it* with the *timbers* 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 ³goeth forth.

6 And I said, What *is* it? And he said, °This *is* an °ephah that ³goeth forth. He said moreover, °This *is* their *appearance* through all the earth.

7 And, **lo*, there was lifted up a *round disk, fitting the ephah like a lid*: and this *is* a woman that sitteth in the midst of the °ephah.

8 And he said, This *is* °the *lawless one*. And he cast *the round disk [which had been lifted up for the prophet to see]*, 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 these bear the ephah?

11 And he said unto me, To build *for her* an house in *Babylonia*: and *it shall be prepared*, and *settled* upon her own *fixed resting place*.

5. 1-11 (*D*, p. 1281). EXTERNAL ENEMIES. THE SIXTH AND SEVENTH VISIONS. (*Extended Alternations*.)

D	Q	j	1, 2. Sixth Vision. The Flying Roll.
		k	3-. Signification. The curse.
		l	-3, 4. Destination. General. "The whole earth" (v. 3).
	Q	j	5. Seventh Vision. The Ephah and Flying Women.
		k	6-8. Signification. Iniquity.
		l	9-11. Destination. Special. "The Land of Shinar."

1 looked. This is the sixth vision. See the Structure on p. 1281.

roll=scroll. Hence our word "volume". Cp. Ezek. 2. 9-3, 11.

2 cubits. See Ap. 51. III. 2 (1).

3 the curse. Ref. to Pent. (Lev. 26 and Deut. 28).

goeth forth. Cp. vv. 5, 6. Heb. *yāz'ā*=to go forth on business, or on an errand. Same word as in 14. 2, 3, 8, &c. (not 14. 16, 18).

stealeth . . . sweareth, &c. Ref. to Pent. (Lev. 19. 12). Ap. 92.

shall be cut off=hath been let off, or declared innocent; as in Num. 5. 31. Ps. 19. 12, 13. Jer. 2. 35: or goeth unpunished; as in Jer. 49. 12. This is always the sense of Heb. *nāḳāh*. Render the passage: "for 'every one that stealeth hath been let off' [is written] on the one side, according to it (the curse or scroll); and 'every one that sweareth (falsely) hath been let off' [is written] on the other side, according to it. Therefore have I brought it (the curse or scroll) forth".

4 I will bring=I have brought.

saith the LORD of hosts=[is] the oracle of Jehovah of hosts. See note on 1 Sam. 1. 3.

enter into=lodge, or abide in.

My name. Emphatic for "Me Myself". See note on Ps. 20. 1.

shall consume it=shall destroy it, or bring it to an end. Heb. *kālāh*. Not the same word as in 14. 12. Ref. to Pent. (Lev. 14. 45). Ap. 92.

timber=timbers (pl.). **5** angel. See note on 1. 9.

see. This is the seventh vision. See the Structure on p. 1281.

6 This. Heb. *z'oth*. Fem. sing.

ephah. See Ap. 51. III. 3 (5). resemblance=aspect. Heb. *eye*. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for their look: i.e. appearance, or colour, as in Lev. 13. 55. Num. 11. 7. Ezek. 10. 9. Cp. Ezek. 1. 4, 7, 16, 27. Dan. 10. 6, &c. Sept. and Syr. read "iniquity" (Ap. 44. iii): i.e. *ῥ* (*Vau*=*v*) instead of (*Yod*=*y*).

7 behold=lo. Fig. *Asterismos*. Ap. 6.

talent. See Ap. 51. II. 6 (1). Heb. *kikkār*, a round disk, evidently fitting the ephah like a lid.

8 wickedness=the lawless [one]. Heb. *rāshā'*, Ap. 44. x. Adj. fem. sing.=the embodiment of the principle of lawlessness. The religious aspect of 2 Thess. 2. 8-12.

Rev. 17. it: i.e. 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. **9** two women. Perhaps denoting two nations. wind. Heb. *rūach*. Ap. 9.

like the wings of a stork. Evidently a symbol of velocity rather than of character. stork. An unclean bird, fond of its 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. 92. Outside the Pentateuch only in Josh. 7. 21. Isa. 11. 11. Dan. 1. 2.

it shall be established=it (i.e. the house, Heb. masc. sing.) shall be ready (or prepared). R.V.=when it is prepared. set there=fixed, or settled.

Sept., and Syr., read "they (i.e. the two women) shall settle her there". base=fixed resting-place.

The interpretation must refer to what is yet future. It cannot refer to the going into captivity; for the People had just returned, and Zechariah had been raised up for their comfort and encouragement. When the time comes, it will be marked by commerce (ephah), false religion (the woman), speedy accomplishment (the wings of a stork), and a spirit in their wings. This will be preparatory to the final judgment of Rev. 18.

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

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 *speckled* [like hail] and *strong* 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 [angels] of the heavens, which go forth *each to take their stand* 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 *to the west of them*; and the ³grisled 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 walked to and fro through the earth.

8 Then *called he to* me, and spake unto me, saying, Behold, these that go toward the north country have *caused mine anger to rest upon* the north country.

9 And the word of the LORD came unto me, saying,

10 Take of *them of the exile, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and come with them* 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 *sprout forth* out of His place, and He shall build the temple of the LORD:

13 *Yea He* °shall build the temple of the LORD; and He *shall bear the glory and majesty of royalty*, and shall sit and rule upon His throne; and He shall *become* a priest upon His throne: and the counsel of peace shall be between *the two offices, priest and King*.

14 And the crowns shall *belong to* Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, °for a memorial in the temple of the LORD.

15 And *those far off future builders* 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 it shall come to pass*, °if ye will diligently obey the voice of the LORD your God.

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. **God.** Heb. Elohim. Ap. 4. I.

6. 1 and looked. This is the sixth vision. **two mountains.**

Cp. 1:8 and 4:7. **brass**= copper, or bronze. Cp. Deut. 8:9.

2 red. The colours are not explained by the angel as having any significance. They are not explained in v. 5, probably because then already gone forth.

3 grisled=speckled, or dappled: i.e. like hail. Cp. Gen. 31. 10, 12. Grisled (now spelt grizzled) is from the French *gris*=iron-grey.

bay=strong. Heb. 'āmuzzim. Occ. only here, and v. 7. The fem. noun "strength" only in 12. 5.

4 angel. See note on 1. 9.

my lord. Heb. 'ādōn. Ap. 4. VIII (1).

5 These are, &c. This is the angel's interpretation, and needs no further explanation. It is for our faith; not for our reason.

the four spirits: or, the four angels. Cp. Rev. 7. 1-3; 9. 14, 15. They thus have to do with the time of the end. Their ministry is earthward, and has to do with judgment.

spirits. Heb. rūach. Ap. 9. The world rulers. Referred to in Dan. 10. 13, 20, 21, &c.

from standing, &c. Some codices, with Sept. and Vulg., read "[each] to take their stand before", &c.

the Lord of all the earth. See note on 4. 14.

6 after them: or, to the west of them.

7 he. A special various reading called *Sevir* (Ap. 34), reads "they".

