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COMMENTARY

COMMENTARY ON
ZECHARIAH

by Adam Clarke.

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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A COMMENTARY AND CRITICAL NOTES

ON THE

HOLY BIBLE

OLD AND NEW TESTAMENTS

DESIGNED AS A HELP TO A BETTER UNDERSTANDING
OF THE SACRED WRITINGS

BY ADAM CLARKE, LL.D., F.S.A., &c.

A NEW EDITION, WITH THE
AUTHOR'S FINAL CORRECTIONS

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.—Rom. 15:4.

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INTRODUCTION TO THE BOOK OF THE PROPHET ZECHARIAH

ZECHARIAH, the eleventh of the twelve minor prophets, was son of Berechiah, and grandson of Iddo. He returned from Babylon with Zerubbabel: and began to prophesy in the second year of the reign of Darius, son of Hystaspes, in the year of the world 3484; before Christ, 516; before the vulgar era, 520; in the eighth month of the holy year; and two months after Haggai had begun to prophesy.

These two prophets, with united zeal, encouraged at the same time the people to go on with the work of the temple, which had been discontinued for some years.

The time and place of the birth of Zechariah are unknown. Some will have him to have been born at Babylon, during the captivity; others think he was born at Jerusalem, before the tribes of Judah and Benjamin were carried away. Some maintain that he was a priest; but others affirm that he was no priest. Many say he was the immediate son of Iddo; others believe, with much more reason, that he was son of Berechiah, and grandson of Iddo.

He has been confounded with one Zechariah, the son of Barachiah, who lived in the time of Isaiah; and with Zechariah, the father of John the Baptist; which opinion is plainly incongruous. Lastly, he has been thought to be Zechariah the son of Barachiah, whom our Saviour mentions, and says he was killed between the temple and the altar; though no such thing is anywhere said of our prophet. A tomb is shown to this day at the foot of the Mount of Olives, which, it is pretended, belongs to the prophet Zechariah. *Dorotheus* maintains that he was buried in a place called Bethariah, one hundred and fifty furlongs from Jerusalem.

Zechariah is the longest and the most obscure of all the twelve minor prophets. His style is interrupted, and without connection. His prophecies concerning the Messiah are more particular and express than those of the other prophets. Some modern critics, as *Mede* and *Hammond*, have been of opinion that the *ninth*, *tenth*, and *eleventh* chapters of this prophet were written by Jeremiah; because in Matthew, ^{<4120>}**Matthew 27:9, 10**, under the name of Jeremiah, we find quoted Zechariah; (^{<38112>}**Zechariah 11:12;**) and as the aforesaid chapters make but one continued discourse, they

concluded from thence that all three belonged to Jeremiah. But it is much more natural to suppose that, by some unlucky mistake, the name of Jeremiah has slipped into the text of St. Matthew instead of that of Zechariah.

The prophet Zechariah exactly foretold the siege of Babylon by Darius, son of Hystaspes. This prince laid siege to that rebellious city at the beginning of the *fifth* year of his reign, and reduced it at the end of *twenty* months. The prophets Isaiah and Jeremiah had foretold this calamity, and had admonished the Jews, that inhabited there to make their escape when they perceived the time draw nigh. Isaiah says to them, "Go ye forth to Babylon, flee from the Chaldeans; with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed his servant Jacob." And Jeremiah says, "Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks." And elsewhere, "Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity: for this is the time of the Lord's vengeance, He will render unto her a recompense." Lastly, Zechariah, a little before the time of her fall, writes thus to the Jews that were still in this city: "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 heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon. 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. 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."

It is probable that the Jews took advantage of these admonitions, and returned from Babylon into their country; or, at least, withdrew into a place of more security till the city was taken. We do not hear, either from the history or the prophecies, that they suffered any thing by this siege, or that Darius, son of Hystaspes, bore them any grudge for the revolt of Babylon; which seems to indicate that they had no part in it.

The Mohammedans do not distinguish between the prophet Zechariah, and Zachariah the father of John the Baptist. Some of them make him to be descended from David; and others, from Levi. By an anachronism that is still more insupportable, these confound Mary, the mother of Jesus Christ,

with Mary or Miriam, the sister of Moses, which they derive even from the Koran itself.

The author of Tarik Montekhib relates that, when Jesus Christ was born of the virgin, the prophet Zechariah could not believe that a child could be born without a father; and that, declaring his sentiments upon this point, the Jews entertained a suspicion of him, and obliged him to betake himself to flight. He withdrew; and hid himself in a hollow oak, which the Jews sawed in two.

Such is the ignorance of the Mussulmans as regards the history both of the Old and New Testaments.

THE BOOK OF THE PROPHET ZECHARIAH

Chronological Notes relative to this Book

- Year from the Creation, according to Archbishop Usher, 3484.
- Year of the Julian Period, 4194.
- Year of the Jewish era of the world, 3241.
- Year from the Flood, 1828.
- Year from the vocation of Abram, 1401.
- Year since the first celebration of the Olympic games in Elis, by the Idæi Dactyli, 934.
- Year since the destruction of Troy, according to the general account, 664.
- Year since the foundation of the monarchy of the Israelites by the Divine appointment of Saul to the regal dignity, 576.
- Year from the foundation of Solomon's temple, 492.
- Year from the division of Solomon's monarchy into the kingdoms of Israel and Judah, 456.
- Year since the re-establishment of the Olympic games in Elis by Lycurgus, Iphitus, and Cleosthenes, 365.
- Year since the conquest of Corœbus at Olympia, usually called the first Olympiad, 257.
- First year of the *sixty-fifth* Olympiad.
- Year from the building of Rome, according to the Varronian or generally received computation, 234.
- Year from the building of Rome, according to Cato and the Fasti Consulares, 233.
- Year from the building of Rome, according to Polybius the historian, 232.
- Year from the building of Rome, according to Fabius Pictor, 228.
- Year of the era of Nabonassar, 228.
- Year since the destruction of the kingdom of Israel by Shalmaneser, king of Assyria, 202.
- Year since the destruction of the kingdom of Judah by Nebuchadnezzar, king of Babylon, 68.
- Year since the destruction of the Chaldean empire by the Persians, 18.

- Year before the birth of Christ, 516.
- Year before the vulgar era of Christ's nativity, 520.
- Cycle of the Sun, 22.
- Cycle of the Moon, 14.
- Second year of Darius I., king of Persia.
- Twenty-eighth year of Amyntas, king of Macedon.
- Seventh year of Demaratus, king of Lacedæmon, of the family of the Proclidæ.
- Eleventh year of Cleomenes, king of Lacedæmon, of the family of the Eurysthenidæ.
- Fifteenth year of Tarquinius Superbus, the last king of the Romans.
- This was about twelve years before the commencement of the consular government. According to some chronologers this was the age of Confucius.

CHAPTER 1

The prophet earnestly exhorts the people to repentance, that they may escape such punishments as had been inflicted on their fathers, 1-6. The vision of the horses, with the signification, 7-11. The angel of the Lord successfully intercedes in behalf of Jerusalem, 12-17. The vision of the four horns, and of the four carpenters, 18-21.

NOTES ON CHAP. 1

Verse 1. In the eighth month, in the second year of Darius] This was *Darius Hystaspes*; and from this date we find that Zechariah began to prophecy just *two months* after *Haggai*.

Son of Iddo] There are a number of various readings on this name, *wdy Iddo*, and *awd [Iddo*, both in MSS. and in editions; but they are only different ways of writing the same name.

Verse 2. The Lord hath been sore displeased with your fathers.] For their ingratitude idolatry, iniquity, and general rebellion.

Verse 3. Turn ye unto me] This shows that they had *power* to return, if they would but *use* it.

And I will turn unto you] I will show you mercy and grant you salvation, if you will *use the grace I have already given you*. Men are lost, because they *turn not* unto God; but no man is lost because he had not *power* to return. God gives this, and he will require it.

Verse 5. Your fathers, where are they?] *Israel* has been destroyed and ruined in the bloody wars with the *Assyrians*; and *Judah*, in those with the *Chaldeans*.

The prophets, do they live for ever?] They also, who spoke unto your fathers, are dead; but their *predictions* remain; and the *events*, which have taken place according to those predictions, prove that God sent them.

Verse 6. Did they not take hold of your fathers?] Every thing happened according to the predictions, and they were obliged to acknowledge this; and yet they would not turn from their evil way.

Verse 7. Upon the four and twentieth day of the eleventh month] This revelation was given about *three months* after the former, and *two months* after they had recommenced the building of the temple.

Sebat] Answers to a part of our February. See ^{<30218>}**Haggai 2:18**.

Verse 8. I saw by night] The time was emblematical of the affliction under which the Jews groaned.

A man] An angel in the form of a man: supposed to have been the *Lord Jesus*; who seems to have appeared often in this way, as a prelude to his incarnation; see ^{<01513>}**Joshua 5:13**; ^{<0126>}**Ezekiel 1:26**; ^{<0713>}**Daniel 7:13; 10:5**. The same, probably, that appeared to Joshua with a drawn sword, as the *captain of the Lord's host*. ^{<01513>}**Joshua 5:13-15**.

A red horse] An emblem of war and bloodshed.

Among the myrtle trees] This tree was an emblem of *peace*; intimating that all war was shortly to end. But some think these trees are emblematical of the true followers of Christ.

And behind him were there red horses] Probably pointing out the *different orders* of angels in the heavenly host, which are employed by Christ in the defence of his Church. The different *colours* may point out the *gradations* in power, authority, and excellence, of the angelic natures which are employed between Christ and men.

