ZECHARIAH.

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. Op. Matt. 25. 35. This prophet would be the one referred to by the Hebrew, 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; 38. 2, 3). The letter 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 Synecdoche (of Species). Ap. 6. for descendant. Iddo. See Ezra 6. 1; 6. 14. Neh. 12. 4, 15. 2 sore displeased. Heb. displeased with a displeasure. Fig. Polyptoton. Ap. 6. See note on Gen. 29. 23. your fathers. Ap. vv. 4, 6. saith = hath said. the LORD of hosts. Heb. Jehovah Zebaloth. Ap. 4. II. This title occurs fifty-three times in this book, forty-four times in chs. 1-9, 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. Polyptoton (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. the former prophets: i.e. Joshua to 2 Kings. See Ap. 1 and 78. evil = wicked. Heb. ro'da'. Ap. 44. viii. saith = hath said. Jehovah = [is] Jehovah's oracle. where are they? This in contrast with the words of Jehovah, which endure forever (v. 6). Fig. Erotesis. Ap. 6. take hold of = overtake. Op. Deut. 28. 13, 15. said. See Lam. 1. 18.

1. 7-15 (C, p. 1280). PROPHETIC WITH SYMBOLS. (Alternation and Introspection.)

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

C | F  
---|---

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. 5-6, 10) 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. 15, 17. Isa. 40. 1-9). man. Heb. 'eb. 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 ch. 1. horses. Representing all earthy 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, 15; 2. 3, 3; 4. 1, 5; 5. 10; 6. 4, 5. be = are. 11 behold. Fig. Asterismos. Ap. 6.
1. 12. ZECAHIAH.

12 Then the 3 angel of the LORD answered and said, "O 3 LORD of hosts, how long wilt Thou not have compassion 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 3 angel that talked with me with good words and comfortable words.

14 So the 3 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 3 was but a little displeased, and they 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 3 the LORD of hosts; and a line shall be stretched forth upon 3 Jerusalem.'"

17 Cry yet, saying, 'Thus saith the LORD of hosts: My cities through prosperity shall yet be spread abroad; and I shall 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 3 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 And he spake, saying, "These are the horns which have scattered Judah, so that no man did lift up his head: 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.'"

1. 9-17 (F3, p. 1281). SIGNIFICATION. 

(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.


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


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

2. 1. 18-21 (D, p. 1281). SECOND VISION.

EXTERNAL ENEMIES. 

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

18 four horns: "horns" being put by Fig. Metonymy (of Adjunct), Ap. 6, for the Gentile (p. 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 "glory", as alleged.

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

21 he: i.e. the angel.

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


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

(E) G1 | 1. 2. Symbol. Man with measuring line.


2 Jerusalem. With 'eth. See note on 1. 18; and cp. v. 2.

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

(Extended Alternation.)

     K | 6, 7. Calls to Zion to escape.
     K | 13-. Call to enemies to let Zion escape.

3 angel. See note on 1. 9. went forth: or, came forward.

4 this young man: i.e. the man of v. 1.

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

3.7.

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

K 6 'Ho, ho, 'come forth, 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. 7 'Deliver thyself, O Zion, that dwellest with the daughter of Babylon.

L 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.

M 10 Sing and rejoice, O daughter of Zion: for, 'Io, 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.

N 13 'Be silent, O all flesh, before 'the LORD: for 'He is raised up out of His holy habitation.

O 3 And he 'shewed 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, '1 'The LORD rebuke thee, O Satan; even 'the LORD That hath chosen Jerusalem rebuke thee. '2 'is not this 'a brand plucked out of the fire? 3 Now 'Joshua was clothed with 'filthy garments, and stood before the angel.

P 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.

Q 6 And 'the angel of 'the LORD 'protested unto Joshua, saying, 'Thus 'saith 'the LORD of hosts; 'If thou wilt walk in My ways, and 'if thou wilt keep My charge, then shalt also 'judge My wall of fire. Like the watch-fires seen round Beda-

voen camps, which have no walls. Cp. Isa. 28. 1; 39. 21; 60. 14. In the midst. Cp. cu. 10, 11 ("? ").