8 cried . . . upon. An almost obsolete idiom. To "cry upon" meant to *call to*, or *appeal to*, and is still used in this sense in Scotland. It comes to us through the Genevan Bible (1560), from the Great Bible (1539), and Coverdale (1534). It is the sense of the Heb. *š'aḳ* here. See Judg. 4. 10, 13. Jonah 3. 7, &c.

quieted=caused [mine anger] to rest upon. This is the force of the Heb. *Hiphil*.

spirit. Heb. rūach. Ap. 9. Put by Fig. *Metonymy* (of Cause), Ap. 6, for the manifestation of it in feeling: here, anger, wrath. Cp. Judg. 8. 3.

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

10 captivity: or exile, being a deputation. Heb. *gōlāh*. The special word for the Jews captive in Babylonia (2 Kings 24. 15, 16. Ezra 1. 11; 2. 1, &c. Neh. 7. 6. Est. 2. 6. Jer. 28. 6. Ezek. 1. 1, &c.). Put here by Fig. *Metonymy* (of Adjunct), Ap. 6, for the returned exiles themselves.

go. Supply the Ellipsis (Ap. 6), thus: "come [with them]".

11 Then take, &c. This is another verse, noted in the *Massōrah* (Ap. 30) as being one of twenty-six verses each of which contains all the letters of the Heb. alphabet. Cp. Zeph. 3. 8.

crowns. Heb. pl., referring to the several circlets forming one composite crown. Cp. v. 14, where it is used with a verb in the sing.

Joshua...Josedeck. See note on Hag. 1:1.

12 grow up=sprout forth. Note the Fig. *Paronomasia* (Ap. 6). Heb. *zēmach*...*zēmach*=a branch shall branch forth.

13 Even=Yea. Omitted in some codices; in which case, note the Fig. *Anadiplosis* (Ap. 6). Note the emphatic pronouns (=He, even He, and none other), pointing to the Messiah, and typical character of the whole proceeding, viz. exiles bringing their gifts to restore Jehovah's house. Their crowns were to be kept as a token of this future hope. Cp. v. 14. **14 for a memorial.** Ref. to Pent. (Ex. 12:14, the same word).

15 they...shall come: i.e. those future builders, of whom these were a type. Cp. Isa. 60:10. **And this, &c.**=And it shall come to pass: i.e. the promise and prophecy in the former part of this verse. **if ye will, &c.** This condition was not fulfilled;

7 And it came to pass in the fourth year of ^oking *Darius Hystapis*, that the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu [**December**];
2 When *Sherezer had sent (and Regem-melech and his men) to Bethel*, to *entreat Jehovah's favour by prayer*,
3 And to ^ospeak unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep ^oin the fifth month [**August**], separating myself, *according as* I have done *now 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 ¹in the fifth and ^oseventh month [**October**], ^oeven those seventy years, did ye at all fast unto Me, even to Me?
6 And *was it not ye that were the eaters, and ye the drinkers* ? ^ofor yourselves, [*Not before the Lord or for His glory*].
7 *Should ye not have obeyed* the words which the LORD hath cried *by the hand of* ^othe former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited *the Negeb* and *the lowland* ?
8 And the word of the LORD came unto Zechariah, saying,
9 Thus speaketh the LORD of hosts, saying, ^oExecute true ^ojudgment, and shew *loving kindness* and compassions every man to his brother:
10 And ^ooppress not the widow, *and* the fatherless, the stranger, *and* the poor; and let none of you imagine evil against his brother in your heart.
11 *And ye* ^orefused to hearken, and *turning aside from the one who speaks*, ^oand stopped their ears, that they should not hear.
12 Yea, they made their hearts *as* an adamant stone, lest they should hear ^othe law, and the words which the LORD of hosts hath sent *by His Spirit* by the former prophets: therefore came a great wrath from the LORD of hosts.
13 Therefore it is come to pass, *that according as* He cried, and they would not hear; so they cried, and **I** would not hear, saith the LORD of hosts:
14 But ^o**I** scattered them with a whirlwind among all the nations whom they knew not. Thus ^othe land was desolate *when they had left it*, that no man passed through nor returned: for they laid the *desirable* land desolate.

refused, &c. Cp. 1:4. Jer. 6:10, 17, 19, &c. **and.** Note the Fig. *Polysyndeton* (Ap. 6) for emphasis. **pulled away, &c.** Turning aside from the one who speaks. **12 the law.** Ref. to Pent. (Ex. 20:, &c.), Ap. 92. **in=by.** spirit. Heb. *ruach*. Ap. 9. **14 I scattered them with a whirlwind.** Not the usual verb, to scatter; but *sa'ar*=to drive with a tempest. Occurs only seven times (2 Kings 6:11("sore troubled"). Isa. 54:11. 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. **pleasant=desirable.** Dan. 8:9.

7. 1—8. 23 (**B**², p. 1280). LITERAL PROPHECIES. DATED. (*Alternation.*)

B² | U | 7. 1–14. Fasts.
 V | 8. 1–17. Restoration of Jerusalem.
 U | 8. 18, 19. Feasts.
 V | 8. 20–23. Accession of Nations.

7. 1–14 (U, above). FASTS. (*Division.*)

U | W¹ | 1–3. Question.
 W² | 4–14. Answer.

1 the fourth year. Two years later than the first literal prophecy in 1. 1.
king Darius. Darius (Hystaspis). See Ap. 57.
the LORD. Heb. Jehovah. Ap. 4. II.
Chisleu. Corresponding with our December. See Ap. 51. V.

2 they had sent unto the house of GOD, &c.: or, "when Sherezer had sent (and Regem-melech and his men) to Bethel", &c. Beth-el had already been occupied by exiles returned from Babylon. See Ezra 2. 28. Neh. 7. 32; 11. 31. **GOD.** Heb. El. Ap. 4. IV.

Sherezer. Probably born in exile, as he bears an Assyrian name.

men. Heb. pl. of 'ēnōsh. Ap. 14. III.
pray before the LORD=entreat Jehovah's favour by prayer (Ex. 32. 11. 1 Kings 18. 6; Jer. 26. 19); or by sacrifice (1 Sam. 13. 12).

3 speak unto the priests, &c. Ref. to Pent. (Deut. 17. 9; 33. 10). Ap. 92.

the LORD of hosts. See note on 1. 3.
in the fifth month. See note on v. 5.

as=according as.

these so many years=now so many years. Some codices read "seventy years", as in v. 5.

5 in the fifth . . . month. The month Ab (our August, Ap. 51. V). The fast had already then been instituted to commemorate the destruction of Jerusalem on the tenth of Ab (Jer. 52. 12, 13).

seventh month. The month Tisri (our October). The fast had already then been instituted, on the third of Tisri, to commemorate the murder of Gedaliah by Ishmael, the son of Nethaniah. See Jer. 40. 8; 41. 1–3, 15–18. See further notes on 8. 19.

even. Some codices omit this word.