Verse 9. O my lord, what are these] The angel here mentioned was distinct from those mentioned in the *eighth* verse; he who talked with the prophet, ^{<8011>}**Zechariah 1:13.**

Verse 10. The man that stood among the myrtle trees] The angel of the Covenant, as above, ^{<8011>}**Zechariah 1:11.**

Whom the Lord hath sent] Who are constituted guardians of the land.

Verse 11. All the earth sitteth still, and is at rest.] There is general *peace* through the Persian empire, and other states connected with Judea; but the Jews are still in *affliction*; their city is not yet restored, nor their temple built.

Verse 12. Then the angel of the Lord] He who was among the myrtles—the Lord Jesus.

O Lord of hosts, how long] Jesus Christ was not only the “Lamb slain from the foundation of the world,” but was always the sole *Mediator* and *intercessor* between God and man.

These threescore and ten years?] This cannot mean the duration of the captivity for that was nearly twenty years past. It must mean simply the time that had elapsed from the destruction of the temple to the time in which the angel spoke. As the temple was destroyed in the *nineteenth* year of Nebuchadnezzar, and this vision took place in the *second* year of Darius, the term of *seventy* years was completed, or nearly so, between these two periods.

Verse 13. The Lord answered the angel] And the angel told the prophet that the answer was gracious and comfortable. This answer is given in the next verse.

Verse 14. I am jealous for Jerusalem] I have for them a strong affection; and indignation against their enemies.

Verse 15. I was but a little displeased] I was justly displeased with my people, and I gave their enemies a commission against them; but they carried this far beyond my design by oppression and cruelty; and now they shall suffer in their turn.

Verse 16. I am returned to Jerusalem with mercies] Before, he came to them in *judgments*; and the principal mercy is, the house of the Lord shall be rebuilt, and the ordinances of the Lord re-established.

And a line shall be stretched forth] The circuit shall be determined, and the city built according to the *line* marked out.

Verse 17. My cities—shall yet be spread abroad] The whole land of Judea shall be inhabited, and the ruined cities restored.

Verse 18. And behold four horns.] Denoting *four powers* by which the Jews had been oppressed; the *Assyrians, Persians, Chaldeans, and Egyptians*. Or these enemies may be termed *four*, in reference to the *four cardinal points of the heavens*, whence they came:—

1. NORTH. The Assyrians and Babylonians.
2. EAST. The Moabites and Ammonites.
3. SOUTH. The Egyptians.
4. WEST. The Philistines. See *Martin*.

Verse 20. Four carpenters.] Four other *powers*, who should defeat the powers intended by the *horns*. These are the same as the *four chariots* mentioned ~~<300>~~ **Zechariah 6:1-3, 6, 7**. The *first* was NABOPOLASSAR, father of Nebuchadnezzar, who overturned the empire of the *Assyrians*. The *second* was CYRUS, who destroyed the empire of the *Chaldeans*. The *third* was ALEXANDER the Great, who destroyed the empire of the *Persians*. And the *fourth* was PTOLEMY, who rendered himself master of *Egypt*. Some of these had already been cast down; the rest were to follow. *Calmet* gives this interpretation, and vindicates it at length.

Verse 21. These are come to fray them] To break, pound, and reduce them to powder. *Fray*, from the French, *frayer*, to *rub*. ⲙⲩⲩⲣⲓ *charashim* signifies either *carpenters* or *smiths*; probably the latter are here intended, who came with *hammers, files, and such like*, to destroy these *horns*, which no doubt seemed to be of *iron*.

From a sensible correspondent I have received the following note:—

“The word we translate *carpenters*, ⲙⲩⲩⲣⲓ *charashim*, is a root which, according to Mr. *Parkhurst*, denotes *silent thought or attention*; and in *kal* and *hiphil*, to *contrive, devise secretly, or in silence*; hence applied as a noun to an *artificer* of any kind, and to

any work which disposes to silent attention. Thus, to *pottery*, ^{<1868>}**Leviticus 6:28**; ^{<1818>}**Job 2:8**; and in many other places. So also to *ploughing*, ^{<16210>}**Deuteronomy 22:10**; ^{<11104>}**Proverbs 20:4**, which requires constant attention to make ‘the right-lined furrow.’ Let it be remembered that in ancient times *such works* were more esteemed than the useless ones we have learned to admire. So again, in ^{<01221>}**Genesis 24:21**, and elsewhere, it implies *to be silent*, as in deep thought or great attention.

“Now it is evident that the purport of this vision is the same with the gracious declarations which precede it, viz., to express the return of the protecting mercies of God to his people, delivering them from their enemies. I should therefore be inclined to render **μνvrj** *charashim* here, *watchers* or *inspectors*, in the sense which our translators have rendered the *Chaldee ry[ir, a watcher*, in the *fourth* chapter of Daniel, ^{<27043>}**Daniel 4:13**; understanding thereby ‘spirits of the heavens, which go forth from standing before the Lord of all the earth,’ ^{<30115>}**Zechariah 6:5**, and are described in the first vision as ‘sent to walk to and fro through the earth.’ This gives to the whole narrative a sublime and important sense, affording us some glimpse of the Divine government by the ministration of angels, such as Jacob was favoured with in his vision at Beth-el, and which our Saviour himself informed Nathanael constituted part of the glory of his mediatorial kingdom.”

M. A. B.

ZECHARIAH

CHAPTER 2

*The vision with which this chapter opens, portended great increase and prosperity to Jerusalem. Accordingly Josephus tells us, (Wars v. iv. 2,) that “the city, overflowing with inhabitants, extended beyond its walls,” as predicted in the fourth verse, and acquired much glory during the time of the Maccabees; although these promises, and particularly the sublime image in the fifth verse, has certainly a still more pointed reference to the glory and prosperity of the Christian Church in the latter days, 1-5. See ~~62101~~ **Revelation 21:1-27; 22:1-21**. In consequence of these promises, the Jews, still inhabiting Babylon and the regions round about, are called upon to hasten home, that they might not be involved in the fate of their enemies, who were destined to fall a prey to the nations which they had formerly subdued; God’s great love anti zeal for his people moving him to glorify them by humbling all their adversaries, 6-9. The most gracious promises of God’s presence with his Church, and her consequent increase and prosperity, set forth in the remaining verses, 10-13, were to a certain extent fulfilled in the great number of proselytes made to Judaism after the return from the captivity; but shall be more fully accomplished after the restoration of the Jews to the favour of God under the Gospel. “For if the casting away of the natural Israel be the reconciling of the world, what shall the receiving of them be but life from the dead?”*

NOTES ON CHAP 2

Verse 1. A man with a measuring—line in his hand.] Probably a representation of *Nehemiah*, who got a commission from *Artaxerxes Longimanus* to build up the walls of Jerusalem; for hitherto it had remained without being enclosed.

Verse 4. Run, speak to this young man] Nehemiah must have been a *young man* when he was [Persian] *sakee*, or cup-bearer, to Artaxerxes.

As **towns without walls]** It shall be so numerous inhabited as not to be contained within its ancient limits. *Josephus*, speaking of this time, says, WARS v. iv. 2, “The city, overflowing with inhabitants, by degrees extended itself beyond its walls.”

Verse 5. I—will be unto her a wall of fire] Her safety shall consist in my defence. I shall be as *fire* round about her. No adversary shall be permitted to touch her. Much of this must refer to the *New Jerusalem*.

Verse 6. Flee from the land of the north] From Chaldee, Persia, and Babylon, where several of the Jews still remained. See ^{<3807>}**Zechariah 2:7.**

Verse 8. After the glory] After your *glorious deliverance* from the different places of your dispersion; *He hath sent me unto the nations which spoiled you, that they may fall under grievous calamities, and be punished in their turn. On Babylon a great calamity fell, when besieged and taken by the Persians.*

The following note I received from a sensible and pious correspondent:—

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

8. “For thus saith the Lord of hosts, who hath sent *me, the future glory* (or the glory which is to come) unto the nations which spoiled you; for he that toucheth you toucheth the apple of his eye. 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*. Sing and rejoice, O daughter of Zion; for lo, *I come*, and I will dwell in the midst of thee, saith the Lord. 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. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

“If in the *eighth* verse **dwbk rj a** may be rendered the *future*, or the *glory that is to come*, it will harmonize with the context as a prophecy of the Messiah, whereas in our English translation the words *after the glory* are unintelligible. And so the *Seventy*.

“It is evident the person speaking is distinguished from the Lord of hosts, as being *sent by him*; yet this person sent is also called Jehovah; and the nations who shall be joined to Jehovah in that day are called *his people*; and *he* (the person sent) will dwell in the midst of *thee*, (i.e., Zion,) and shall inherit Judah his portion, &c.

“In confirmation of my view of the *eighth* verse, I think ^{<12318>}**Exodus 33:18-23** may be compared with it. Moses besought God that he would show him his *glory*; upon which it was said to him, “Whilst my glory passeth by, I will put thee in a cleft of the rock, and will cover thee with my hand *whilst I pass by*; and I will take away my hand, and thou shalt see my **rj a** *achar*. Now as this was a fulfilment of Moses’s request, who

entreated to behold the glory, it follows that this **rj a** was the Divine glory, which *alone he was capable of seeing*.

“No man hath seen God at any time, the only begotten Son, (the Lord Jesus Christ,) which is in the bosom of the Father, *he hath declared him.*”

M. A. B.

Toucheth the apple of his eye.] wny[tbbb bebabath eyno, the babet of his eye. This is a remarkable expression. Any person, by looking into the eye of another, will see his own image perfectly expressed, though in extreme minature, in the pupil. Does our English word *babbet* or *baby* come from this? And does not the expression mean that the eye of God is ever on his follower, and that his person is ever impressed on the eye, the notice, attention, providence, and mercy of God?

