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 (Hytsaspis). See Ap. 57. the LORD. Heb. Jehovah. Ap. 4. 11. 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. Synecdochic (of Species), Ap. 6, for descendant. Iddo. See Ezra 5. 1; 6. Neh. 12. 4, 11. 2 sore displeased. Heb. displeased with a displeasure. Fig. Polypetônon. Ap. 6. See note on Gen. 36. 26. your fathers. Cp. vv. 4, 5. saith = said. the LORD of hosts. Heb. Jehovah Zebal’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. Epîmônon (Ap. 6), in ch. 3. 6-9, 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 Zephaniah. See Ap. 1 and 78. evil = wicked. Heb. rît’â’. Ap. 44. viii. saith = said. saith the LORD = is Jehovah’s oracle.

5. where are the? This in contrast with the words of Jehovah, which endure forever (v. 6). Fig. Erotesis. Ap. 6. take hold of = overcome. Cp. Deut. 28. 13, 45. said. See Lam. 1. 18.

1. 7-15 (C, p. 1280). PROPHECIES WITH SYMBOLS. (Alternation and Intersion.)


7. Upon, &c. See note on p. 1290. eleventh month. Three months after v. 1. I saw, &c. In this first of the eight visions (1. 4-6. 10) Israel is in dispersion; the Gentiles are in possession at the time of the end. Jehovah is about to intercede on behalf of Jerusalem (vv. 14, 17. Isa. 40. 1-4). man. Hab. 2. 18. 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. 1-8 [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. 1, 5. ZECHARIAH.

"O my lord, what are these?"

And the angel that talked with me saith unto me, ‘3’ will shew thee what these be.’

10 And the man that stood among the myrtle trees answered and said, ‘These are they whom 1 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 2 behold, all the earth sitteth still, and is at rest.’

SYMBOLS.


3. 1-6. angel. See Ezek. 3. 14-19. 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.


Sixth and Seventh Visions. External enemies. Flying Roll, and Ephah.

12 Then the 2angel of 1 the LORD answered and said, "O 1 LORD of hosts, how long wilt
2you not have mercy on 2 Jerusalem and on the cities of Judah, against which Thou hast bad
3indignation these 4threescore and ten years?"

18 And 1 the LORD 2 answered the 2angel that talked with me with good words and comfortable
words. So the 2angel that communed with me said unto me, "Cry thou, saying, 'Thus 3 saith
2the LORD of hosts; I am jealous for 12Jerusalem and for Zion with a great jealousy.
15 And 3 am very sore displeased with the 2beast that are 2 at ease; for 3 was but a little
displeased, and they helped forward the 13affliction.
16 Therefore thus 3 saith the LORD; I am returned to 12Jerusalem with 13 mercies: My
house 2 shall be built in it, 3 saith the LORD of hosts, and a 2 line shall be stretched forth
upon 12Jerusalem.
17 Cry yet, saying, 'Thus 3 saith the LORD of hosts; My cities through prosperity shall yet
be spread abroad; and 1 the LORD shall yet 1 comfort Zion, and shall yet choose 12Jerusa-

20 And 1 the LORD 2 shewed me four 3 horns.
21 Then said I, "What come these to do?"
And he spake, saying, "These are the 3 horns which have scattered 2 Judah, Israel, and
Jerusalem."

2 I lifted up mine eyes again, and looked, and 2 beheld a 3 man with 4 a measuring
line in his hand.

3 And, behold, the 2angel that talked with me 2 went forth, and another 4 angel went out to
meet him.

4 And said unto him, "Run, speak to 2 this young man, saying, 'Jerusalem shall be inhab-
2ited as towns 2 without walls for the multitude 2 of men and cattle therein:

5 For 3, 2 saith the LORD, will be unto her

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

F3 [a] 9-. Question of the prophet.
12 mercy = compassion, or pity. Cp. 7. 9. Ps. 102. 15.
Isa. 14. 1; 49. 13.
Jerusalem. Not the "Church."
three score and ten. See Dan. 9. 2, and notes on
p. 616.
13 answered. See note on Deut. 1. 41. Jehovah
Himself now speaks.
15 heathen = nations.
at ease = indifferent (Isa. 32. 8, 9. Amos 6. 1).
Jas. 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. (Alternation.)
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 4th 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 showed 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 repre-
sent the Divine agencies raised up, by which Jehovah
will overthrow them.
fray. Short for of fray = to terrify; hence English,
afraid and affright. So the Heb. h'rad = terrify, put
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 G3 1, 2. Symbol. Man with measuring line.
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 4th. See note on 1. 16.
2. 3-13 (G3, above). THE SIGNIFICATION.
(Extended Alteration.)
K 7, 8. Calls to Zion to escape.
H 11-12. Rejoicing.
K 15-17. Call to enemies to let Zion escape.
ZECHARIAH.

3. 7

A wall of fire. Like the watch-fires seen round Beda-
wean camps, which have no walls. Cp. Isa. 26. 1;
33. 21; 60. 18.

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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 Z, 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 serv-
ants: and ye shall know that the LORD of
hosts hath sent me.

II

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 again.

K 13 Be silent, O all flesh, before the LORD:
for He raiseth up out of His holy habitation.

M 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, "The
LORD rebuke thee, O Satan; even the
LORD That hath chosen Jerusalem rebuke
thee: is not this a brand plucked out of the
fire?"

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

M² N 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.

6 And the angel of the LORD protected unto
Joshua, saying,

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

4 those that stood, &c.: i.e. the ministering spirits who waited on Him. Cp. Deut. 1. 38. 1 Sam. 16. 21.
5 Kings 10. 2. 6 Behold. Fig. Asterismos. Ap. 44. iii. 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 = Then said I (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 protected = solemnly affirmed, or testified. Ref. to Pent. (Gen. 43. 3. Deut. 8. 19). Ap. 92. Cp. Jer. 11. 7. 7 the LORD of hosts. See note on 1. 3 and on 1 Sam. 1. 3. judge My house, &c. = govern My house. Ref. to Pent. (Deut. 17. 9). Ap. 92.

B M² (p. 1882)

1 shewed me. This is the fourth of the eight sig-
nifications. See the Structure, p. 1281.

Joshua. See note on Hag. 1. 1.

standing. Put by Fig. Melonymy (of Adjunct), Ap. 6, for
ministering. See note on 1. a. the LORD. See note to Pent. (Deut. 25. 2). Ap. 92. holy. See note on Ex. 2. 4. again = yet; as in 1. 17. Not yet, but have I not plucked, but demonstrate His old choice in actual experience.


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

(Disposition.)


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3. 7. 


houses, and shall 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 these are men wondered at: for, behold, I will bring forth My Servant the BRANCH.

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

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

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

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

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

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

5 Then the angel that talked with me answered and said unto me, "Knowest thou not what this 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 warning, crying, 'Grace, grace unto it.'

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

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

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

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

13 And he answered me 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 Then I turned, and lifted up mine eyes, and looked, and beheld a flying roll.

2 And he said unto me, "What seest thou?" And I answered, "I see a flying roll: the length thereof is twenty cubits, and the breadth thereof ten cubits."

3 Then he said unto me, "This is the curse that goeth forth over the face of the whole earth:

for every one thatstealeth 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 prophet, and shall consume it with the timber thereof and the stones thereof."

5 Then the angel that talked with me went forth, and said unto me, "Lift up now thine eyes, and see what is this that goeth forth."

6 And I said, "What is it?" 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, "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 of the 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 ye carry the ephah?"

11 And he said unto me, "To build it an house in the midst 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 mountains of brass.

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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 ephah itself.}