6 when ye did eat, &c. Or, was it not ye that were eaters, and ye the drinkers? **for yourselves.** Not "before the Lord: or for His glory. See Deut. 12:7; 14:26. 1 Chron. 29:22; 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?" **by=by the hand of:** "hand" being put by Fig. *Metonymy* (of Cause), Ap. 6, for the agency.

the former prophets. See note on 4:1. **the south=the Negeb.** Cp. Gen. 13:1. Deut. 1:7: and see note on Ps. 126:4.

the plain=the lowland. Heb. *shephelah*. Cp. Deut. 1:7. Judg. 1:9, &c. **9 Execute...judgment.** Note the Fig. *Polyptoton* (Ap. 6). Heb. *mishpat...sh'photu*=true judgment judge ye.

Cp. Isa. 58:6, 7. **mercy=lovingkindness.** **10 oppress not the widow...stranger.** Ref. to Pent. (Ex. 22:21, 22. Deut. 24:17).

11 But they. Some codices, with four early printed editions, read "and ye", showing the Fig. *Polysyndeton* (Ap. 6).

8 Again the word of the LORD of hosts came *to me*, saying,
2 [∘]Thus *hath said* the LORD of hosts; *I was and still am* jealous for Zion with great jealousy, and *I was and still am* jealous for her with great fury.

3 Thus saith the LORD; **I** am returned unto Zion, and [∘]will dwell in the midst of Jerusalem: and Jerusalem shall be called *a city of the truth*; and the mountain of the LORD of hosts [∘]the [∘]holy mountain.

4 Thus saith the LORD of hosts; There shall yet [*in the days of future fulfilment*] old men and old women *sit* in the *broad, open places* of Jerusalem, and [∘]every man with his staff in his hand *for multitude of days*.

5 And the *broad, open places* of the city shall be full of boys and girls playing in the *open places* thereof.

6 Thus saith the LORD of hosts; If it be marvellous in the eyes of [∘]the remnant [*the exiles who had then returned*] of this People in these days, [∘]should it also be marvellous in [∘]Mine eyes [*in those future days*]? saith the LORD of hosts.

7 Thus saith the LORD of hosts; *Behold Me saving My People ^{*}throughout the whole earth*;

8 And **I** will bring them, and they shall dwell in the midst of Jerusalem: and [∘]they shall be My People, and **I** will be their [∘]God, in truth and in righteousness.

9 Thus saith the LORD of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of [∘]the prophets, which *were* [∘]in the day *that* the foundation of the house of the LORD of hosts was laid, *even the temple, that it* might be built.

10 For before *those* days there was no *wages* for [∘]man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for **I sent** all [∘]men [∘]every one against his neighbour.

11 But [∘]now **I will** not *be* unto the residue of this People as in the former days, saith the LORD of hosts.

12 For [∘]the seed *shall be* prosperous; the vine shall give her fruit, [∘]and the *earth* [∘]shall give her increase, and the heavens shall give their dew; and **I** will cause [∘]the remnant of this People to possess all these *things*.

13 And it shall come to pass, *that according as* ye were a curse among the *nations*, O house of Judah, and [∘]house of Israel; so will **I** save you, and [∘]ye shall be a blessing: fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts; *According as I* thought to [∘]punish you, when your fathers provoked **Me** to wrath, saith the LORD of hosts, and **I** repented not:

15 So again have **I** thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

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

V | A | 1-3. Displeasure and Reconciliation.
 B | 4-12. Inhabitants. Privileges.
 A | 13-15. Displeasure and Reconciliation.
 B | 16, 17. Inhabitants. Duties.

1 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.

2 Thus saith, &c. There is a decalogue of prophecies concerning Jerusalem and its inhabitants in this member ("V", see p. 1287). See vv. 2, 3, 4, 6, 7, 9, 14, 19, 20, 23. All refer to the future, and await their fulfilment in millennial days. saith=hath said.

I was = I was and still am.

3 the LORD. Heb. Jehovah. Ap. 4. II. will dwell in the midst, &c. Ref. to Pent. (Ex. 29. 45). Ap. 92.

a city of truth=a city of fidelity.

truth=the truth. Cp. Isa. 1. 21, 26.

the holy mountain. Cp. Isa. 2. 2. Jer. 31. 23. Ezek. 40. 2. Mic. 4. 1. holy. See note on Ex. 3. 5.

4 yet. In the days of the future fulfilment.

dwell=sit. streets=broad or open places.

every man. Heb. 'ish. Ap. 14. II.

for very age=for multitude of days.

6 the remnant. The exiles who had then returned. Cp. Hag. 1. 12, 14.

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 preceding clause: "[in those future days]" of which **He** was speaking.

saith the LORD of hosts=[is] the oracle of Jehovah of hosts.

7 Behold, **I** will, &c. = Behold Me saving, &c.

from the east country, &c. Cp. Isa. 43. 5. Note the Fig. *Synecdoche* (of the Part), Ap. 6, for the whole earth. See Pss. 50. 1; 113. 3. Isa. 59. 19. Mal. 1. 11, &c.

8 they shall be, &c. Ref. to Pent. (Ex. 6. 7). Ap. 92. God. Heb. Elohim. Ap. 4. I.

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

D | q | 9. Encouragement.

r | 10. Past Adversity.

q | 11. Promise.

| r | 12. Future Prosperity.

9 the prophets. See Hag. 1. 6-11; 2. 15-19.

in the day that: i. e. two years before (Hag. 1. 14, 15; 2. 18. Cp. Ezra 5. 1). Ap. 18.

that the temple=even the temple, that it.

10 these=those. hire=wages.

man. Heb. 'ādām. Ap. 14. I.

men. Heb. 'ādām. Ap. 14. I.

every one. Heb. 'ish. Ap. 14. II.

set=sent.

11 now. In contrast with the former days.

12 the seed shall be, &c. Ref. to Pent. (Deut. 28. 3-12). Ap. 92.

and. Note the Fig. *Polysyndeton* (Ap. 6), combined with Fig. *Anabasis* (Ap. 6). ground=earth.

shall give, &c. Ref. to Pent. (Lev. 26:4, 20. Deut. 11:17.

Cp. Pss. 67:6; 78:46; 85:12. Ezek. 34:27. 13 as=according

as. heathen=nations. house of Israel. Looking on to the

future fulfilment, which rests on the condition of v. 8.

ye shall be a blessing. Ref. to Pent. (Gen. 12:2). Ap. 92.

14 punish=bring calamity upon. Heb. ra'a. Ap. 44. viii.

16 These *are* the things that ye shall do; ^oSpeak ye ^oevery man the truth to his neighbour; ^oexecute the judgment of truth and peace in your gates:

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

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

19 Thus *hath said* the LORD of hosts; The fast of ^othe fourth month, and the fast of ^othe fifth, and the fast of ^othe seventh, and the fast of ^othe tenth, shall be to the house of Judah joy and gladness, and cheerful *appointed seasons*; therefore love the truth and peace.

20 Thus *hath said* the LORD of hosts; *It shall yet come to pass*, that there shall come *peoples*, and the inhabitants of many cities:

21 And the inhabitants of one city shall go to another, saying, ^oLet us go speedily ^oto pray before the LORD, and to seek *Jehovah of hosts Himself*: I will go also.