Verse 9. I will shake mine hand upon them] I will *threaten* first, and then stretch out my hand of *judgment* against them.

A spoil to their servants] To those whom they had formerly *subjected* to their sway. As the *Babylonians* to the Medes and Persians; and so of the rest in the subversion of empires.

Verse 10. I will dwell in the midst of thee, saith the Lord] This must chiefly refer to the *Christian church*, in which God ever dwells by the power of his Spirit, as he *had* done by the symbol of his presence in the first Jewish temple.

Verse 11. Many nations shall be joined to the Lord] This most certainly belongs to the *Christian church*. No *nation* or *people* ever became converts to the Jewish religion, but *whole nations* have embraced the faith of our Lord Jesus Christ.

Verse 12. The Lord shall inherit Judah his portion in the holy land] This is a promise of the final restoration of the Jews, and that they should be God's portion in their *own land*.

Verse 13. Be silent, O all flesh] Let all the nations of the world be astonished at this. God will *arise*, and deliver this ancient people, and bring them into the glorious liberty of the sons of God.

ZECHARIAH

CHAPTER 3

While the Jews were rebuilding their temple, their adversaries endeavoured to stop the work, ^{<538B>} **Ezra 5:3-4**, &c. This vision is therefore calculated to give them the strongest encouragement that God, after plucking them as brands out of the fire (or captivity of Babylon,) would not now give them up, but would continue to prosper and favour them; and that notwithstanding the interruptions they should meet with, the work should be finished under the gracious superintendence of Providence; and their high priest, clothed in his pontifical robes, would soon officiate in the holy of holies, 1-7. The subject is then, by an easy transition, applied to a much greater future deliverance and restoration, of which Joshua and his companions, delivered now, are declared to be figures or types; for that the Messiah or Branch, the great high priest typified by Joshua, would be manifested; and, like the principal stone represented in the vision, become the chief corner stone of his Church; that the all-seeing eye of God would constantly guard it; and that by his atonement he would procure for it peace and pardon, 8-10.

NOTES ON CHAP. 3

Verse 1. And he showed me Joshua the high priest] The Angel of the Lord is the *Messiah*, as we have seen before; Joshua, the high priest, may here represent the *whole Jewish people*; and *Satan*, the grand *accuser* of the brethren. What the subject of dispute was, we perhaps learn from ^{<6010>} **Jude 1:9**. Michael and Satan disputed *about the body of Moses*. This could not refer to the *natural body* of the Jewish lawgiver, which had been dead about *one thousand* years; it must therefore refer to that *body of laws* given to the Jews by Moses, for the breach of which Satan, who was their *tempter* to disobedience, now comes forward as their *accuser*; that, exciting the justice of God against them, they may be all brought to perdition. There is a *paronomasia* here:—

Satan standing at his right hand to resist him.] ^{^CC} Satan signifies an *adversary*. ^{wnCCl} *lesiteno*, to be his adversary, or accuser.

Verse 2. Is not this a brand plucked out of the fire?] The Jews were *nearly destroyed* because of their sins; a remnant of them is yet left, and God is determined to preserve them. He has had mercy upon them, and forgiven them their sins. Wouldst thou have them destroyed? It is God that

hath justified them; who art *thou* that condemnest them? *The Lord rebuke thee!* God confound thee for what thou hast done, and for what thou desirest farther to do! It is evident that ~~<610>~~ **Jude 1:9** relates to this circumstance—the very same *phraseology* which occurs here. **See Clarke’s notes on “~~<610>~~ Jude 1:9”**, where the subject is largely considered. With difficulty has this remnant escaped, and God will not permit fresh evils to fall upon them, by which they might be totally consumed. This was Satan’s design, who accuses the followers of God day and night. See ~~<61210>~~ **Revelation 12:10**.

Verse 3. Joshua was clothed with filthy garments] The Jewish people were in a most forlorn, destitute, and to all human appearance despicable, condition; and besides all, they were sinful, and the priesthood defiled by idolatry; and nothing but the mercy of God could save them.

Verse 4. Take away the filthy garments] The Jews wore *sackcloth* in times of public calamity; probably the *filthy garments* refer to this. Let their clothing be changed. I have turned again their captivity; I will fully restore them, and blot out all their iniquities.

Verse 5. A fair mitre upon his head] To signify that he had renewed to him the office of the *high priesthood*, which had been defiled and profaned before. The *mitre* was the *bonnet* which the high priest put on his head when he entered into the sanctuary, ~~<1284>~~ **Exodus 28:4**, &c.

Clothed him with garments] Referring to the vestments of the high priest. The true high priest, who is over the house of God, will establish his office among them, when they shall acknowledge him as their *Messiah*, and seek redemption in the blood of the sacrifice which he has offered for their sins; and not for theirs only, but for the sins of the whole world.

Verse 7. If thou wilt walk in my ways] If ye, Israelites, priests and people, now restored to your own land, will walk in my ways, &c., ye shall be a part of my family; and have *places-mansions-in* eternal glory, with all them that are sanctified.

Verse 8. O Joshua—thou, and thy fellows] Thy *countrymen*, who have now returned from your captivity, in a very *wonderful* manner. **tpwm yvna** *anshey mopheth, figurative men*, men whose office and ministration *prefigured* the Lord Jesus Christ; and therefore it is immediately added, “I will bring forth my servant The BRANCH.” Abp. *Newcome* thinks this

means *Zerubbabel*, so called because he was the grandson of Jehoiakim, or Jeconiah, king of Judah, ^{<4012>}**Matthew 1:12**, and heir to the throne of Judah. The *Chaldee* has, “My servant the Messiah.” See **Clarke’s note on** ^{<2304>}**Isaiah 4:2**”. I think the word cannot apply to Zerubbabel, except as a *type* of Christ; in that sense it may be understood of him. See ^{<3861>}**Zechariah 6:11, 12**.

Verse 9. For behold the stone that I have laid] Alluding no doubt to the *foundation stone* of the temple: but this represented *Christ Jesus*: “Behold, I lay in Zion for a foundation a STONE, a tried stone, a precious CORNER STONE, a SURE FOUNDATION,” ^{<23816>}**Isaiah 28:16**. This means Christ, and none other; on him his whole Church rests, as a building does on its foundation.

Upon one stone shall be seven eyes] This is supposed to mean the *providence* of God, as under it all the work should be completed.

There may be an allusion to the *seven counsellors*, which stood always about the persons of the Asiatics sovereigns; and those who were the governors of provinces were termed the *eyes of the king*. To this there is an allusion in ^{<6004>}**Revelation 1:4**. In Christ there is a plentitude of *wisdom, power, goodness, mercy, truth, love, and compassion*, to *direct, protect, save, uphold, purify, govern, and preserve* all the souls that trust in him.

I will engrave the graving thereof] This is an allusion to *engraving precious stones*, in which the ancients greatly excelled. *Heads, animals, and various devices* were the subjects of those engravings. But what was *this* engraving? Was it not the following words? I will remove the iniquity of that land in one day;” and was not this when Jesus Christ *expired upon the cross*? This was the grand, the only atonement, satisfaction, and sacrifice for the sins of the whole world. Does not our Lord refer to this place, ^{<4327>}**John 6:27**? *Him hath God thy Father sealed*; and on the inscription there was, “This is my beloved Son, in whom I am well pleased.” See the note on the above passage.

Verse 10. Shall ye call every man his neighbour] See on ^{<23316>}**Isaiah 36:16**. Every one shall be inviting and encouraging another to believe on the Lord Jesus Christ; and thus taste and see that God is good. See on ^{<2302>}**Isaiah 2:2, 3**. And there shall be the utmost liberty to preach, believe on, and profess the faith of our Lord Jesus Christ.

ZECHARIAH

CHAPTER 4

The prophet, overpowered by his last vision, is roused by the angel to behold another, 1; intended also to assure the Jews of the success of Joshua and Zerubbabel in building the temple, and surmounting every obstacle in the way; till at length, by the good providence of God, it should be finished, amidst the joyful acclamations of the spectators, 2-10. The angel's explanation of the golden candlestick, and of the two olive trees, 11-14.

NOTES ON CHAP. 4

Verse 1. The angel—came again, and waked me] Abp. Newcome considers this vision as represented on the same night, ^{<30108>}**Zechariah 1:8**, with the preceding ones. See the latter part of ^{<30410>}**Zechariah 4:10**, compared with ^{<30309>}**Zechariah 3:9**. After some interval the prophet, overpowered with the vision which had been presented to him, was awakened from his prophetic trance as from a sleep.

Verse 2. A candlestick all of gold] This candlestick is formed in some measure after that of the *sanctuary*, ^{<12531>}**Exodus 25:31, 32**: but in that of the sanctuary there was no *bowl*, nor *seven pipes*, nor *seven lamps*, nor the *two olive trees*. The *two olive trees* were to supply the *bowl* with *oil*; the *bowl* was to communicate the oil to the *seven pipes*; and the *seven pipes* were to supply the *seven lamps*. In general, the *candlestick*, its *bowl*, *pipes*, *lamps*, and *olive trees*, are emblems of the pure service of God, and the grace and salvation to be enjoyed by his true worshippers. The *candlestick* may, however, represent the whole *Jewish state*, *ecclesiastical* and *civil*; the *oil*, producing the *light*, the *grace* and *mercy* of God; and the *two olive trees*, the source of *infinite* love, whence that grace proceeds. The *pipes* may signify all *means of grace*; and the *seven lamps*, the perfection and abundance of the *light* and salvation provided. Some may take them in the following way:—1. The *olive trees*, the Divine goodness, yield the *oil* from the *olive berry*, which is its fruit. 2. From each comes a pipe to convey the oil to the bowl. 3. This *oil* is collected in the *bowl*, which is supposed to represent Jesus, the great Mediator, through whom alone all grace and mercy descend to man. 4. The *seven pipes*, the various means of grace—reading, hearing, prayer, sacraments, &c.—through which Christ dispenses his grace and blessing to his followers. 5. The *seven lamps*—the Spirit of

God in its plentitude of graces, gifts, and light, dispensed to the Christian Church.