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

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

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The Companion Bible http://worldeventsandthebible.com E. W. Bullinger
6. 2. 2 In the first chariot were 2 red horses; and in the second chariot black horses; 
3 and in the third chariot white horses; and in the fourth chariot 2 grisled and 2 bay horses.
4 Then I answered and said unto the 2 angel that talked with me, “What are these, 2 my lord?”
5 And the angel answered and said unto me, “‘These are 2 the four 2 spirits of the heavens, which go forth from standing before 2 the Lord of all the earth.
6 The black horses which are 2 therein go forth into the north country; and the white go forth 2 after them; and the grisled go forth toward the south country.”
7 And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, “Get you hence, walk to and fro through the earth.” So they walked to and fro through the earth.
8 Then cried he 2 upon me, and spake unto me, saying, “Behold, these go toward the north country have 2 quieted my 2 spirit in the north country.
9 And the word of 2 the Lord came unto me, saying,
10 “Take of them of the 2 captivity, even of Heldai, of Tobijah, and of Jethaiah, which are come from Babylon, and come thither the same day, and 2 go into the house of Josiah the son of Zephaniah;
11 “Then take silver and gold, and make 2 crowns, and set 2 upon the head of 2 Joshua the son of Josedefch, the high priest;
12 And speak unto him, 2 saying,’ Thus speaketh 2 the Lord of hosts, saying, Behold, the Man Whose name is 2 the Branch; and He shall 2 grow up out of His place, and He shall build the temple of 2 the Lord;
13 ‘Even 2 ye shall build the temple of 2 the Lord; and 2 ye shall bear the glory, and shall sit and rule upon His throne; and He shall 2 be a priest upon His throne: and the counsel of peace shall be between them both.
14 And the 11 crowns shall 2 be to 2 Helin, and to Tobijah, and to Jethaiah, and to 2 Hen the son of Zephaniah, 2 for a memorial in the temple of 2 the Lord.
15 And 2 they that are far off 2 shall come and build in the temple of 2 the Lord, and ye shall know that 2 the Lord of hosts hath sent me unto you. 2 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. 19, 12. Grisled (now spelt grisled) is from the French gris—in grey.
4 bay = strong. Heb. 2cmezie. Occ. only here, and v. 7. The fem. noun “strength” only in 12. 5.
5 angel. See note on 1. 9.
7 These are, &c. This is the angel’s interpretation, and needs no further explanation. It is for our faith; not for our reason.
8 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 fulness of the Gentiles. Their ministry is earthward, and has to do with judgment.
10 from standing, &c. Some codices, with Sept. and Vulg., read “(each) to take their stand before”, &c.
11 the Lord of all the earth. See note on 4. 14.
12 after them: or, to the west of them.
13 he. A special various reading called Sevir (Ap. 54), reads “there.”
14 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. z’ak here. See Judg. 4. 10, 13. Jonah 3. 7, &c.
15 quieted = caused [mine anger] to rest upon. This is the force of the Heb. Hiphil spirit. Heb. 2raich. Ap. IX. Put by Fig. Metonymy (of Cause), Ap. 6, for the manifestation of it in feeling; here, anger, wrath. Cp. Judg. 5. 2.
6. 9–15 (B, p. 1281). JOSUA. THE BRANCH.
(Alternation and Introd.)


10 captivity: or exile, being a degradation. Heb. gidah. The special word for the Jews captive in Babylon (2 Kings 24. 14, 15, Ezra 1. 11, 12, &c. Neh. 7. 6, Est. 2. 6, Jer. 29. 6, Ezek. 1. 1, &c.). Put here by Fig. Metonymy (of Adjunct), Ap. 6, for the returned exiles themselves.

11 Then take, &c. This is another verse, noted in the Massorah (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 be to=belong to.

13 Even = Yesa. Grow up = sprout forth. Note the Fig. branch shall branch forth.

14 be = become. Both: i.e. two offices, priest and king, will be combined in one person, Messiah.

15 they = shall come: i.e. those future builders, of whom these were the 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 the verse.
6. 15.

ZECHARIAH. 7. 14.

6. if ye will diligently obey the voice of "the
LORD your God." 7. And it came to pass in "the
fourth year of king Darius, that the word of "the
LORD came unto Zechariah in the fourth day of
the ninth month, even in Chisleu; 2. When they had
sent unto the house of "GOD 9 Sherezer and Regem-melech, and their
men, to pray before 1 the LORD, 3. And 2 to speak unto the priests which were
in the house of "the LORD of hosts, and to the
prophets, saying, "Should I weep in the fifth
month, separating myself, "as I have done
these so many years?"