R 6 'Ho, ho. Fig. Ap. 6, for emphasis. 'come forth: or, supply the Ellipsis "escape". I have spread. Ref. to Pent. (Dent. 4. 27; 28. 44). spread—scattered.


T Deliver. Heb. 'Ho! Rescue, &c., as in v. 6.

U 8 the LORD of hosts. See note on 1. 3. After the glory = For His own glory. he that, &c. Ref. to Pent. (Dent. 82. 10). Ap. 92. His eye. The primitive text read "Mine eye"; but the Sophonias say (Ap. 35) that they altered this to "His", regarding it as derogatory to Jehovah to read aloud such pronounced anthropomorphic expressions.

V their servants = their own slaves.

W 10 Io. Fig. Ap. 6.


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


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


N 4, 5. Removal of the iniquity of Joshua.


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3.7. ZECHARIAH.

410-407 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 thy fellows that sit before thee: for they 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 unrighteousness 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.

And the angel answered and said unto me, "What seest thou?" And I said, "I have looked, and behold, a candlestick all of gold, with a bowl upon the top of it, and 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 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, 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 headstone thereof with shoutings, crying, Grace, grace unto it.

8 Moreover the word of the Lord came unto me, saying, "The hands of Zerubbabel have laid the foundation of this house; his hands also shall finish it; and thou shalt 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 plume 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 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."
5. 1-11 (D, p. 1281). EXTERNAL ENEMIES. THE SIXTH AND SEVENTH VISIONS. (Extended Alternations.)

5 Then I turned, and lifted up mine eyes: and behold a flying roll.
2 And he said unto me, "What seest thou?"

Then answered I, "I see two flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits."

3 Then he said 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 said the angel that talked with me unto me, "Lift up now thine eyes, and see what is this that goeth forth." I lift up both my eyes northward: and, behold, there came a mistake.

6 And he said, "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 unto me, "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 these 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 from between two mountains; and the mountains were of brass.

Rev. 17. 1通风: 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.


10. 1 it is for her. Heb. fem. sing. the land of Shinar = Babylon. Ref. to Gen. 10. 10; 11. 2; 14. 1-9.

8 wickedness = the lawless. Ap. 3 evil reputation; the lawlessness. The religious aspect of this vision is in the form of the chariots, which are the chariots of Holiness and Justice.

6. 1-8 (C, p. 1281). INVISIBLE AGENCIES. HORSES. (Alteration.)

1 and looked. This is the eighth vision. See the Structure, p. 1281.

6. 1-8 (C, p. 1281). INVISIBLE AGENCIES. HORSES. (Alteration.)

1 and looked. This is the eighth vision. See the Structure, p. 1281.
6. 2.

ZECHARIAH.

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

R

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 and bay 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.

8 Then cried he upon me, and spake unto me, saying, "Behold, these that go toward the north country have quieted my spirit in the north country."

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 come then 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 Jehoshaphat, 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; and he 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."

13 And the eleven crowns shall be to Heldai, and to Tobijah, and to Jedaiah, and to the sons of Zephaniah, "for a memorial in the temple of the Lord."

14 And thus shall come to pass,


This verse, but in that case the Ellipsis (Ap. 6.) must

be supplied in italics. See note on Ps. 106. 5.


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.

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 grisaled) is from the French gris = iron-grey.

bay = strong. Heb. zahazim. Occ. only here, and c. 7. The fem. noun "strength" only in 12. 6.


5 These are, &c. This is the angel’s interpretation, and needs no further explanation. It is for our reason, not for our reason, the four spirits: or, the four angels. Cp. Rev. 7. 1-3; 9. 11, 12. They thus have to do with the time of 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 Seewir (Ap. 54). 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 (1559), and Coverdale (1534). It is the sense of the Heb. "nakal" here. See Judg. 2. 10. (a. 3. 11, 12. Josiah 3. 7, &c.)

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


(Alternation and Introversion.)

B

S


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

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

12 saying. Some codices, with Sept. and Syr., omit this verb.

13 Even = Yes.

14 Even = Yes.

15 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.

16 He shall be equal to belong to.

17 They . . . shall come: i.e. those future builders, of whom these were the type.

And this, &c. = And it shall come to pass: i.e. the promise and prophecy in the former part of the verse.

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

7. 14.

7. 1-8. 23 (B2, p. 1280). LITERAL PROPHECIES.