Verse 6. This is the word of the Lord unto Zerubbabel] This prince was in a trying situation, and he needed especial encouragement from God; and here it is:

Not by might, (of thy own,) nor by power, (authority from others,) but by my Spirit—the providence, authority, power, and energy of the Most High. In this way shall my temple be built; in this way shall my Church be raised and preserved. No secular arm, no human prudence, no earthly policy, no suits at law, shall ever be used for the founding, extension, and preservation of my Church. But the spirit of the world says, “These are all *means* to which as we must have recourse; otherwise the cause of God may be ruined.” Satan, thou liest!

Verse 7. O great mountain?] The hinderances which were thrown in the way; the regal prohibition to discontinue the building of the temple.

Before Zerubbabel—a plain] The sovereign power of God shall remove them. March on, Zerubbabel; all shall be made plain and smooth before thee. I have given thee the work to do, and I will remove all hinderances out of thy way.

He shall bring forth the headstone] As he has laid the *foundation stone*, so shall he put on the headstone: as he has *begun* the building, so shall he *finish* it!

With **shoutings]** The universal acclamation of the people.

Grace, grace unto it.] How beautiful is this structure! May the favour of God ever rest upon it, and be manifested in it!

Verse 10. Who hath despised the day of small things?] The poverty, weakness, and unbefriended state of the Jews. It was said, “What do these feeble Jews?” “Will they build,” &c.? No. But God will build by them, and perfect his building too.

And shall see the plummet in the hand of Zerubbabel] He is *master builder* under God, the *grand architect*.

Those seven—are the eyes of the Lord] Either referring to his particular and especial *providence*; or to those *ministering spirits*, whom he has

employed in behalf of the Jews, to dispense the blessings of that providence. See the reading in the *margin*.

Verse 11. What are these two olive trees] See on ~~<3012>~~**Zechariah 4:2**.

Verse 12. What be these two olive branches] That is, two *boughs* laden with *branches of olive berries*.

Verse 14. These are the two anointed ones] Joshua, the high priest; and Zerubbabel the governor. These are *anointed*—appointed by the Lord; and *stand by him*, the one to minister in the *ecclesiastical*, the other in the *civil* state.

Probably we may not be able to comprehend the whole of this hieroglyphical vision; for even the interpreting angel does not choose to answer the questions relative to this, which were put to him by the prophet. See ~~<3004>~~**Zechariah 4:4, 11**. But though the *particulars* are hard to be understood; yet the general meaning has, I hope, been given.

ZECHARIAH

CHAPTER 5

The vision of the large flying roll, with the angel's explanation, 1-4. The vision of the ephah, and of the woman sitting on it, with the signification, 5-11.

NOTES ON CHAP. 5

Verse 1. Behold a flying roll.] This was *twenty cubits long*, and *ten cubits broad*; the prophet saw it expanded, and *flying*. Itself was the catalogue of the crimes of the people, and the punishment threatened by the Lord. Some think the crimes were those of the *Jews*; others, those of the *Chaldeans*. The *roll* is mentioned in allusion to those large rolls on which the Jews write the *Pentateuch*. One now lying before me is one hundred and fifty-three feet long, by twenty-one inches wide, written on fine brown Basle goat-skin; some time since brought from Jerusalem, supposed to be four hundred years old.

Verse 3. Every one that stealeth—and every one that sweareth] It seems that the roll was written both on the front and back: *stealing* and *swearing* are supposed to be two general heads of crimes; the former, comprising sins against men; the latter, sins against God. It is supposed that the roll contained the sins and punishments of the Chaldeans.

Verse 4. Into the house of him] Babylon, the house or city of Nebuchadnezzar, who was a public *plunderer*, and a most glaring *idolater*.

Verse 6. This is an ephah that goeth forth.] This, among the Jews, was the ordinary measure of grain. The *woman* in the *ephah* is supposed to represent *Judea*, which shall be visited for its sins; the *talent of lead* on the *ephah*, within which the woman was enclosed, the *wrath* of God, bending down this culprit nation, in the measure of its sins; for the angel said, “This is wickedness;” that is, the *woman* represents the *mass of iniquity* of this nation.

Verse 9. There came out two women] As the *one woman* represented the *impiety* of the Jewish nation; so these *two women* who were to *carry the ephah*, in which the woman INIQUITY was shut up, under the *weight* of a *talent of lead*, may mean the desperate UNBELIEF of the Jews in rejecting

the Messiah; and that IMPIETY, or universal *corruption* of manners, which was the consequence of their *unbelief*, and brought down the wrath of God upon them. The strong *wings*, like those of *a stork*, may point out the *power* and *swiftness* with which Judea was carried on to fill up the *measure* of her iniquity, and to meet the punishment which she deserved.

Between the earth and the heaven.] Sins against GOD and MAN, sins which *heaven* and *earth* contemplated with *horror*.

Or the *Babylonians* and *Romans* may be intended by the *two women* who carried the Jewish ephah to its final punishment. The *Chaldeans* ruined Judea *before* the advent of our Lord; the *Romans*, shortly *after*.

Verse 11. To build it a house in the land of Shinar] The land of *Shinar* means *Babylon*; and *Babylon* means *Rome*, in the Apocalypse. The *building the house* for the woman imprisoned in the ephah may signify, that there should be a *long captivity* under the *Romans*, as there was under that of *Shinar* or *Babylon*, by which *Rome* may here be represented. That *house* remains to the present day: the *Jewish woman* is still in the *ephah*; it is *set on its own base*—continues still as a *distinct nation*; and the *talent of lead*—God's displeasure—is still on the top. O Lord, save thy people, the remnant of Israel!

ZECHARIAH

CHAPTER 6

The vision of the four chariots drawn by several sorts of horses, 1-8. The other vision in this chapter may refer in its primary sense to the establishment of the civil and religious polity of the Jews under Joshua and Zerubbabel; but relates in a fuller sense, to the Messiah, and to that spiritual kingdom of which he was to be both king and high priest. In him all these types and figures were verified; on him all the promises are yea and amen, 9-15.

NOTES ON CHAP. 6

Verse 1. There came four chariots] Four monarchies or empires. This is supposed to mean the same with the vision of the *four horns*, in ^{<3018>}**Zechariah 1:18-21.**

Mountains of brass.] The strong barriers of God's purposes, which restrained those powers within the times and limits appointed by Jehovah.

Verse 2. In the first chariot were red horses] The empire of the Chaldeans, which overthrew the empire of the *Assyrians*.

The second chariot black horses] The empire of the *Persians* founded by *Cyrus*, which destroyed the empire of the *Chaldeans*.

Verse 3. The third chariot white horses] The empire of the *Greeks*, founded by *Alexander the Great*, which destroyed the empire of the *Persians*.

The fourth chariot grisled and bay horses.] That is *party-coloured horses*; or with horses, some *grisled* and some *bay*. The empire of the Romans or of the Greeks. The Greeks *divided* after the death of *Alexander*; one part pointing out the *Lagidæ*, who attacked and subdued *Egypt*; and the other, the *Seleucidæ*, who subdued Syria under *Seleucus*.

Verse 5. The four spirits of the heavens] Ministers of God's wrath against the sinful nations of the world.

Verse 6. The black horses] This refers to the *second chariot*; of the *first* the angel makes no mention, because the empire designed by it had ceased

to exist. *This had red horses*, to show the *cruelty* of the Chaldeans towards the Jews, and the *carnage* they committed in the land of Judea.

The black] *Cyrus*, at the head of the *Persians* and *Medes*, bringing devastation and death among the Chaldeans, called the *north* in many parts of Scripture.

The white] *Alexander*, who was *splendid* in his victories, and *mild* towards all that he conquered.

The grisled] The *Lagidæ* or *Ptolemies*, who founded an empire in Egypt; of these some were *good*, some *bad*, some *despotic*, some *moderate*, some *cruel*, and some *mild*; represented by the *party-coloured horses*.

Verse 7. And the bay went forth] The *Seleucidæ*, who conquered Syria and the upper provinces, and who wished to extend their conquests, and “sought to go, that they might walk to and fro throughout the earth,” were of unbounded ambition, and sought *universal empire*; such as *Antiochus the Great*. “So they walked to and fro,” did extend their conquests; and harassed many countries by their vexatious and almost continual wars. Some think the *Romans* are meant, who carried their conquests hither and thither, just as the Divine providence permitted them.

Verse 8. Have quieted my spirit in the north country.] They have fulfilled my judgments on *Assyria* and *Chaldea*. Nabopolassar and Cyrus first, against the Assyrians and Chaldeans; and Alexander next, against the Persians. On this vision Abp. *Newcome* remarks:—

The *black horses* seem to denote the *Persian* empire; which, by subduing the *Chaldeans*, and being about to inflict a second heavy chastisement on *Babylon*, *quieted God’s spirit* with respect to *Chaldea*; a country always spoken of as lying to the *north* of the Jews.

The *white horses* seem to be the *Macedonian* empire; which, like the Persian, overcame *Chaldea*.