22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and *entreat Jehovah's favour by prayer*.

23 Thus *hath said* the LORD of hosts; In ^othose days *it shall come to pass*, that ten ^omen shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with *God's People Israel*: for we have heard [*will be the time*] *that* God is with you.

9 The *Divine declaration that is to say* the word of the LORD *resting on* the land of ^oHadrach, and Damascus *shall be its resting place*: for *Jehovah will look in mankind's eye, as well as to all the tribes of Israel*. [*to render to all according to their doings*].

2 And *Hama* also *which bordereth on the land of Hadrach*; Tyrus, and Zidon, *bacause* it be very wise.

3 And ^oTyrus did build herself a strong hold, and heaped up silver *like* the dust, and fine gold *like* the mire of the streets.

4 ^{*}Behold, the Lord will *dispossess her*, and *He* will smite her power in the sea; and she shall be devoured with fire.

5 ^{*}Ashkelon shall ^osee *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 *have none to sit on the throne*.

6 And a *half-breed* shall *sit as king* in Ashdod, and *I* will cut off the pride of the Philistines.

7 And *I* will take away his *eaten blood sacrifices* out of his mouth, and his *idolatrous sacrifices* from between his teeth: but *the remnant of them, he also*, [*shall be subject unto*] our God, and he shall be as a *chieftain* in Judah, and *the Philistines* as a *bondservant*.

16 Speak, &c. Cp. v. 19; 7. 9. every man. Heb. 'ish. Ap. 14. II. execute, &c. See note on 7. 9.

17 evil. Heb. rā'a'. Ap. 44. viii. love no false oath. Ref. to Pent. (Lev. 6. 3; 19. 12). all these are things that I hate. Some codices, with Sept. and Syr., read "all these things do I hate".

19 saith = hath said. the fourth month. The ninth of Tammuz (Jer. 52. 6, 7), when the city was broken up; hence called "the fourth fast".

the fifth. On the tenth of Ab, when the Temple and the houses were burnt (Jer. 52. 12, 13).

the seventh. The third of Tisri, when Gedaliah was slain by Ishmael, the son of Nethaniah (Jer. 40. 8; 41. 1-3, 15-18).

the tenth. On the tenth of Tebeth, when the king of Babylon set his face against Jerusalem (Ezek. 24. 1, 2). So *The Talmud, Rosh Hashanah*, fol. 18 B.

feasts = appointed seasons. These fasts were appointed by man. The feasts were "feasts of Jehovah" because appointed by Him. Ref. to Pent. (Lev. 23. 2-44). Ap. 92. Cp. Zeph. 3. 17.

20 people = peoples. Some codices, with Sept., read "many peoples".

21 Let us go speedily. Fig. *Polypōton*. Ap. 6. Heb. a going, let us go = Let us by all means go: or, speedily, as in A.V. See note on Gen. 26. 28. Cp. Isa. 2. 3. Mic. 4. 2. to pray, &c. See note on 7. 2.

the LORD, &c. Heb. (with 'eth) = Jehovah of hosts Himself.

23 those days. The fulfilment of this is still future. men. Heb. pl. of 'enōsh. Ap. 14. III.

you: i.e. with God's People Israel.

that. Some codices, with Aram., Sept., Syr., and Vulg., read "that" in the text. Supply the Ellipsis: — "[will be the time] that."

9. 1—10. 12 (B³, p. 1280). LITERAL PROPHECY. THE FIRST BURDEN. (*Introversion*.)

B³ F | 9. 1-7. Deliverance from Enemies. Promised. G | 9. 8. Jehovah. Israel's Defence.

H | 9. 9. Zion's King. First Coming. Salvation.

H | 9. 10, 11. Zion's King. Second Coming. Dominion.

G | 9. 12-17. Jehovah. Israel's Defence.

F | 10. 1-12. Deliverance from Enemies. Accomplished.

The use of a varied vocabulary is no proof of a different authorship. It is necessitated by the changes of subject.

1 burden = Divine declaration. Heb. *massa'*. Cp. Isa. 13. 1. Nah. 1. 1.

of = that is to say. Gen. of Apposition. See Ap. 17. 4. the LORD. Heb. Jehovah. Ap. 4. II.

in: or, on: i.e. resting on.

the rest thereof = its resting place: i.e. the burden will rest upon it. **2** shall border thereby = [which] bordereth thereon:

i.e. on the land of Hadrach. **3** Tyrus...strong hold. Note the Fig. *Paronomasia*. Heb. *zor mazor*, which cannot be reproduced in English. **4** the Lord*. One of 134 places where the Sopherim say they altered "Jehovah" to "Adonai". Ap. 32.

5 see...fear. Note the Fig. *Paronomasia* (Ap. 6). Heb. *tera...v'tira*. May be Englished by "shall gaze...and be amazed (or be dazed)": or "shall peer and fear".

6 bastard = half-breed, or mongrel. dwell = sit [as king].

7 blood. Heb. bloods. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the sacrifices (which were, of course, eaten).

8 And I will encamp about Mine house *against* the army, *against* him that *marcheth to and fro*: so that no taskmaster shall pass through them any more: for now have I seen [the affliction of My People] with Mine eyes.

9 *Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: *behold, thy King *will come unto* thee: °He is *righteous*, and °having salvation; lowly, and °riding upon an ass, and upon a colt the foal of an ass.

10 And He *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 *nations*: and His dominion *shall be* °from sea *even* to sea, and from °the river [Euphrates] *even* to the ends of the earth.

11 As for *thee O Zion* also, by *thy covenant of blood* I have sent forth [from their captivity] thy prisoners °out of the pit wherein *is* no water.

12 Return you to the *safe place*, ye prisoners of *the hope*: even to day do I declare that I will render *a prosperity and blessing double what was possessed before* unto thee;

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

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

15 The LORD of hosts shall *shield* them; and they shall *devour their enemies*, and *trample on their weapons*; and they shall drink, *and shout* as through °wine; and they shall be *filled with wine like* bowls, and °as *as the sacrificial bowls are filled with blood, which are tossed against 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 be as* the *gems* of a °crown [diadem], *sparkling* as an ensign upon His soil.

17 For how great *is* His goodness, and how great *is* His beauty! corn shall make the young men *flourish*, and °new wine the maids.

10 Ask ye of the LORD *copious rains* in the time of the latter rain; *of Jehovah Who maketh bright clouds and giveth you* showers of rain, to every one grass in the field.

8 because of = against.

passeth by . . . returneth: i. e. marcheth to and fro. and: or, so that.

oppressor. Heb. *nāgas* = to press hard, as a taskmaster (Ex. 5. 6), or as a foreign oppressor (Isa. 9. 4; 14. 2, 4), or as an exactor (2 Kings 23. 35).

seen. Supply the *Ellipsis*: "seen [the affliction of My People] with Mine eyes".