DATED. (Alternation.)


U 8. 18, 19. Feasts.


7. 1-14 (U, above). FASTS. (Division.)

U W1 1-3. Question.

W1 4-14. Answer.

1. the fourth year. Two years later than the first literal prophecy in 1. 1.


Chisleu. Corresponding with our December. See Ap. 31. V.

But they had sent unto the house of GOD, &c., 6, when Sherezer had sent (and Regem-melech and his men) to Bethel", &c. Bethel had already been occupied by exiles returned from Babylon. See Esra 2. 28. Neh. 7. 32; 11. 31. GOD. Heb. El. Ap. 4. IV.

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


pray before the LORD=entreat Jehovah’s favour by prayer (Ex. 32. 11. 1 Kings 18. 4. Jer. 20. 17); or by sacrifice (1 Sam. 13. 12).

3 speak unto the priests, &c. Ref. to Pent. (Dent. 17. 9; 38. 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.

7. 4-14 (W2, above). ANSWER. (Extended Alternation.)

W2 X 4-6. Fasting and Mourning. Formal.

Y 7-9. The prophet prophesies.


W2 X 8-10. Fasting and Mourning. True.

Y 9, 11, 12. The former prophets.


5 in the fifth month. The month Ab (our August, Ap. 51. V). The fast had already 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 Imael, the son of Nathaniah. See Jer. 40. 7; 41. 1-5; 15-16. See further notes on 8. 19.

even. Some codices omit this word.

for your sake, and ye the eaters? for your drink, for your wine. See Deut. 12. 5; 14. 26; 1 Chron. 20. 21; and cp. 1 Cor. 10. 9. Supply the English (Ap. 6) better by “[Should ye not be] by the hand of; “[Hand] being put by Fig. the former prophets. See note on 1. 4.

the south=the Negeb. Op. Gen. 18. 1. Dent. 1. 7. and see note on Ps. 126. 4. the plain=the lowland. Obedience. Exeüt. See note on the Fig. Polyphëdon (Ap. 6), for emphasis.(ver. 8).

10 oppress not the widow... stranger. nor=and. evil. nēʾē. Ap. 44. viii.

11 But they. Some codices, with four early printed editions, read "and ye", showing the Fig. Polyphëdon (Ap. 5). The sense of polyphëdon, &c., and.. cap. 1. 4. Jer. 6. 10, 11, 15. Note the Fig. Polyphëdon (Ap. 6), for emphasis. Pulled away, &c. Turning aside from the one who speaks. 12 the law. Ref. to Pent. (Ex. 20. 13). Ap. 92.

14 I scattered them with a whirlwind. Not the usual verb, to scatter; but ʿāzor— to drive with a tempest. Occurs only seven times (Kings 6. 11 (“sore troubled”), I sa. 54. 11, Hos. 13. 3, Jonah 1. 11, 13; Hab. 3. 14).
7. 14.

ZECHARIAH. 8. 15.

407 among all the nations whom they knew not. Thus "the land was desolate; for they, that no man passed through nor returned: for they laid the "pleasant land desolate."

8. Again the word of the LORD of hosts came "to me, saying,

2 "Thou saist 1 the LORD of hosts: "I was jealous for Zion with great jealousy, and I "was 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 "truth; and the mountain of the LORD of hosts "the holy mountain."

4 "Thus saith the LORD of hosts: 'There shall "yet old men and old women "dwell in the "streets of Jerusalem, and "every man with his staff in his hand "for very age.

5 And it shall come to pass, that there shall be full of boys and girls playing in the "streets thereof.

6 "Thus saith the LORD of hosts: 'If it be "marvellous in the eyes of the remnant of this People in these days, "should it also be marvellous in "Mine eyes?" "saith the LORD of hosts.

7 "Thus saith the LORD of hosts: 'Behold, "I will save My People "from the east country, and "from the west country;

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 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, "that the temple might be built.

10 For before these days there was no "hire 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 "set all "men "every one against his neighbour.

11 But "now shall 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 "ground 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 I will "purge the "heathen, 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: "As I thought to punish you, when your fathers provoked Me to wrath, saith the LORD of hosts, and I repented not:

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

the land was desolate. Ref. to Pent. (Lev. 26. 27).

after them: i.e., when they had left it.

pleasant = desirable. Dan. 8. 9.