The *spotted bay horses* seem to be the *Roman* empire. This description suits it because it was governed by *kings*, *consuls*, *dictators*, and *emperors*. It penetrated *southward* to Egypt and Africa. The Roman empire is mentioned twice, ^{<806>}**Zechariah 6:6, 7**, under each epithet given it, ^{<806>}**Zechariah 6:3**.

Verse 10. Take of them of the captivity] The names that follow were probably those to whom the silver and golden vessels of the temple were intrusted; and who might have had *bullion* of silver and gold, for particular purposes, about the ornaments of the temple.

The house of Josiah] Probably an artificer in silver, gold, &c.

Verse 11. Make crowns] **twrc** [*ataroth*; but *seven* MSS. of *Kennicott's* and *Deuteronomy Rossi's*, and *one* ancient of my own, with the *Syriac* and *Chaldee*, have **trc** [*atereth*, a *crown*, or *tiara*. And as *Joshua* the high priest is *alone* concerned here, I think *one crown* only is intended.

Verse 12. Behold the man whose name is The BRANCH!] I cannot think that *Zerubbabel* is here intended; indeed, he is not so much as mentioned in ~~3:8~~ **Zechariah 3:8**. *Joshua and his companions* are called **tpwm yvna** *anshey mopheth*, *figurative* or *typical men*; the crowning therefore of *Joshua* in this place, and calling him the **BRANCH**, was most probably in reference to that glorious person, the *Messiah*, of whom he was the *type* or *figure*. The *Chaldee* has, “whose name is my **MESSIAH**,” or **CHRIST**.

And he shall grow up out of his place] That is, out of *David's* root, tribe, and family.

And he shall build the temple of the Lord.] This cannot refer to the building of the temple then in hand, for *Zerubbabel* was its builder: but to that temple, the *Christian Church*, that was typified by it; for *Zerubbabel* is not named here, and only *Joshua* or *Jesus* (the name is the same) is the person who is to be *crowned* and *to build this spiritual temple*.

Verse 13. Even he shall build the temple] *Joshua*, not *Zerubbabel*.

He shall bear the glory] Have all the honour of it; for none can do this but himself. The *Messiah* is still intended.

And shall sit and rule upon his throne] For the government of the *Church* shall be upon his shoulder.

And he shall be a priest upon his throne] He shall, as the great *high priest*, offer the only *available offering* and *atonement*; and so he shall be both *king* and *priest*, a *royal king* and a *royal priest*; for even the *priest* is here stated to *sit upon his throne*.

And the counsel of peace shall be between them both.] Whom? Zerubbabel and Joshua? Certainly not Zerubbabel, for he is not mentioned in all this prediction; but, as the *Messiah* is intended, the *counsel of peace*—the *purpose to establish peace* between heaven and earth, must be between the *Father* and the *Son*.

Verse 14. And the crowns shall be] One of my MSS. has *twrca ataroth, crowns*, corrected into *trc[atereth, crown*; and so the *Septuagint*, *Syriac*, and *Arabic*. The *Chaldee* has, “And praise shall be,” &c. The meaning appears to be this, that the *crown* made for *Joshua* should be delivered to the persons mentioned here and in ~~38610~~ **Zechariah 6:10**, to be laid up in the temple of the Lord, as a *memorial* of this typical transaction.

Verse 15. And they that are far off shall come] The Gentiles shall come to the Saviour of the world; and *build*—become a part of this new temple; for they, as *living stones*, shall become a holy temple, a habitation of God through the Spirit.

Ye shall know that the Lord of hosts hath sent me] These predictions, relative to the *regal* and *sacerdotal offices* of the Messiah, shall be so circumstantially fulfilled, that ye, Jews, shall be obliged to acknowledge that the Lord of hosts hath sent me with this message.

And this shall come to pass] Your own temple shall be rebuilt, and God shall dwell among you now, *if ye will diligently obey the voice of Jehovah your God*.

ZECHARIAH

CHAPTER 7

Some Jews being sent from those who remained at Babylon to inquire of the priests and prophets at Jerusalem whether they were still bound to observe those fasts which had been appointed on occasion of the destruction of Jerusalem, and kept during the captivity, the prophet is commanded to take this opportunity of enforcing upon them the weightier matters of the law, judgment and mercy, that they might not incur such calamities as befell their fathers. He also intimates that in their former fasts they had regarded themselves more than God; and that they had rested too much on the performance of external rites, although the former prophets had largely insisted on the superior excellence of moral duties, 1-14.

NOTES ON CHAP. 7

Verse 1. The fourth year of King Darius] Two years after they began to rebuild the temple, see ^{<8010>}**Zechariah 1:1**, A.M. 3486.

The ninth month, even in Chisleu] This answers to a part of our *November* and *December*. The names of the month appear only under and after the captivity.

Verse 2. When they had sent—Sherezzer and Regem-melech] To inquire whether the fasts should be continued, which they had hitherto observed on account of their ruined temple; and the reason why they inquired was, that they were rebuilding that temple, and were likely to bring it to a joyful issue.

Verse 5. When ye fasted and mourned in the fifth—month] This they did in the remembrance of the *burning of the temple*, on the *tenth* day of that month; and on the *seventh month*, on the *third* of which month they observed a fast for the murder of Gedaliah, and the dispersion of the remnant of the people which were with him. See ^{<2410>}**Jeremiah 41:1**, and ^{<1225>}**2 Kings 25:25**.

Verse 6. And when ye did eat] They had not observed those fasts as they should have done. They deplored the loss of their temple, and its riches, &c., but they did not *humble themselves* because of those iniquities which had brought the *displeasure* of God upon them, their temple, and their city.

Verse 7. The words which the Lord hath cried by the former prophets] **μυνvarh μyaybn** *nebiim harishonim*, is the title which the Jews give to *Joshua*, *Judges*, the two books of *Samuel*, and the two books of *Kings*.

The latter prophets, **μυνwrj a μyaybn** *nebiim acharonim*, are *Isaiah*, *Jeremiah*, *Ezekiel*, and the twelve minor prophets.

The *hagiographa*, **μybwtk** *kethubim*, holy writings, are the *Psalms*, *Proverbs*, *Job*, *Canticles*, *Ruth*, *Lamentations*, *Ecclesiastes*, *Esther*, *Daniel*, *Ezra*, *Nehemiah*, and the two books of *Chronicles*. But the above words, the former prophets, seem to apply to *Isaiah*, *Jeremiah*, and *Ezekiel*.

The south and the plain?] From Eleutheropolis to the sea, ^{<31019>}**Obadiah 1:19**. The *south* was the wilderness and mountainous parts of Judea: and the *plain*, the plains of Jericho.

Verse 9. Execute true judgment] See the parallel texts in the margin.

Verse 10. Evil against his brother in your heart.] Do not indulge an *unfavourable opinion* of another: do not *envy* him; do not *harbour* an *unbrotherly feeling* towards him.

Verse 11. Pulled away the shoulder] From under the yoke of the law, like an unbroken or restive bullock in the plough.

Verse 12. Made their hearts as an adamant stone] **rymv** *shamir* may mean the *granite*. This is the hardest stone with which the common people could be acquainted. Perhaps the *corundum*, of which *emery* is a species, may be intended. *Bochart* thinks it means a stone used in *polishing* others. The same name, in Hebrew, applies to different stones.

Verse 14. I scattered them with a whirlwind] This refers to the swift victories and cruel conduct of the Chaldeans towards the Jews; they came upon them like a *whirlwind*; they were tossed to and fro, and up and down, everywhere scattered and confounded.

ZECHARIAH

CHAPTER 8

In this chapter God promises the continuance of his favour to those who are returned from the captivity; so that upon the removal of his judgments, the fasts they had observed during the captivity may now be converted to so many occasions of rejoicing. He likewise promises in due time a general restoration of his people, and the enlargement of the Church by the accession of the Gentiles, 1-20. The conclusion of the chapter intimates farther that the Jews, after their restoration, will be instrumental in converting many other nations, 21-23. Compare ^{<5115>}Romans 11:15, 16.

NOTES ON CHAP. 8

Verse 2. I was jealous] Some refer this to the *Jews* themselves. They were as the *spouse* of Jehovah: but they were *unfaithful*, and God punished them as an *injured husband* might be expected to punish an unfaithful wife. Others apply it to the *enemies of the Jews*. Though I gave them a commission to afflict you, yet they exceeded their commission: I will therefore deal with them in *fury*—in *vindictive justice*.

Verse 3. I am returned unto Zion] I have restored her from her captivity. I will dwell among them. The temple shall be rebuilt, and so shall Jerusalem; and instead of being false, unholy, and profligate, it shall be *the city of truth*, and *my holy mountain*. TRUTH shall dwell in it.

Verse 4. There shall yet old men and old women] In those happy times the followers of God shall live out all their days, and the *hoary head* be always found in the way of righteousness.

Verse 5. The streets of the city shall be full of boys and girls] The progeny shall be *numerous, healthy, and happy*. Their innocent gambols and useful exercises shall be a means of *health*, and a proof of *happiness*. To be healthy, children must have exercise. But they cannot take exercise, except in the way of play and diversion: *ergo*, such playfulness cannot be sinful. Let them be kept from evil words, lying, swearing, and scurrility; and all the rest may be innocent.

Verse 6. If it be marvellous] You may think that this is impossible, considering your present low condition: but suppose it be impossible in *your eyes*, should it be *so* in *mine!* *saith the Lord of hosts.*

Verse 7. I will save my people from the east country, and from the west] From every land in which any of them may be found. But these promises principally regard the Christian Church, or the bringing in the Jews with the fulness of the Gentiles.