9 Rejoice, &c. Fig. *Paeanismos*. Ap. 6. This verse foretells the first coming of Messiah, recorded in the Gospels.

cometh unto = will come unto. See note on Mic. 5. 2, where we have the *going forth* from Bethlehem (Matt. 2. 1). Here we have the coming unto Jerusalem (Matt. 21. 5). Between these lay all the events which we call "the first advent". So will it be at "the second advent" with its many events, before v. 10 is fulfilled. See notes on Matt. 21. 1-10, and Luke 19. 29-44; Ap. 107 and 156.

Is, &c. Note the four features of Messiah's character and condition at His first advent.

(1) just = righteous, as being justified or vindicated. Cp. Isa. 45. 21; 53. 11. Jer. 23. 5, 6.

(2) having salvation. Heb. *nōshā'* is the Niphal participle, which, though it may be *reflexive*, is never active. He was heard and delivered (Ps. 22. 20, 21. Heb. 5. 7), referring to His own sufferings and death out of (Gr. *ek*, Ap. 104. VII), which He was delivered (Ps. 16. 10. Acts 2. 24), and by which He becomes the Saviour of others (Isa. 53. 8, 10, 11).

(3) lowly = afflicted, or oppressed. Same word (*ānī*; see note on "poverty", Prov. 6. 11) as in Ps. 22. 24. Isa. 53. 4, 7.

(4) riding upon an ass, &c. Fulfilled (1) in Matt. 21. 1-11, and from two days afterward (2) in Mark 11. 8-10. Luke 19. 36-40. John 12. 12-19. See Ap 156. A mark of His lowliness.

Note the above four characteristics.

10 I will cut off. Sept. reads "and He will cut off". This refers to the yet future second coming; the present dispensation (Ap. 71 and 72) lying between vv. 9 and 10.

He shall speak peace, &c. Cp. Pss. 46. 9; 47. 3. Isa. 2. 4; 9. 6, 7. Mic. 5. 5.

heathen = nations.

from sea . . . to sea. Cp. Ps. 72. 8.

the river: i. e. the Euphrates.

11 thee = thee [O Zion] (fem.; agreeing with Zion), which is also fem. in vv. 9, 13.

the blood of thy covenant: or, thy covenant of blood. Ref. to Pent. (Ex. 24:5-8) Cp. Heb. 13:20.

have sent forth = i. e. sent forth [from their captivity].

out of the pit, &c. Ref. to Pent. (Gen. 37:24).

12 Turn = Return. strong hold. Heb. *bizzaron* (from *bazaar*, to cut off) = a safe because of inaccessible place. Occurs only here. hope = the hope: i. e. which God had given, and on which He had caused them to hope (Ps. 119:49). double: i. e. a prosperity and blessing double what was possessed before. The firstborn's share. Cp. Isa. 61:7.

13 filled = grasped. thy sons, O Greece. Sept. reads "the sons of Greece. Greece. Heb. Yavan. Cp. Gen. 10:2, 4. Isa. 66:19. Ezek. 27:13. Dan. 8:21; 11:2. Joel 3:6.

14 His arrow. Fig. *Anthropopatheia*. Ap. 6. the Lord. Heb. *Adonia*. Ap. 4. VIII (2). God. Heb. Jehovah. **15** The Lord of hosts. See note on 1:3. defend. See note on Isa. 31:5. devour = devour [their enemies]. subdue with sling stones: or, trample on their weapons. and. Some codices, with three early printed editions, read this "and" in the text. make noise = shout. wine. Heb. *yayin*. Ap. 27. I. 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 = conspicuous, or sparkling. land = soil. **17** cheerful = flourish. new wine. Heb. *tirosh*. Ap. 27. II.

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

1 the Lord. Heb. Jehovah. Ap. 4. II. rain, &c. Ref. to Pent. (Deut. 11:14) = rain of rain = copious rains. Ap. 92. so, &c. Render: "of Jehovah Who maketh...and giveth". shall make = Who maketh. and give = and giveth. them. Some codices, with Syr., read "you".

2 For the *household gods* [*that cannot give rain*] have spoken *trash*, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as *he-goats*, they were troubled, because *there was* no shepherd.

3 Mine anger was kindled against the shepherds, and **I shall visit upon** the goats: for the LORD of hosts hath visited **His** flock the house of Judah, and hath made them as **His majestic war-horse** in the battle.

4 Out of *Judah went forth the Corner-Stone* [Messiah], out of him the *tent-peg*, out of him *all kinds of weapons*, out of him every *ruler* together.

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

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; for **I** have mercy upon them: and they shall be as though **I** had not cast them off: for **I am** the LORD their God, and will *answer* them.

7 And *they shall be as a mighty warrior of Ephraim*, and their heart shall rejoice *as wine maketh the heart to rejoice*: yea, their *sons* shall see *it*, and be glad; their heart shall rejoice in the LORD.

8 **I** will hiss for them, and gather them; for **I** have redeemed them: and they shall increase as they *did increase before*.

9 And **I** will ^osow them among the *peoples*: and ^othey shall remember **Me** in far countries; and they shall *live, and return with* their *sons*, and *return*.

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 Libanon; and *the necessary room* shall not be found for them.

11 *Though they* shall pass through the sea *of* affliction, and shall smite the waves in the sea, and all the deeps of *the Nile* shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

12 And **I** will strengthen them in the LORD; and they shall *walk habitually* in **His** name, saith the LORD.

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

2 Howl, *cypress* tree; for the cedar is fallen [*if the cedar is fallen, how much more the cypress*]; because the *honourable* are spoiled: howl, O ye oaks of Bashan; for the *inaccessible forest* is come down.

3 *There is* a voice of the howling of *the rulers of the state*; for their glory is spoiled: a voice of the roaring of ^oyoung lions; for the pride of Jordan is spoiled.

4 *Thus hath said* the LORD my God; *Tend* the flock *destined for slaughter*;

10. 1-12 (F, p. 1289). DELIVERANCE FROM ENEMIES. ACCOMPLISHED. (Introversion.)