8. 1-17 (V, p. 1267). RESTORATION OF JERUSALEM. (Alternation.)


B 4-12. Inhabitants. Privileges.


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. 1267). See ver. 2, 5, 4, 6, 7, 9, 14, 19, 15, 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.


a city of truth = a city of fidelity.


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

B C 4. 5. Inhabitants. Ages.

D 6. Address to the Remnant. 7, 8. Inhabitants. Condition. 9. 10. Address to the Remnant.

4 yet. In the days of the future fulfilment.

dwell = sit. streets = broad or open places.


for very age = for multitude of days.

for 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. 8. Note the Fig. Synedcope (of the Part), Ap. 6, for the whole earth.

See Ps. 50. 1; 118. 3. Isa. 59. 19. Mal. 1. 11, &c.

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


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. 6-12; 2. 15-19.

in the day that; i.e., two years before (Hag. 1. 14, 15; 2. 18. Cp. Ezra 6. 1). Ap. 18.

that the temple = even the temple, that it.

10 these = those.

hires = wages.


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. Polyptoton (Ap. 6), combined with Fig. Anabasis (Ap. 6), "ground = earth.

ye shall be a blessing. Ref. to Pent. (Gen. 12. 5). Ap. 92.

8. 16. ZECHARIAH. 9. 7.

16 These are the things that ye shall do; 2 Speak ye every man the truth to his neighbour; 3 execute the judgment of truth and peace in your gates: 4 And let none of you imagine 5 evil in your hearts against his neighbour; and 6 love one false oath: 7 for 8 all these are things that I hate, 9 saith 10 the LORD, 11 this.

18 And the word of 12 the LORD of hosts came unto me, saying, 13 Thus saith 14 the LORD of hosts; The fast of the 15 fourth month, and the fast of the 16 fifth, and the fast of the 17 seventh, and the fast of the 18 tenth, shall be to the house of Judah joy and gladness, and to 19 cheerful 20 feasts; therefore love the truth and peace.

20 Thus saith 12 the LORD of hosts; 21 It shall yet come to pass, that there shall come 22 people, and the inhabitants of many cities: 23 And the inhabitants of one city shall go to another, saying, 24 Let us go speedily 25 to pray before 26 the LORD, and to seek 27 the LORD of hosts: 28 I will go also.

23 Thus saith 12 the LORD of hosts; In those days 29 it shall come to pass, that ten 30 men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, 31 We will go with 32 you: for we have heard 33 that 34 God is with you.

9 The 35 burden of the word of 36 the LORD in the land of 37 Hadraoch, and Damascus shall be 38 the rest thereof; 39 when the eyes of 40 man, as of all the tribes of Israel, shall be toward 41 the LORD.

2 And 42 Hamath also shall border thereby; 43 Tyre, and Sidon, though it be very wise. 44 And 45 Tyre did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. 46 Behold, 47 the LORD will cast her out, and He will smite her power in the sea; and she shall be devoted for fire. 48 Ashkelon shall see it, and 49 fear; 50 Gaza also shall see it, and be very sorrowful, 51 and Ekron; for her expectation shall be ashamed, and the king shall perish from 52 Gaza, and 53 Ashkelon shall not be inhabited.

6 And a 54 bastard shall 55 dwell in 56 Ashdod, and I will cut off the pride of the Philistines. 7 And I will take away his 57 blood out of his

16 Speak, &c. Cp. v. 19; 7, 4. every man. Heb. end. Ap. 14. II. execute, &c. See note on 7, 9. evil. Heb. rû‛â. 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," 13 saith = hath said. the fourth month. The ninth of Tammus (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 Tiber, when Gedaliah was slain by Ishmael, the son of Nathaniah (Jer. 40. 8; 41. 1-3, 15-16). 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. 19 a. feasts=appointed seasons. These fasts were appointed by man. The feast of 6s of Jehovah" because appointed by Him. Ref. to Pent. (Lev. 23. 2-4). Ap. 92. Cpl. Zoph. 3. 17.

8. 20-23 (V. p. 1257). ACCESSION OF NATIONS. (Division.)