W2 X

1. Then came the word of 3 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 6 in the fifth and 7 seventh month,¢
even those seventy years, did ye at all fast unto Me, even to 8th? 6. And 9. when ye did eat, and when ye did
drink, did not ye eat for yourselves, and drink
dark and before yourselves? 7. "Should ye not hear the words which 10 the
LORD hath cried by 5. "the former prophets,
when Jerusalem was inhabited and in prosperity,
and the cities thereof round about her, when men inhabited 12 the south and 13 the
plain?" 8. And the word of 1 the LORD came unto
judgment, and shew mercy and compassion 14 every man to his brother: 10. And 15 oppress not the widow, 16 nor
the fatherless, 17 nor the stranger, 18 nor the poor;
and let none of you imagine evil against his brother
in your heart." 11. But 19 refused to hearken, 20 and
pulled away the shoulder, 21 and stopped their ears,
that they should not hear. 12. Yea, they made their hearts as an adamant
stone, lest they should hear 1 the law, and the
words which 2 the LORD of hosts hath sent 3 in His 4 spirit 7 by 8 the former prophets:
therefore came a great wrath from 9 the LORD
of hosts.
13. "Therefore it is come to pass, 10 as He
cried, and they would not hear; 11 so they cried,
and I would not hear," saith 3 the LORD of hosts:
14. "But 12 scattered them with a whirlwind

6 when ye did eat, &c. Or, was it not ye that were
their own? 7 or for His glory. See Deut. 24. 14. &c.; 1 Chron. 23. 22; and cp. 1 Cor. 10. 31. Col. 3. 17. 7. Should ye not hear . . . Supply the Ellipsis (Ap. 6) better by the "should ye not have obeyed?" or, "Are these the very words?"
Metonymy (of Cause), Ap. 6, for the agency.
7. 14.

ZECHARIAH.

8. 15.

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

V A

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

2 Thus saith 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 they shall be called the holy mountain."

B C

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 All the houses of this place shall be full of boys and girls playing in the streets thereof.

D

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.

C

7 Thus saith the LORD of hosts; Behold, I will save My People from the east country, and from the west country; and I will bring them in the day that the foundation of the house of the LORD of hosts was laid, that the temple might be built.

r 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.

q 11 But now will not be unto the residue of this People as in the former days, saith the LORD of hosts.

r 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.

A

13 And it shall come to pass, that as ye were a curse among 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 therefore 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. 22).

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

pleasant = desirable. Dan. 8. 9.

8. 1-17 (V, p. 1287). 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. 1257). See vv. 2, 5, 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.


city of truth = a city of fidelity.


holy. See note on Ex. 5. 5.

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

B C | 1, 5. Inhabitants. Ages.

D | 6. Address to the Remnant.

C | 7, 8. Inhabitants. Condition.

D | 9-12. Address to the Remnant.

4 yet. In the days of the future fulfilment.

dwell = sit. streets = broad or open places. every man. Heb. 'eth. 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. 15. 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. 6. Note the Fig. Synecdoche (of the Part), Ap. 6, from preceding clause: "[in those future days]" of which He was speaking.


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. 13-19.

in the day that: i.e. two years before (Hag. 1. 14, 15; 2. 8, Cep. Ezra 5. 1). Ap. 18.

that the temple = the temple, that it.

10 these = those. hire = 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. Polysyndeton (Ap. 6), combined with Fig. Anabasis (Ap. 6), with the verb in the same sentence.


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

8. 16. **ZECHARIAH.**

8: 16 These are the things that ye shall do; 1 Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: 2 And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD;**

9: 18 And the word of the LORD of hosts came unto me, saying, 2 Thus saith the LORD of hosts; I **shall yet come to pass,** that there shall come 3 people, and the inhabitants of many cities; 4 And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the face of the LORD of hosts; yea, I will go also.

9: 22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

9: 23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten 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, We will go with thee: for we have heard that God is with thee.

9: 24 The burden of the word of the LORD is in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the LORD.

B' F 407-403

Hadrach. A country in the neighbourhood of Damascus and Hamath (v. 2), &c., mentioned in the Assyrian Inscriptions, with the 'arka of Gen. 10. 17, and the rest thereof: its resting-place: i.e. the burden will rest upon it. 16 These are the things that ye shall do; 19 Thus saith the Lord of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.