F | J | 1. The Flock. The Promise made.
K | 2. False Shepherds. Incrimination.
K | 3-. False Shepherds. Punishment.
J | -3-12. The Flock. The Promise fulfilled.
2 idols. Heb. *teraphim*, or household gods. These cannot give rain (Jer. 14. 22). vanity=trash.
a flock=he-goats: i.e. bell-wethers. Cp. Isa. 14. 9. Jer. 51. 40.
3- punished=shall visit upon.
-3 the LORD of hosts. See note on 1. 3.
goodly horse=majestic war-horse.
4 him: i.e. Judah (v. 3). Cp. Jer. 30. 21.
came forth=went forth.
the corner=the corner-stone (Matt. 21. 42)=Messiah.
nail=tent-pin, or peg. Cp. Isa. 22. 23.
the battle bow. Put by Fig. *Synecdoche* (of the Part), Ap. 6, for all kinds of weapons.
oppressor=governor, or ruler.
5 streets=lanes, or out-places.
6 God. Heb. Elohim. Ap. 4. I. hear=answer.
7 they. A special various reading called *Sevir* (Ap. 34), reads "he".
they of Ephraim, &c.=they (or he) shall be as a mighty one (or warrior) of Ephraim.
as through wine=as wine [maketh the heart to rejoice]. Ps. 104. 15.
wine. Heb. *yayin*. Ap. 27. I. children=sons.
8 hiss: or, signal. The figure is borrowed from bee-keepers (Isa. 5. 26; 7. 18).
have increased=did increase [before]. Cp. Ex. 1. 7.
9 sow. Cp. Hos. 2. 23. people=peoples.
they shall remember Me. Ref. to Pent. (Deut. 30. 1).
live with, &c.=live, and return with.
turn=return.
10 **I** will bring them again, &c. Ref. to Pent. (Deut. 30. 3, 5). Ap. 92.
place. Supply: "[the necessary room]".
11 And=Though. he. Sept. reads "they".
with=of. Gen. of Apposition. Ap. 17. 4.
the river: i.e. the Nile.
12 **walk up and down, &c.**=walk (habitually). Ref. to Pent. (Gen. 5. 24; 6. 9; 17. 1). Ap. 92. Cp. Mic. 4. 5; 6. 8.
saith the LORD=[is] Jehovah's oracle.

11. 1-17 (C², p. 1280). PROPHECY. WITH SYMBOLS. (Introversion with Alternations.)

C² | O | 1-3. Threatening.
P | s | 4, 5. Command.
t | 6. Reason.
Q | u | 7-9. Flock. Symbol. "Staves" and "Bands".
v | 10, 11. "Beauty". "Cut asunder."
Q | u | 12, 13. Flock. Symbol. "Price".
v | 14. "Bands". "Cut asunder".
P | s | 15. Command.
t | 16. Reason.
O | 17. Threatening.
1 Open, &c. Fig. *Apostrophe*. Ap. 6.
2 fir=cypress.
for. If the cedar is fallen, how much more the cypress.
the. The 1611 edition of the A.V. reads "all the".
mighty=honourable, or majestic ones. **forest of the vintage**=the inaccessible forest. **3** **shepherds**=the rulers of the State. **young lions**. The rapacious nobles.
4 **Thus saith**=Thus hath said the Lord. Heb. Jehovah.
God. Heb. Elohim. **Feed**=Tend. Zechariah is to represent a good shepherd, and is sent to the People whose rulers destroyed them (vv. 5, 16).
of=exposed to, or destined for slaughter. Genitive of Relation Ap. 17. 5. Cp. Rom. 8:36.

5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed *be* the LORD; for I *am become rich* [and therefore can sell them cheaply]: and their own *tenders* pity them not.

6 For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men ^{every one} into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*.

7 So I Zechariah tended the flock *destined for slaughter, for the sheep-traffickers*. And ^I took unto me two ^{staves} [the crook and the club]; the one I called *Graciousness*, and the other I called *Union*; and I *tended* the flock.

8 Three shepherds also I *sent off* in one month; and my soul loathed them, and their soul also abhorred me.

9 Then said I, I will not feed you: *the dying will die*, let it die; and that that is to be cut off, let it be cut off; and let the rest *destroy one another*.

10 And I took my staff, *even Graciousness*, and cut it assunder, that I might break my covenant which I had made with all the *tribes*.

11 And it was broken in that day: and so *the sheep-traffickers* that *were watching me* knew that *it was* the word of the LORD.

12 And I said unto them, If ye think good, give *me* my *wage*; and if not, forbear. So they weighed for my ^{price} ^{thirty} *pieces* of silver.

13 And the LORD said unto me, ^{Cast it unto the fashioner}: a *ample wage* that I was *priced* at *by them*. And I took the thirty *pieces* of silver, and cast them to the *fashioner* in the house of the LORD.

14 Then I cut asunder mine other staff, *even Union*, that I might break the brotherhood between Judah and Israel.

15 And the LORD said unto me, Take unto thee yet the *implements* of a *worthless* shepherd.

16 For, ^{lo}, I will raise up a shepherd in the land, *which* shall not visit *the perishing*, neither shall seek *the straying*, nor heal *the wounded*, nor *nourish the weak*: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 Woe to the ^{idol's} shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be *withered*, and his right eye shall be utterly *blinded*.

12 The *oracle* of the word of the LORD *upon* Israel, ^{saith the LORD}, ^{Which stretcheth forth the heavens}, ^{and layeth the foundation of the earth}, and ^{formeth the spirit of man within him}.

2 Behold, I will make Jerusalem a cup of trembling unto all the *peoples* round about, when they shall be in the siege both against Judah *and* against Jerusalem.

5 am rich=^{am become rich}, [and therefore can sell them cheaply].

6 saith the LORD=[is] Jehovah's oracle. men. Heb. 'ādām. Ap. 14. I. every one. Heb. 'ish. Ap. 14. II.

7 And I will feed=^{So I [Zechariah] tended. even you, O poor of the flock.} Reading the two words (in Heb.) as one word (with the Sept.) it should be: "for the sheep-traffickers", as in 14. 21 ("Canaanite").

I took. Cp. vv. 7, 10, 13, 15 with 6. 10, 11. staves. Which shepherds use; the crook or staff, and the club. See note on Ps. 23. 4.

Beauty=Graciousness. **Bands**=Union.

8 cut off=^{sent off}. They are unnamed. soul. Heb. nephesh. Ap. 13.

9 that, &c.=the dying will die.

eat every one, &c.: i.e. destroy one another.

10 people=peoples: i.e. here, tribes.

11 the poor of the flock=the sheep-traffickers; as in v. 7.

waited upon=were watching me (1 Sam. 1. 12; 19. 11. Ps. 69, title).

12 price=wage.

thirty pieces of silver. The damages for injury done to a servant. Ref. to Pent. (Ex. 21. 32). This is not the passage referred to in Matt. 27. 9. See Ap. 161. That was "spoken" by Jeremiah; *this* was written by Zechariah.

13 Cast it. As in Gen. 21. 15. 2 Chron. 24. 10.

unto the potter. The Syr. reads "into the treasury". **potter**=fashioner. The material cast to, so as to be used by, the fashioner determines the meaning of the word (Heb. yāzār). If *clay*, then a potter (Jer. 18. 4; 19. 1). If *stone*, then a jeweller, or mason (Ex. 28. 11. 2 Sam. 5. 11. 1 Chron. 22. 15). If *wood*, then a carpenter (2 Sam. 5. 11. 2 Kings 12. 11. 1 Chron. 14. 1. Isa. 44. 13). If *iron*, then a smith (2 Chron. 24. 12. Isa. 44. 12). If *gold*, then a goldsmith (Hos. 8. 6). If *silver*, then a silversmith (Hos. 13. 2). The casting of silver to a potter was as incongruous as casting clay to a silversmith. See Ap. 161.

goodly=ample. Used of a wide garment. There is no evidence of irony here or elsewhere in Zechariah. The Heb. 'eder denotes size and amplitude, as in Jonah 3. 6 and Mic. 2. 8. **prised**=priced.

of them: i.e. by them. But some codices read "by you".