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


23 those days. The fulfilment of this is still future. men. Heb. pl. of 'ish, Ap. 14. III. you: i.e. with God's People Israel.

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

9. 1—10. 12 (B. p. 1280). LITERAL PROPHETIC. THE FIRST BURDEN. (Interposition.)

9. 1-10. 12 (B. p. 1280). LITERAL PROPHECY. THE FIRST BURDEN. (Interposition.)


of 1 which is to say. Gen. of Apposition. See Ap. 17. 4. the LORD, Heb. Jehovah. Ap. 4. II. in: or, on: i.e. resting on.

Hadrach. A country in the neighbourhood of Damascus and Hamath (v. 2), &c., mentioned in the Assyrian Inscriptions, with the arba of Gen. 10. 17. 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". Cp. Jer. 32. 19, 20: i.e. to render to all according to their doings. man. Heb. 'adam. Ap. 14. I. The LORD. Heb. Jehovah. Ap. 4. II. 2 Hamath. Now Hamada. shall border thereby—which bordereth thereon: i.e. on the land of Hadraoch, though =because. 3 Tyre =Tyre, a strong hold. Note the Fig. Paronomasia (Ap. 6). Heb. zar mghan, which cannot be reproduced in English, as =like. 4 End. Fig. Antithesis. Ap. 8. to the LORD. One of the 134 places where the Sopherim say they altered "Jehovah" to "Adonai". See Ap. 32; and cp. Ap. 4. II and VIII (2), cast her out =depossess her. 5 Ashkelon . . . Gaza . . . Gaza . . . Ashkelon. Note the Fig. Antimetabole (Ap. 6), for emphasis. Ashkelon. Now 'Askalan. see =fear. Note the Fig. Paronomasia (Ap. 6). Heb. 'owd =fear. May be Englished by "shall gaze . . . and be amazed (or be dazed):" or "shall peer and fear." Gaza. Now Ghezer. Ekron. Now 'Akir, not be inhabited =have none to sit [on the throne]. 6 bastard=half-breed, or mongrel. dwell =sit [as king]. Ashdod. Now Ezida. 7 blood. Heb. bloods. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the sacrifices (which were, of course, eaten).
abominations: i.e. the idolatrous sacrifices.
he that remaineth: i.e. the remnant of them.
even I also shall be for. Supply the Ellipsis thus: "shall be subject unto". God. Heb. Elohim. Ap. 4. I.
governor = chiefrain, or duke.
Ekrone. put by Fig. Symecloche (of the Part), Ap. 6, for Philistines.
Jebusite. put by Fig. Metonymy (of the Adjunct), Ap. 6, for bondservant. (1 Kings 9. 20. 21. Isa. 11. 14.)
8 because of. against.
pasteth by. returneth: i.e. marcheth to and fro and. or, so that.
Oppressor. Heb. naged = 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).
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 Gospel.
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 n. 10 is fulfilled. See notes on Matt. 21. 1-16, and Luke 19. 29-44; Ap. 107 and 155.
8 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. 40. 21; 53. 11. Jer. 23. 5.
(2) having salvation. Heb. nōēh = the Niphal participle, which, though it may be reflexive, is never active. He was heard and delivered (Ps. 22. 29. 21. Heb. 5. 7), referring to His own sufferings and death. See 1 Pet. 3. 22. (3) He was delivered (Ps. 18. 10. Acts 2. 24; and by which He becomes the Saviour of others (Isa. 53. 8, 10, 11).
(3) lowly, or oppressed. Same word (šālāq; see note on poverty, Prov. 6. 11) as in Ps. 22. 24. Isa. 61. 4, 7.
Note the above four characteristics.
10 I will cut off. Sept. reads "he will cut off". This refers to the yet future second coming; the present dispensation (Ap. 71 and 72) lying between it and n. 10.
He shall speak peace, &c. Cp. Psa. 46. 9; 47. 5. Isa. 2. 4; 9. 6. 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. have sent forth = i.e. sent forth [from their captivity].
have sent forth: Ap. 21. Turn = Return. Sound hold = hold. Hope = the hope:
nowhere. See note on 1. 3. See note on Isa. 51. 5.
with silestones; or, trample on their weapons.
editions, read this "and" in the text, make a noise of shout. Heb. yōqēn. Ap. 27. 1.
Wine: and. See note on 10. 7.
10. 2. ZECHARIAH.