9: 18 And the word of the Lord of hosts came unto me, saying:

9: 19 Thus saith the Lord of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace. 20 Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities; 21 And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the face of the Lord of hosts; yea, I will go also.

22 Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

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9: 24 The burden of the word of the Lord is in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the Lord.

9: 25 And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise.

9: 26 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

9: 27 Also behold, the Lord will cast her out, and will smite her power in the sea; and she shall be devoured with fire.

9: 28 Ashkelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

9: 29 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines. 7 And I will take away his blood out of his


love no false oath. Ref. to Pent. (Lev. 6. 2; 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.

9: 20 people = peoples. Some codices, with Sept, read "many peoples".

21 Let us go speedily. Fig. Polyptoton. 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. 38. 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 these days. The fulfilment of this is still future. men. Heb. pl. of 'tôbôh. 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 (B', p. 1280). LITERAL PROPHECY.

THE FIRST BURDEN. (Introversion.)


Hadrach. A country in the neighbourhood of Damascus and Hamath (v. 2), &c., mentioned in the Assyrian Inscriptions, with the 'arka of Gen. 10. 17, and the rest thereof: its resting-place: i.e. the burden will rest upon it. 16 These are the things that ye shall do; 19 Thus saith the Lord of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.

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22 Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.

9: 23 Thus saith the Lord of hosts; In those days it shall come to pass, that ten 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, We will go with thee: for we have heard that God is with thee.

9: 24 The burden of the word of the Lord is in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man, as of all the tribes of Israel, shall be toward the Lord.

9: 25 And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise.

9: 26 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

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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"
Gan ass, and upon a colt the foal of an ass. now have I seen with Mine eyes.

9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: \\

She shall be for you a sign and a wonder upon the earth: for there is none other like unto thee among the children of the earth. \\

And I will encamp about Mine house because of him that shall come forth out of Zion: \\

And I am the first-born of the poor, and the son of humble parents. \\

I will furthermore make bright clouds, and I will cause the new wine the maids to drink, \\

10. I will make bright clouds, and give them showers of rain, to every green grass through all the land.

11. I will also make the sons of Jerusalem and the sons of Judah a glory, and a prizing, in all the lands where they are carried away captive; the sons of Jerusalem shall be a prizing and honor, before their heathen who are round about them. \\

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

And I will deal wisely in thee, O daughter of Jerusalem: shall not the poor return again, said the Lord? \\

The battle bow shall be cut off: and he shall command the waters to stop, that they may go no more over the earth: \\

And the bow shall be cut off from the earth: for I, the Lord, would not that it should be prised up. \\

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: \\

11. He shall come like a wave of water in the day of harvest, and as a mighty man shall he come to the house of Judah; and the sceptre of his strength shall be against all the nations: and as a stream out of a conduit, and as a river into the sea. \\

12. And the Lord thy God shall be with thee, mighty for strength, and shall go with thee everywhere. \\

As a man riseth to the blast of the south, so shall the Lord riseth to his throne. \\

And in thee shall the battle bow be cut off: and he shall rejoice over thee in the sea, \\

13. And I will put my Spirit upon thy sons, and the heathen shall serve thee. \\

And the Lord shall go forth as the lightning: and his arrow shall go forth like a flying arrow. \\

14. And the Lord shall go forth as a man of war, he shall set him against the king of Assyria, and his bow shall go down into Egypt. \\

15. The Lord of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through new wine the maids. \\

And the Lord shall defend him as a shepherd doth his flock, and the angel of his presence shall encamp about him. \\

16. Therefore shall the land mourn, and every one that inhabiteth therein: for the great number of the people shall be cut off, and the city shall be spoiled. \\

17. Lift up your voices, and be ye glad, O daughter of Zion: for I will come and save you from the heathen, and gather you, and bring you up from the people. \\

18. And I will make thee an ensign and a prizing in all the earth among all nations. \\

19. Then shall ye know that I am the Lord, when I have caused my flock to pass over the river. \\

20. And I will command mine hand for them, and make my covenant with them. \\

21. Then shall they know that I am the Lord, when I HAVE SENT THEM OUT FROM THE LAND OF EGYPT, AND HAVE DRAWN THEM OUT FROM THE PEOPLE OF THE NATIONS, WITH THEIR KING. \\

22. And I will make them one nation in the land upon the mountains of Israel, and one king shall be king over them: \\

23. And the Lord shall be king over them in mount Zion from that time forth, even for evermore.
11. 1-17 (C), p. 1280. PROPHECY. WITH SYMBOLS. (Introversion with Alternations.)