Verse 9. By the mouth of the prophets] The day or time of the foundation was about *two years* before, as this discourse of the prophet was in the *fourth* year of Darius. After this God raised up prophets among them.

Verse 10. For before these days there was no hire for man] Previously to this, ye had no prosperity; ye had nothing but civil divisions and domestic broils. I abandoned you to your own *spirits*, and to your own *ways.*

Verse 12. For the seed shall be prosperous] Ye shall be a holy and peaceable people; and God will pour down his blessing on yourselves, your fields, and your vineyards.

Verse 13. As ye were a curse] Instead of being execrated among the people, ye shall be blessed; instead of being reproached, ye shall be commended. Ye shall be a *blessing* to all the nations round about. All these promises we may expect to be completely fulfilled when the Jews acknowledge their Messiah.

O house of Judah, and house of Israel] The restoration shall be complete, when both *Israel* and *Judah* are brought back.

Verse 16. Speak ye every man the truth] See ^{<370>}**Zechariah 7:9, 10.**

Verse 19. The fast of the fourth month] To commemorate the *taking of Jerusalem;* ^{<125B>}**2 Kings 25:3;** ^{<25D>}**Jeremiah 39:2; 52:6, 7.**

The fast of the fifth] In memory of the *ruin of the temple,* ^{<125B>}**2 Kings 25:8;** ^{<25D>}**Jeremiah 52:12, 13.**

The fast of the seventh] For the *murder of Gedaliah,* ^{<2410I>}**Jeremiah 41:1-17.**

The fast of the tenth] In commemoration of the *siege of Jerusalem*, which began on the *tenth* day of the *tenth* month; ^{<1250>}**2 Kings 25:1**; ^{<2450>}**Jeremiah 52:4**; ^{<3240>}**Ezekiel 24:1, 2**; and see on ^{<3008>}**Zechariah 7:3, 5**.

Cheerful feasts] Ye shall find all your evils so completely redressed, that these *mournful fasts* shall be turned into *joyful feasts*.

Verse 20. There shall come people] Similar promises to those in ^{<3008>}**Isaiah 2:3** and in ^{<3300>}**Micah 4:1, 2**. Many *Gentiles*, as well as *Jews*, will then be found devoting themselves to the Lord.

Verse 21. I will go also.] This is the answer of the person *invited*. It is a good work. We must have God for our friend. We cannot expect this unless we *seek* him: and as we know not what an hour may bring forth, let us go *speedily*.

Verse 22. And strong nations] This may refer to the conversion of the *Mohammedan* tribes; especially to those in the vicinity of Palestine. Perhaps even the *Egyptians*, inhabitants of *Arabia Petræa*, of *Syria*, &c.

Verse 23. Ten men—shall take hold of the skirt of him that is a Jew] The converts from among the *Gentiles* shall be to the *Jews* as *ten* to *one*. But *ten* may here signify a great number, without comparison. And from this scripture it appears as if the *Jews*, converted to God, should be the instruments of converting many *Gentiles*. See on ^{<3006>}**Isaiah 3:6**. *Catching hold of the skirt* is a gesture naturally used to entreat assistance and protection. This and the three foregoing verses, says Abp. *Newcome*, refer to the great accession of converts which the Jewish Church received between the captivity and the coming of Christ; to the number of *Christian* disciples which the Jewish preachers made, and to the future conversions of which the restoration of the *Jews* will be an eminent cause.

ZECHARIAH

CHAPTER 9

Syria, Phœnicia, and Palestine, were conquered by Nebuchadnezzar, and afterwards by Alexander. Some apply the beginning of this chapter (1-7) to the one event, and some to the other. The close of the seventh verse relates to the number of Philistines that should become proselytes to Judaism; (see Joseph. Antiq. xiv. 15, 4;) and the eighth, to the watchful providence of God over his temple in those troublesome times. From this the prophet passes on to that most eminent instance of God's goodness to his Church and people, the sending of the Messiah, with an account of the peaceable tendency and great extent of his kingdom, 9, 10. God then declares that he has ratified his covenant with his people, delivered them from their captivity, and restored them to favour, 11, 12. In consequence of this, victory over their enemies is promised them in large and lofty terms, with every other kind of prosperity, 13-17. Judas Maccabeus gained several advantages over the troops of Antiochus, who was of Grecian or Macedonian descent. But without excluding these events, it must be allowed that the terms of this prophecy are much too strong to be confined to them; their ultimate fulfilment must therefore be referred to Gospel times.

NOTES ON CHAP. 9

Verse 1. The burden of the word of the Lord] The *oracle* contained in the word which Jehovah now speaks.

This is a prophecy against Syria, the Philistines, Tyre, and Sidon, which were to be subdued by Alexander the Great. After this the prophet speaks gloriously concerning the coming of Christ, and redemption by him.

Most learned men are of opinion that this and the succeeding chapters are not the work of *Zechariah*, but rather of *Jeremiah*; *Hosea*, or some one before the captivity. It is certain that ^{<81112>}**Zechariah 11:12, 13**, is quoted ^{<41270>}**Matthew 27:9, 10**, as the language of *Jeremiah* the prophet. The *first eight* chapters appear by the introductory parts to be the prophecies of *Zechariah*: they stand in connection with each other, are pertinent to the time when they were delivered, are uniform in style and manner, and constitute a regular whole; but the *six* last chapters are not expressly assigned to *Zechariah*, and are unconnected with those that precede:—the *three* first of them are unsuitable in many parts to the time when *Zechariah* lived; all of them have a more adorned and poetical turn of composition

than the eight first chapters, and they manifestly break the unity of the prophetic book.

I conclude, from internal marks, that these *three* chapters, (ix., x., xi.,) were written much *earlier* than the time of Jeremiah, and before the captivity of the *ten tribes*. They seem to suit *Hosea's* age and manner; but whoever wrote them, their Divine authority is established by the two *quotations* from them, ^{<8100>}**Zechariah 9:9; 11:12, 13**. See below.

The *twelfth, thirteenth, and fourteenth* chapters form a distinct prophecy, and were *written after the death of Josiah*, ^{<8121>}**Zechariah 12:11**; but whether before or after the captivity, and by *what prophet*, is uncertain, although I incline to think that the author lived *before* the destruction of Jerusalem by the Babylonians. See on ^{<8130>}**Zechariah 13:2-6**. They are *twice* quoted in the New Testament, ^{<81210>}**Zechariah 12:10; 13:7**. — *Newcome*.

My own opinion is, that these chapters form not only a distinct *work*, but belong to a *different author*. If they do not belong to *Jeremiah*, they form a *thirteenth* book in the *minor prophets*, but the inspired writer is unknown.

The land of Hadrach] The valley of Damascus, or a place near to Damascus. Alexander the Great gained possession of Damascus, and took all its treasures; but it was without blood; the city was betrayed to him.

Damascus shall be the rest thereof] The principal part of this calamity shall fall on this city. God's anger *rests* on those whom he *punishes*, ^{<81513>}**Ezekiel 5:13; 16:42; 24:13**. And his rod, or his *arm*, *rests* upon his enemies, ^{<19C513>}**Psalms 125:3**; ^{<23123>}**Isaiah 30:23**. See *Newcome*.

When the eye of man] *Newcome* translates thus:

*“For the eye of Jehovah is over man,
And over all the tribes of Israel.”*

This is an easy sense, and is followed by the *versions*.

Verse 2. And Hamath also shall border thereby] *Hamath* on the river Orontes; and *Tyre* and *Sidon*, notwithstanding their political wisdom, address, and cunning, shall have a part in the punishment.

These prophecies are more suitable to the days of *Jeremiah* than to those of *Zechariah*; for there is no evidence—although Alexander did take Damascus, but *without bloodshed*—that it was destroyed from the times of Zechariah to the advent of our Lord. And as *Tyre* and *Sidon* were lately destroyed by Nebuchadnezzar, it is not likely that they could soon undergo another devastation.

Verse 3. And Tyrus did build herself] The rock on which Tyre was built was strongly *fortified*; and that she had abundance of *riches* has been already seen, ^{<3301>}**Ezekiel 28:1**, &c.

Verse 4. Will smite her power in the sea] See ^{<3317>}**Ezekiel 26:17**. Though Alexander did take Tyre, Sidon, Gaza, &c.; yet it seems that the prediction relative to their destruction was fulfilled by *Nebuchadnezzar*. See **Amos 1:6-8**; ^{<3304>}**Zephaniah 2:4, 7**.

Verse 5. Ashkelon shall see it, and fear] All these prophecies seem to have been fulfilled before the days of Zechariah; another evidence that these last chapters were not written by him.

Her expectation shalt be ashamed] The expectation of being succoured by Tyre.

Verse 6. A bastard shall dwell in Ashdod] This character would suit Alexander very well, who most certainly was a *bastard*; for his mother Olympia said that Jupiter Ammon entered her apartment in the shape of a dragon, and begat Alexander! Could her husband Philip believe this? The word signifies a *stranger*.

Verse 7. I will take away his blood out of his mouth] The Philistines, when incorporated with the Israelites, shall abstain from *blood*, and every thing that is abominable.

And Ekron as a Jebusite.] As an inhabitant of Jerusalem. Many of the Philistines became proselytes to Judiasm; and particularly the cities of Gaza, and *Ashdod*. See *Joseph*. Antiq. lib. xlii., c. 15, s. 4.