K 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.

J L 3 Mine anger was kindled against the shepherds, and I punished the goats:

M 5 And they shall be as mighty men, which tread down their enemies in the middle 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 7 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 hear them.

M 8 And their Ephraim shall be as a mighty man, and their heart shall rejoice as through wine; yes, their children shall see it, and be glad; their heart shall rejoice in the Lord.

N 9 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

L 10 And I will sow among them that remember Me in far countries; and they shall live with their children, and turn again.

M 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.

N 12 And I will strengthen them in the Lord; and they shall walk up and down in His name, saith the Lord.

C2 O 11 Open thy doors, O Lebanon, that the fire may devour thy cedars. 2 Howl, for the cedars are 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.
5 Whose possessors slay them, and hold themselves not guilty; and they that sell them say, Blessed be the Lord; for I am rich; and their own shepherds pity them not.

6 For I will no more pity the inhabitants of the land, saith the Lord; but, 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 land I will not deliver them.

7 And I will feed the flock of slaughter, even you, O poor of the flock.” And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

8 Three shepherds also cut off in one month; and my soul lothed them, and their soul also abhorred me.

9 Then said I, “I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.”

10 And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the Lord.

12 And I said unto them, “If ye think good, give me my price; 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 potter: a goodly 12 price that I was prised at of them.” And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.

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

15 And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd.

16 For, lo, 3 will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be “clean dried up, and his right eye shall be utterly darkened.”

18 The burden of the word of the Lord for 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, 3 will make Jerusalem a cup of trembling unto all the people round about.

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. ’īrēh. Ap. 14. II. 7 And I will feed—[is] Jehovah’s hand. 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”). 1 took. Cp. rv. 7, 10, 13, 15 with 6, 13, 11. 8 slaves. 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 v. 7, waited upon = were watching me (1 Sam. 1. 12; 19. 11. Ps. 59, title). 12 price = wage. thirty pieces of silver. The damages for injury done to a servant. Ref. to Pent. (Ex. 21. 29). 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. ʾyḏār). If clay, then a potter (Jer. 18. 4; 19. 1). If stone, then a jeweller, or mason (Ex. 23. 9). a psalm. 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. 12). If iron, then a smith (2 Chron. 24. 13. 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 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. “kōdēr” denotes size and amplitude, as in Jonah 4. 5, and Mic. 2. 5. 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. Asteriskos. 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 is broken = the wounded. feed = nourish that standeth still = the weak. 17 idol—Iodiac. For the sequel to this prophecy see 13. 7–9. clean dried up = withered. darkened = blinded.

12. 1–14. 21 [For Structure see next page].

1 burden = oracle. Cp. 2. 1, and the Structure on p. 1290. the Lord. Heb. Jehovah. Ap. 4. II. for—upon: i.e. concerning Israel’s affliction and final deliverance. with 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; 46. 12, 15; 48. 12, and the laver, &c. Cp. Ps. 24. 2; 102. 20; 104. 5–6. Amos 22. 2. 4. 5. 8. 13. Note the Fig. Polysyndeton. Ap. 6. for— upon: i.e. concerning Israel’s affliction and final deliverance. with 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; 46. 12, 15; 48. 12, and the laver, &c. Cp. Ps. 24. 2; 102. 20; 104. 5–6. Amos 22. 2. 4. 5. 8. 13. Note the Fig. Polysyndeton. Ap. 6. for— upon: i.e. concerning Israel’s affliction and final deliverance. with 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; 46. 12, 15; 48. 12, and the laver, &c. Cp. Ps. 24. 2; 102. 20; 104. 5–6. Amos 22. 2. 4. 5. 8. 13. Note the Fig. Polysyndeton. Ap. 6.
12. 2.

ZECHARIAH.

12. 1—14. 21 (B, p. 1280). LITERAL PROPHECY. (Introversion.)

B 4 R | 12.1—5. Threatening. Man's day.
S | 12.10—13. 5. Israel. Conversion. (Future.)
T | 13. 4—7. My Shepherd. (Sword.)
T | 13. 7—9. My Fellow. (Smiteth.)
S | 13. 7—9. Israel. Purified. (Future.)
R | 14. 1—21. Threatening. The Lord's day.