15 instruments=implements.

foolish=worthless. Judah and Israel had rejected these, and later on they rejected Messiah the good Shepherd; hence the threatening in vv. 16, 17.

16 lo. Fig. Asterismos. Ap. 6. This looks forward to the Antichrist; for one of his titles is "the idol shepherd" of v. 17.

those that be cut off=the perishing.

the young one=the straying.

that that is broken=the wounded.

feed=nourish.

that standeth still=the weak.

17 idol=idol's. For the sequel to this prophecy see 13. 7-9.

clean dried up=withered.

darkened=blinded.

1 burden=oracle. Cp. 9. 1, and the Structure on p. 1280.

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

for=upon: i.e. concerning Israel's affliction and final deliverance.

saith 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. 42. 5; 44. 24; 45. 12, 18; 48. 13.

and layeth, &c. Cp. Ps. 24. 2; 102. 25; 104. 2-5. Amos 4:8, 13. Note the Fig. Polysyndeton.

formeth, &c. Ref. to Pent. (Gen. 2:7. Num. 16:22). spirit. Heb. ruach. Ap. 9.

people=peoples.

3 And it shall come to pass in that day will I make Jerusalem a stone difficult to lift for all peoples: all that seek to lift it shall be lacerated, though all the peoples of the earth be gathered together against it.

4 In that day, saith the LORD, I will smite every horse with the panic, and his rider with madness: and I will regard with favour upon the house of Judah, and will smite every horse of the peoples 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 a chafing dish of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the peoples round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, as Jerusalem.

7 The LORD also shall save the tents of Judah as at the first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is tottering 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 to make war 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 attentively with hope and concern unto Me Whom they have pierced [thrust through], and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn.

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

12 And the land shall wail, every family apart; the family of the house of David apart, and their women apart; the family of the house of Nathan apart, and their women apart;

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

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

13 In that day [when this prophecy shall come to pass] there shall be a fountain permanently set open to the house of David and to the inhabitants of Jerusalem for the expiation of sin and for uncleanness.

come to pass. shall be. This is not the simple future tense, but the verb *hayah*, with the Participle, meaning that the fountain shall be permanently opened. a fountain. This waits for 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. Cp. the first in Gen. 7:11. for=for [the expiation of] sin, &c. sin Heb. *chata*. Ap. 44. i.

12. 1-14. 21 (B⁴, p. 1280). LITERAL PROPHECY. (Introversion.)

B⁴ | R | 12. 1-9. Threatening. Man's day.
S | 12. 10-13. 5. Israel. Conversion. (Future.)
T | 13. 6, 7-. My Shepherd. (Sword.)
T | 13. 7-. My Fellow. (Smitten.)
S | 13. 7-9. Israel. Purified. (Future.)
R | 14. 1-21. Threatening. The Lord's day.

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

R | U | 1-4. Nations to be cut off.
V | 5. Jehovah the Defence of Jerusalem's inhabitants.
W | 6-. Judah's leaders.
X | -6. Rehabilitation of Jerusalem.
W | 7. Judah's tents.
V | 8. Jehovah the Defence of Jerusalem's inhabitants.
U | 9. Nations to be cut off.

3 And = And it shall come to pass that 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. 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.

4 astonishment=the panic. Cp. Deut. 28. 28.

open Mine eyes upon=regard with favour.

5 strength. See note on 6. 3.

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

God. Heb. *Elohim*. Ap. 4. I.

6 hearth = chafing dish. Cp. 1 Sam. 2. 14. even in --as.

7 first. Some codices, with Sept., Syr., and Vulg., read "as at the first".

8 feeble = tottering.

9 come. Some codices read "come to make war".

12. 10-13. 5 (S, above). ISRAEL. CONVERSION. FUTURE. (Division.)

S | Y¹ | 12. 10-13. 1. Good bestowed.
Y² | 13. 2-5. Evil removed.

12. 10-13. 1 (Y¹, above). GOOD BESTOWED. (Division.)

Y¹ | Z¹ | 12. 10-14. Spirit of grace poured out.
Z² | 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. 15. 5), and Ex. 33. 8. This is the effect of the gift of the Spirit. upon=unto.

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.

pierced. Heb. *dākar*. Occurs eleven times, and always means thrust through. Cp. 13. 3.

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

Hadadrimmon. Now *Rummanh*, west of Esdraelon, near Megiddo, where king Josiah was slain, and where the mourning was unprecedented (2 Chron. 35. 22-25).

12 wives = women.

Nathan. See 2 Sam. 5. 14. All these 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

2 And it shall come to pass in that day, saith the LORD of hosts, *that I will* °cut off the names of the idols out of the land, and they shall no more be remembered: and also **I** will cause the prophets and the unclean °spirit to pass out of the land.

3 And it shall come to pass [*in that yet future day*], *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall °thrust him through when he prophesieth.

4 And it shall come to pass in that day, *that* the prophets shall be ashamed °every one of his vision, when he hath prophesied; neither shall they *wear any more* a rough garment to deceive:

5 But he shall say, *I am* no prophet, *I am* an husbandman; for man taught me to keep cattle from my youth.

6 And *one* shall say unto **Him** [*Messiah*], *What are* these wounds *in the palms of* Thine hands? Then **He** shall answer, *Those* with which **I** was wounded *in* the house of °My friends.

7 °Awake, O sword, against My Shepherd, and against the *Mighty One That is My* °Fellow, saith the LORD of hosts: °smite the Shepherd, and the sheep shall be scattered: and **I** will °turn Mine hand [*for care and protection*] upon the *feeble of the flock*.

8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein.

9 And **I** will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and **I** will *answer* them: I will say, °It is My People: and they shall say, The LORD *is* my God.

14 *Behold, °the day of the LORD cometh, and °thy spoil [*Jerusalem*] shall be divided in the midst of thee.

2 For **I** will gather all nations against Jerusalem to *war*; and the city shall be taken, and the houses rifled, 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.

3 Then shall the LORD go forth, and fight against those nations, *just as* when **He** fought in the day of *close conflict*.

4 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 [*between the northern and southern half of Olivet*]; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee to the ⁴valley of *My mountains*; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before °the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and all His Angels* with *Him*.

2 saith the LORD of hosts = [is] the oracle of Jehovah of hosts. See note on 1. 3.

cut off the names. Ref. to Pent. (Ex. 23. 13). Ap. 92. spirit. Heb. *rūaḥ*. Ap. 9.

3 it shall come to pass. In that yet future day. the LORD. Heb. Jehovah. Ap. 4. II. shall thrust him through. Ref. to Pent. (Deut. 13. 6-11; 18. 20). Ap. 92.

4 every one. Heb. *ish*. Ap. 44. II. wear = put on. Some codices, with four early printed editions, and Aram., add "any more".

5 man. Heb. *ādām*. Ap. 14. I.

6 one shall say 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.

Him. Messiah, Whom they will have already looked upon (12. 10), and now inquire of for explanation. in = within, or between: i.e. in the palms.