Verse 8. I will encamp about mine house] This may apply to the conquests in Palestine by *Alexander*, who, coming with great wrath against Jerusalem, was met by *Jaddua* the high priest and his fellows in their sacred robes, who made intercession for the city and the temple; and, in consequence, Alexander spared *both*, which he had previously purposed to

destroy. He showed the Jews also much favour, and remitted the tax every *seventh year*, because the *law* on that year forbade them to *cultivate* their ground. See this extraordinary account in *Joseph*. Antiq. lib. xi., c. 8, s. 5. Bishop *Newcome* translates: “I will encamp about my house with an army, so that none shall pass through or return.”

Verse 9. Rejoice greatly, O daughter of Zion] See this prophecy explained on ^{<2105>}**Matthew 21:5**.

Behold, thy King cometh] Not *Zerubbabel*, for he was never *king*; nor have they had a *king*, except Jesus the Christ, from the days of *Zedekiah* to the present time.

He is just] The righteous One, and the Fountain of righteousness.

Having salvation] He alone can *save* from *sin*, *Satan*, *death*, and *hell*.

Lowly] Without *worldly pomp* or *splendour*; for neither his kingdom, nor that of his followers, is of *this world*.

Riding upon an ass] God had commanded the kings of Israel not to multiply *horses*. The kings who broke this command were miserable themselves, and scourgers to their people. Jesus came to *fulfil the law*. Had he in his title of *king* rode upon a *horse*, it would have been a *breach* of a positive command of God; therefore, he rode upon an *ass*, and thus fulfilled the *prophecy*, and kept the *precept* unbroken. Hence it is immediately added—

Verse 10. I will cut off the chariot from Ephraim, and the horse from Jerusalem] No wars shall be employed to spread the kingdom of the Messiah; for it shall be founded and established, “not by might nor by power, but by the Spirit of the Lord of hosts,” ^{<3006>}**Zechariah 4:6**.

Verse 11. As for thee also (Jerusalem) by the blood of thy covenant] The covenant made with Abraham, Isaac, Jacob, and the Israelites in general, and ratified by the *blood* of many victims; until the time should come in which the *Messiah* should shed his blood, as typified by the ancient sacrifices.

I have sent forth thy prisoners] Those who were under the arrest of God’s judgments; the *human race*, fast bound in sin and misery, and who by the pitifulness of his tender mercy were loosed, he dying in their stead.

Verse 12. Turn you to the strong hold] Ye who *feel* your *sins*, and are *shut up* under a sense of your guilt, look up to him who was delivered for your offences, and rose again for your justification. Ye have *hope*; let that hope lead you to *faith*, and that faith to the *blood of the covenant*; and, through that *blood*, to GOD, the Father of all.

I will render double unto thee] Give thee an *abundance* of peace and salvation.

Verse 13. When I have bent Judah] Judah is the *bow*, and Ephraim is the *arrows*; and these are to be shot against the *Greeks*. I am inclined, with Bp. *Newcome*, to consider that the language of this prophecy is too strong to point out the only trifling advantage which the *Maccabees* gained over *Antiochus*, who was of *Macedonian descent*; and it is probable that these prophecies remain to be fulfilled against the present possessors of *Javan* or *Greece*, *Macedonia*, and a part of *Asia Minor*.

Verse 14. The Lord shall be seen over them] Shadowing and refreshing them, as the cloud did the camp in the wilderness.

His arrow shall go forth as the lightning] They shall be conquered in a way that will show that God fights for his followers.

The description here is very sublime; we have a good imitation of it in Nonnus:—

Και τότε γαιαν απασαν επεκλυσεν νετιος Zeus,
Πυκνωσας νεφεεσσιν ολον πολον, ουρανη γαρ
Βρονταιοις παταγοισι Διος μυκησατο σαλπιγξ.

NONN. DIONYS., lib. 6. ver. 229.

*“When heaven’s dread trumpet, sounding from on high,
Breaks forth in thunders through the darken’d sky;
The pregnant clouds to floods of rain give birth.
And stormy Jove o’erwhelms the solid earth.”*

J. B. B. C.

In these two verses there is a fine *image*, and an *allusion* to a particular fact, which have escaped the notice of every commentator. I must repeat the verses: 13: When I have *bent* Judah for me, *filled the bow* with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. 14: And the LORD shall be seen over them, and *his arrows shall go forth like lightning*. The reader will

consult what is said on ^{<0716>}**Hosea 7:16**, relative to the *oriental bow*, which resembles a [figure “C”] in its quiescent state, and must be *recurved* in order to be strung. Here, *Judah* is represented as the *recurved bow*; *Ephraim*, as an *arrow* placed on the *string*, and then discharged against the Javanites or Greeks with the momentum of *lightning*; the *arrow kindling* in its course through the air, and thus becoming the bolt of death to them against whom it was directed.

*Volat illud, et incandescit eundo,
Et quos non habuit, sub nubibus invenit ignes.*

*“It flies apace; and, heating, mounts on high,
Glows in its course, and burns along the sky.”*

Verse 15. The Lord of hosts shall defend them] He alone is the sure trust of his Church.

Subdue with sling-stones] This was an ancient and powerful *instrument* in the hands of the Hebrews. See Clarke’s note on ^{<07216>}**Judges 20:16**”.

They shall drink] After the victory gained as above, thy people shall hold a *feast*, and *drink and be filled with wine*. There is no intimation here that they shall *drink the blood of their enemies*, as some barbarous nations were accustomed to do. When they have gained the victory, they shall banquet abundantly on the spoils taken from the enemy.

As the corners of the altar.] They shall pour out libations of wine at the foot of the altar, as the priests were accustomed to pour out the blood of the victims.

Verse 16. Shall save them in that day] They are his *flock*, and he is their *Shepherd*; and, as his own, he shall save and defend them.

As the stones of a crown] ^{twsswntm rzn ynba} *abney nezer mithnosesoth*, “crowned stones erecting themselves;” i.e., being *set up by themselves*, as *monuments* of some deliverance, they seem to be *lifting themselves up*; offering themselves to the *attention* of every passenger. It may however refer to *stones anointed with oil*; a sort of temporary *altars* set up to the Lord for a victory gained. The same word is used, ^{<0212>}**Leviticus 21:12**: “Because the crown, ^{rzn} *nezer*, of the anointing oil of his God is upon him.” Perhaps most of those *upright stones*, standing in *circles*, which pass for *druidical monuments*, were erected to

commemorate victories, or to grace the tomb of an illustrious chief. These verses may refer to some final victory over the enemies of God's people.

Verse 17. How great is his goodness] In *himself* and towards *them*.

And how great is his beauty!] His *comeliness, holiness, and purity*, put *in* and upon them.

Corn shall make the young men cheerful] They shall be gladdened and strengthened by plenty of food; and they shall *speak aloud* of God's mercies in their *harvest home*.

And new wine the maids.] Who shall prepare the wine from an abundant vintage.

ZECHARIAH

CHAPTER 10

The promise of prosperity and plenty in the close of the preceding chapter leads the prophet to suggest, next, the means of obtaining them; supplication to Jehovah, and not to idols, whose worship had already proved a fertile source of calamities, 1-3. The rest of the chapter (like the preceding) promises to the Jews a restoration to their own land under rulers and governors, victory over their enemies, and much increase and prosperity; and this in a manner so miraculous, that it is described, 4-12, by allusions to the deliverance from Egypt.

NOTES ON CHAP. 10

Verse 1. Ask ye of the Lord rain] Rain in the due seasons—1. To *impregnate the seed* when sown; and 2. To *fill the ear* near the time of *harvest*—was so essential to the fertility of the land, and the well-being of the people, that it stands well among the chief of God's mercies and the promise of it here shows that God designs to ensure the prosperity promised, by using those means by which it was promoted.

Verse 2. The idols have spoken vanity] This is spoken of the *Jews*, and must refer to their idolatry practised before the captivity, for there were no *idols after*.

Therefore they went their way] They were like a *flock* that had no *shepherd*, shifting from place to place, and wandering about in the wilderness, seeking for pasture, wherever they might find it. Some think that the *idols* and *diviners* were those of the *Seleucidæ Greeks*, who excited their masters with promises of success against the Maccabees. Others think that the Babylonish captivity is foretold; for a *determined future* event is frequently spoken of by the prophets as *past*.

Verse 3. Mine anger was kindled against the shepherds] Bad kings and bad priests. *I will punish the goats*; these were the wicked *priests*, who were *shepherds* by their *office*, and *goats* by the *impurity* of their *lives*.

As his godly horse in the battle.] The honourable *war horse*, or the *horse* that carried the general's equipage. In the unaccountable variation of interpreters on these chapters, this, among other things, is thought to be

spoken of *Matthias*, and *Judas Maccabeus*, who assembled the people from all quarters, as a shepherd gathers his sheep together; and led them against the *sons of Greece*, the *Seleucidæ Greeks*. Others refer every thing here to times before the *captivity*.

Verse 4. Out of him came forth the corner] This is spoken of the tribe of Judah: all strength, counsel, and excellence came from that tribe. The *corner stone*, the *ornament* and *completion* of the building; *the nail*, by which the tents were fastened, and on which they hung their clothes, armour, &c., *the battlebow*, the choicest archers.

Every oppressor together.] Those heroes and generals, by whom, under God, their foes should be totally routed. *Newcome* translates, “Every ruler together.” Perhaps all this is spoken of the *Messiah*.

Verse 5. They shall be as mighty men] The Maccabees and their successors.

Riders on horses] The Macedonians, who opposed the Maccabees, and had much cavalry; whereas the Jews had none, and even few weapons of war; yet they overcame these horsemen.