12. 1—2 (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.
X | 7. Rehabilitation of Jerusalem.
U | 9. Nations to be cut off.

3 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. 29. open Mine eyes upon. regard with favour.


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.)

Y | 13. 2—5. Evil removed.

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

Z | 13. 1. Fountain opened.

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

Rev. 1. 7.


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

Hadadrimmon. Now Rummamah, west of Edraelon, near Megiddo, where king Josiah was slain, and where the mourning was unprecedented (s Chron. 35. 22—25).

12 wives. women. Hadadrimmon. Now Rummamah, west of Edraelon, near Megiddo, where king Josiah was slain, and where the mourning was unprecedented (s Chron. 35. 22—25).

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 ḥāqeph, with the Participle, meaning that the fountain shall be permanently opened, and is not an intangible one as in the present day. shall be. This is not the simple future tense, but the verb ḥāqeph, with the Participle, meaning that the fountain shall be permanently opened, and is not an intangible one as in the present day.

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13. 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.

And it shall come to pass, that when any shall burn incense to the graven images, or shall bow down towards them; they shall build the high places of Lebanon, and set forth altars for an host of stars, on the hills, and shall worship every one his own image, which the Hebrews call Moloch; and they shall bow down themselves to the works of their own hands, the work of their own fingers, which their fathers made in the land of Egypt, and their fathers dwelt therein.

And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thy son shall not prophesy with thee; 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.

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 stand in the house of my friends, nor be esteemed in this house.

Awake, O sword, against My Shepherd, and against the Man that is My Fellow, saith the LORD of hosts: smite the Shepherd, and the sheep shall be scattered: and I will turn Mine hand upon the little ones.

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.

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 hear them: and they shall say, The Lord is my God.

Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.

I will gather all nations against Jerusalem to battle; 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.

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: ye shall flee, like as ye fled before the earthquake in the days of Uzziah king of Judah:

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 the one. Azal. A new place, yet to have this name, at one extremity of the valley.
and the LORD my God shall come, and all the saints with Thee.

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

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.

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

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

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 gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses.

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

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.

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.

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.

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.

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 the LORD, the LORD of hosts, and to keep the feast of tabernacles.

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

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

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

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.

Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day God shall be Heb. Elohim. Ap. 4. I. and, Some codices, with Aram., Sept., Syr., and Vulg., read this "and" in the text.

Some codices, with Aram. and Syr., read "his". saints = holy ones: i.e. angels; as in Job 5. 1. Ps. 80. 5. 7. Dan. 4. 1. 8. 13. Matt. 25. 35. 31. 25. 11. Jude 4. Cp. 1 Pet. 33. 2. 3.

Thee. Some codices, with Aram., Sept., Syr., and Vulg., read "him". This takes us on to the Second Advent. No flight to Pella" can be accepted as a fulfilment, in any sense. dark = dense.

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.

living waters = fresh, running, or perennial waters.

There 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 concealed by frost.

King over all the earth. Cp. 4. 14. 8. 5. Rev. 11. 15.

heb. "shall." See note on Deut. 6. 4.


Benjamin's gate. See Jer. 20. 2; 37. 13; 38. 6.


11 destruction. Cp. Mxl. 4. 6. i.e. Anathema.


14. 12-21 (C, p. 1234). NATIONS SMITTEN.

(Alternation.)


G | 15. Worship.


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

people = peoples.


heathen = nations.

tents = camps.

Thee. Some codices, with five early printed editions (one Rabbinic, in margin), Sept., Syr., and Vulg., read "all the".

16 the King. As in v. 18. Jehovah will then be the universal Sovereign.

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


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: "... come not, [not upon them shall be no rain, but] upon them there shall be the plague" (as aforesaid in v. 19). Egypt has no rain; hence this elliptical expression. Ref. to Pent. (Deut. 11. 16). Ap. 92.

19 punishment. Heb. sin (chaf, Ap. 44. 1). Put by Fig. Menomay (of Cause), Ap. 6, for the punishment brought down by it.

20 shall be, &c. [inscribed] upon.


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.

there shall be no more the "Canaanite in the house of the LORD of hosts."