My friends. Typical of His own who received Him not (Mark 3. 21; cp. vv. 31, 34, 35. John 1. 11).

7 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. 5-10 was fulfilled. Cp. 11. 16, 17.

Man = mighty One. Heb. *geber*. Ap. 14. IV.

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. little = feeble of the flock. Cp. John 18. 8.

8 saith the LORD = [is] Jehovah's oracle.

9 hear = answer.

34 is My People. Ref. to Pent. (Lev. 26. 12). Ap. 92. God. Heb. Elohim. Ap. 4. I.

14. 1-21 (R, p. 1293). THREATENING. AGAINST ENEMIES. THE LORD'S DAY. (*Alternation.*)

R | B | 1. Jehovah's day. Coming.

C | 2. Nations gathered.

B | 3-11. Jehovah's day. Going forth.

C | 12-21. Nations smitten.

1 Behold. Fig. *Asterismos*. Ap. 6.

the day of the LORD. See note on Isa. 2. 11, 12; 13. 6. the LORD. Heb. Jehovah. Ap. 4. II. thy (fem.). Referring to Jerusalem.

2 I will gather, &c. Referring to the yet future and final siege of Jerusalem. See Ap. 53.

battle = war. Not the same word as in v. 3.

14. 3-11 (B, above). JEHOVAH. GOING FORTH. (*Repeated Alternation.*)

B | D¹ | 3. Jehovah. Going forth.

E¹ | 4, 5-. Events and Consequences.

D² | -5. Jehovah. Coming.

E² | 6-8. Events and Consequences.

D³ | 9. Jehovah. Reigning.

E³ | 10, 11. Events and Consequences.

3 as = just as. fought. Cp. Josh. 10. 14. battle = close conflict. Not the same word as in v. 2. Heb. *k'ṣāb*. First occ. 2 Sam. 17. 11.

4 upon the mount of Olives. This precludes the possibility of any reference to what is past. No amount of "poetical imagery" can rob this plain statement of the yet future literal interpretation of this prophecy. valley. Between the northern and southern half of Olivet. See Ap. 88, p. 127.

5 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 one. the earthquake. Referred to in Amos 1. saints = holy ones: i.e. angels; as in Job 5:1, &c.

6 And it shall come to pass in that day, *that* the light shall not be *light, nor dense*:

7 But it shall be *one continuous day* which shall be ^oknown to the LORD, ^onot 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 fresh, running* waters shall go out from Jerusalem; half of them toward the *Dead Sea*, and half of them toward the *Mediterranean Sea*: in ^osummer and in ^owinter shall it be.

9 And the LORD shall be ^oKing over all the earth: in that day shall there be ^oone LORD, and **H**is name ^oone.

10 All the land shall be turned as *the* plain from ^oGeba to ^oRimmon south of Jerusalem: and it shall be lifted up, and *be inhabited* in her place, from ^oBenjamin's gate unto the place of the first gate, unto the ^ocorner gate, and *from* the ^otower of Hananeel unto the king's winepresses.

11 And *men* shall dwell in it, and there shall be no more utter ^odestruction; but Jerusalem *shall abide in security*.

12 ^oAnd this shall be the plague wherewith the LORD will smite all the *peoples* 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 *panic* from the LORD shall be among them; and they shall lay hold ^oevery 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 *nations* 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 *cams*, *with* 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 from year to year to worship ^othe **K**ing, ^othe LORD of hosts, and to keep ^othe 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 *periodic rain*.

18 And if the family of Egypt go not up, and come not, [*not upon them shall be no periodic rain, but*]; there shall be the plague, wherewith the LORD will smite *all the peoples* that come not up to keep the feast of tabernacles.

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

6 clear=light. dark=dense.
7 one day = one [continuous] day, or one day by itself, unique. Cp. Ps. 118. 21.
 known to the LORD. This forbids our assumptions, and should restrain our curiosity.
 not day, nor night. Answering to "not bright, nor dense" in v. 6.
8 living waters = fresh, running, or perennial waters. These are the waters of Ezek. 47.
 former = eastern : i.e. the Dead Sea.
 hinder = western : i.e. Mediterranean Sea.
 summer. Not dried up by heat.
 winter. Not congealed by frost.
9 King over all the earth. Cp. 4. 14; 6. 5. Rev. 11. 15.
 one. Heb. 'ehād. See note on Deut. 6. 4. **10 a** = the Geba. Now *Jeb'a*, six miles north of Jerusalem.
 Rimmon. Now *Khan Umm er Rūmāmin* (Neh. 11. 29). inhabited = be inhabited.
 Benjamin's gate. See Jer. 20. 2; 37. 13; 38. 6.
 corner gate. Cp. 2 Chron. 26. 9.
 tower. Jer. 31. 38. See Ap. 59.
11 destruction. Cp. Mal. 4. 6, i.e. Anathema.
 shall be, &c. = shall abide in security. Ref. to Pent. (Lev. 26. 5). Ap. 92. Cp. Jer. 23. 6. Ezek. 28. 26; 34. 25, 28, &c.
14. 12-21 (C, p. 1294). NATIONS SMITTEN.
12 And this shall be, &c. The subject now returns to the smiting of the nations. See the Structure, C, p. 1294.
 people = peoples.
13 tumult = panic. every one. Heb. 'ish. Ap. 14. II.
14 heathen = nations. **15** tents = camps.
 as = like. Some codices read "with".
16 the King. As in v. 9. Jehovah will then be the universal Sovereign.
 the LORD of hosts. See note on 1. 3.
 the feast of tabernacles. Ref. to Pent. (Lev. 23. 34, 43. Deut. 16. 16). Ap. 92. **17** rain = the [periodic] rain.
18 that have no rain. This read with v. 17 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: "if . . . come not, [not upon them shall be no rain, but] upon them there shall be the plague" (as aforesaid in v. 12). Egypt has no rain; hence this elliptical expression. Ref. to Pent. (Deut. 11. 10). Ap. 92.
 the. Some codices, with five early printed editions (one Rabbinic, in marg.), Sept., Syr., and Vulg., read "all the".
 heathen = nations. Some codices read "peoples".
19 punishment. Heb. sin (*chāṭā*, Ap. 44. i). Put by Fig. *Metonymy* (of Cause), Ap. 6, for the punishment brought down by it.
20 be upon = be [inscribed] upon.
 HOLINESS UNTO THE LORD. Ref. to Pent. (Ex. 28. 36; 39. 30). Ap. 92. For the large type see Ap. 48.
21 seethe = boil. Ref. to Pent. (Lev. 6. 28). Ap. 92. Cp. 1 Sam. 2. 13. 2 Chron. 35. 13. Ezek. 46. 20, 24. the = a.
 Canaanite. This is the word which, divided into two in 11. 7, 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. Cp. Zeph. 1. 11. Matt. 21. 12.

20 In that day shall there *be inscribed upon* the bells of the horses, ^oHOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowl's before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be ²⁰holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and ^oboil therein: and in that day there shall be no more *a unclean trafficker* in the house of the LORD of hosts.