1. Open, &c. Fig. Apotheosis. Ap. 6.
2. Fir = cypress. For, if the cedar is fallen, how much more the cypress. The 1611 edition of the A.V. reads "all the."
6 And I will no more pity the inhabitants of the land, 9 saith the LORD: but, lo, 3 will deliver the 6 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 And I will feed the flock of slaughter, saith the LORD. Even thou, O poor of the flock, I will feed: and the other I called Bands; and I fed the flock.

8 Three shepherds also I cut off in one month; and my soul loathed 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 the other.

10 And I took my staff, even that Beauty, and cut it asunder mine other staff, which was broken in that day: and so I took the 32 thirty pieces of silver, and cast them into the treasury. The potter = fashioner. The material cast to, so as to be used by, the fashioner determines the meaning of the word (Heb. ya'ach). If clay, then a potter (Jer. 18. 1). If stone, then a jeweller, or smasher (Ex. 29. 1; 2 Sam. 5. 11; 1 Chron. 23. 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. 12. 1; 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.

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

12 And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

13 For, lo, 3 will raise up a shepherd in the land, which shall not visit 6 those that be cut off, neither shall seek 6 the young one, nor heal 6 that is broken, nor 6 feed that 6 that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

14 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.
12. 2.

ZECHARIAH.

12. 1–14. 21 (B, p. 1280). LITERAL PROPHECY. (Introduction.)

12. 1–9. Threatening. Man’s day.


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

12. 1–9. Nations to be cut off.

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

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

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

7 The LORD also shall save the tents of Judah 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 feeble among them at that day shall be as David, and the house of David shall be as God, as the angel of the LORD before them.

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

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

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

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

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

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

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.
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, 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 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, What are these wounds in Thine hands? Then He shall answer, These were wounded in the house of My friends.

7 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.

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 As 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: I will say, This is My People; and they shall say, This is My God.'

R B (p. 1294)

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

C 2 For 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.

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

E 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; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from 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 extremity of the valley. the earthquake. Referred to in Amos 1. Fig. Hysteresis. Ap. 6.

13. 2-5 (Y2, p. 1293). EVIL REMOVED. (Division.)

Y2 A1 1-2. Idols cut off.
A2 2-3. False prophets removed.

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


3 it shall come to pass. In that yet future day.

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


4 every one. Heb. 'akah. Ap. 44. II.

wear = put on. Some codices, with four early printed editions, and Aram., add 'any more'.


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. 18), 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. vu. 31, 34, 35. John 1. 11.)

Awake, &c. This verse stands wholly unconnected, unless we regard it as looking back from the yet future glory to the time of His rejection, when Isa. 53. 10 was fulfilled. Cp. 11. 14, 17.


Fellow. Of none but Messiah could Jehovah say this.

smite the Shepherd. Quoted of Messiah by Messiah, in Matt. 26. 31. Mark 14. 27: showing that the words cannot possibly refer to any ' high priest' as alleged. turn Mine hand upon : i.e. for care and protection. little = feeble of the flock. Cp. John 19. 6.

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

9 hear = answer.


1 Behold. Fig. Artasim. Ap. 6.

the day of the LORD. See note on Isa. 2. 11, 12; 13. 6.

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

thy (tem). 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. 5.

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


E1 4, 5. Events and Consequences.


E2 6, 7. Events and Consequences.


E3 10, 11. Events and Consequences.


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.

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

And it shall come to pass, that in the day that the Lord gives you rest from your servants whom you hate, and from your haters who hate you, the Lord will give you rest from all your enemies all round you. And the Lord shall make you plenteous in goods, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your ground, in the land of your travel which you entered to possess.

And the Lord God shall be with them, and give them rest from all their enemies round about. When the Lord shall come as the Avenger, and all the saints sing praise to His name, then shall the place be called, The house of the Lord is in Jerusalem.