Verse 6. I will strengthen the house of Judah] I doubt whether the *sixth*, *seventh*, *eighth*, and *ninth* verses are not to be understood of the future ingathering of the Jews in the times of the Gospel. See ^{<24314>}**Jeremiah 3:14; 23:6;** ^{<24012>}**Hosea 1:2; 6:11.**

Verse 7. Ephraim shall be like a mighty man] This tribe was always distinguished for its valour.

Verse 8. I will hiss for them] *hqrva* *eshrekah*, “I will shriek for them;” call them with such a *shrill strong voice*, that they shall *hear* me, and find that it is the voice of their redemption.

Verse 9. I will sow them among the people] Wherever they have been dispersed, my voice in the preaching of the Gospel shall reach them. *And they shall remember me*, and they and their children *shall turn again to the Lord*, through Messiah their King.

Verse 10. Out of the land of Egypt] I will bring them out of all the countries where they have been dispersed, and bring them back to their own land; and they shall be so numerous that they shall scarcely find there, in all its length and breadth, a sufficiency of room. If all the Jews that are

now scattered over the face of the earth were gathered together, they would make a *mighty nation*. And God will gather them together. As a wonderful providence has preserved them in every place, so a wondrous providence will collect them from every place of their dispersion. When the *great call* comes, no one soul of them shall be left behind.

Verse 11. And he shall pass through the sea] Here is an allusion to the passage of the *Red Sea*, on their coming *out of Egypt*, and to their *crossing Jordan*, when they went into the *promised land*; the *waves* or waters of both were *dried up*, thrown from side to side, till all the people passed safely through. When they shall return from the various countries in which they now sojourn, God will work, if necessary, similar miracles to those which he formerly worked for their forefathers; and the people shall be glad to let them go, however much they may be profited by their operations in the state. Those that oppose, as *Assyria* and *Egypt* formerly did, shall be *brought down*, and their *sceptre broken*.

Verse 12. I will strengthen them in the Lord] I, the God of Israel, will strengthen them in the Lord-Jesus, *the Messiah*; and thus indeed the *Chaldee*: *I will strengthen them, yyd armyb bemeymre dayai, in or by the WORD of Jehovah*, the same *personal Word* which we so often meet with in the *Chaldee* paraphrases or *Targum*.

They shall walk up and down in his name] In the name of the Messiah. *Saith the Lord*—GOD speaks here, not of himself, but concerning his *Christ*. The Jews shall have complete liberty; they shall appear everywhere as a part of the flock of Christ, and no difference be made between them and the converted Gentiles. They shall be all *one fold* under *one Shepherd* and Bishop of all souls.

ZECHARIAH

CHAPTER 11

The commencement of this chapter relates to the destruction of Jerusalem and the Jewish polity, probably by the Babylonians; at least in the first instance, as the fourth verse speaks of the people thus threatened as the prophet's charge, 1-6. The prophet then gives an account of the manner in which he discharged his office, and the little value that was put on his labours. And this he does by symbolical actions, a common mode of instruction with the ancient prophets, 7-14. After the prophet, on account of the unsuccessfulness of his labours, had broken the two crooks which were the true badges of his pastoral office, (to denote the annulling of God's covenant with them, and their consequent divisions and dispersions,) he is directed to take instruments calculated to hurt and destroy, perhaps an iron crook, scrip, and stones, to express by these symbols the judgments which God was about to inflict on them by wicked rulers and guides, who should first destroy the flock, and in the end be destroyed themselves, 15-17. Let us now view this prophecy in another light, as we are authorized to do by Scripture, ^{<A270>}Matthew 27:7. In this view the prophet, in the person of the Messiah, sets forth the ungrateful returns made to him by the Jews, when he undertook the office of shepherd in guiding and governing them; how they rejected him, and valued him and his labours at the mean and contemptible price of thirty pieces of silver, the paltry sum for which Judas betrayed him. Upon which he threatens to destroy their city and temple; and to give them up to the hands of such guides and governors as should have no regard to their welfare.

NOTES ON CHAP. 11

Verse 1. **Open thy doors, O Lebanon]** I will give Mr. *Joseph Mede's* note upon this verse:—

“That which moveth me more than the rest, is in chap. 11., which contains a prophecy of the destruction of Jerusalem, and a description of the wickedness of the inhabitants, for which God would give them to the sword, and have no more pity upon them. It is expounded of the destruction by *Titus*; but methinks such a prophecy was nothing seasonable for *Zachary's* time, (when the city yet for a great part lay in her ruins, and the temple had not yet recovered hers,) nor agreeable to the scope. *Zachary's* commission, who, together with his colleague *Haggai*, was sent to encourage the people, *lately returned* from captivity, to build their temple, and

to instaurate their commonwealth. Was this a fit time to foretell the destruction of both, while they were yet but *a-building*? And by Zachary too, who was to encourage them? Would not this better befit the desolation by Nebuchadnezzar?" I really think so. See Mr. *J. Mede's* lxi. Epistle.

Lebanon signifies the temple, because built of materials principally brought from that place.

Verse 2. Howl, fir tree] This seems to point out the fall and destruction of all the mighty men.

Verse 3. Young lions] Princes and rulers. By *shepherds, kings* or *priests* may be intended.

Verse 4. Feed the flock of the slaughter] This people resemble a flock of sheep *fattened* for the shambles; *feed*, instruct, this people who are about to be *slaughtered*.

Verse 5. Whose possessors] Governors and false prophets, *slay them*, by leading them to those things that will bring them to destruction.

And they that sell them] Give them up to idolatry; and bless God, strange to tell, that they get *secular advantage* by the establishment of this *false religion*.

Verse 6. For I will no more pity] I have determined to deliver them into the hands of the Chaldeans.

Verse 7. And I wilt feed the flock of slaughter] I showed them what God had revealed to me relative to the evils coming upon the land; and I did this the more especially for the sake of *the poor of the flock*.

Two staves] Two *shepherd's crooks*. One I called *Beauty*-that probably by which they marked the sheep; dipping the end into *vermillion*, or some red liquid. And this was done when they were to *mark* every *tenth* sheep, as it came out of the field, when the *tithe* was to be set apart for the Lord.

The other I called Bands] Probably that with the *hook* or *crook* at the head of it, by which the shepherd was wont to catch the sheep by the horns or legs when he wished to bring any to hand.

And I fed the flock.] These two rods show the *beauty* and *union* of the people, while under God as their Shepherd. It was the *delight* of God to see them in a state of *peace* and *harmony*.

Verse 8. Three shepherds also I cut off in one month] Taking this *literally*, some think the *three shepherds* mean the *three Maccabees*, *Judas*, *Jonathan*, and *Simon*; others, the *three wicked high priests*, *Jason*, *Alcimus*, and *Menelaus*; others, the *three last princes of the Asmonean race*, *Alexander*, *Hyrchanus*, and *Antigonus*.

Perhaps *three orders* may be intended: 1. The *priesthood*. 2. The *dictatorship*, including the Scribes, Pharisees, &c. 3. The *magistracy*, the great sanhedrin, and the smaller councils. These were all annihilated by the Roman conquest.

Verse 9. I will not feed you] I shall instruct you no longer: some of you are appointed to death by *famine*; others, to be *cut off* by the *sword*; and others of you, to such *desparation* that ye shall *destroy one another*.

Verse 10. I took my staff—Beauty, and cut it asunder] And thus I showed that I determined no longer to preserve them in their *free* and *glorious* state. And thus I *brake my covenant with them*, which they had broken on their part already.

Verse 11. So the poor of the flock] The pious, who attended to my teaching, saw that this was the *word*—the *design*, of God.

Verse 12. If ye think good, give me my price] “Give me my hire.” And we find they rated it contemptuously; *thirty* pieces of silver being the price of a slave, ^{<1213>}**Exodus 21:32**.

Verse 13. And the Lord said unto me, Cast it unto the potter] Jehovah calls the price of his prophet *his own price*; and commands that it should not be accepted, but given to a potter, to foreshadow the transaction related ^{<127>}**Matthew 27:7**.

“Earthen vessels were used in the temple; and we may suppose that some Levites were employed within the sacred precincts to furnish them. To these, the humblest of his ministers in the temple, God commands that the *degrading price* should be cast.” This is the substance of the notes on these two verses, given by Abp. *Newcome*.

We may look at it in another light, *Give me my price!* *yrkc wbh habu sichri*, *bring my price*, or *give him my price*; that is, Give the money to Judas which you have agreed to give him; for he can neither betray me nor you crucify me, but my own permission. *But if not, forbear*; take time to consider this bloody business, and in time *forbear*. For though I *permit* you to do it, yet remember that the *permission* does not *necessitate* you to do it; and the salvation of the world may be effected without this *treachery* and *murder*.

See my notes on this place, See Clarke “^{<1270>}Matthew 27:9”, where I have examined the evidence for the reading of “Zechariah the prophet,” instead of “Jeremiah.”

Verse 14. That I might break the brotherhood] I cannot, says *Newcome*, explain this passage, without supposing that the kingdom of Israel *subsisted* when the prophet wrote it; and that either the wars between Judah and Israel are referred to, (see ^{<12165>}2 Kings 16:5,) or the captivity of the ten tribes, when the *brotherly connection* between these kingdoms ceased.

Verse 15. The instruments of a foolish shepherd.] Such as a *bag without bread*, a *scrip without measure*, and a *staff without a hook*, &c., things that were needless or of no use; to point out to the Jewish pastors, who took no care of the flock, but devoured them, or ruled them with force and with cruelty.

Verse 16. I will raise up a shepherd in the land] Some wicked king; and *Newcome* supposes *Hoshea* may be meant. See ^{<12170>}2 Kings 17:1, 2, and to such an abominable sovereign the prophecy may well apply.

Verse 17. Wo to the idol shepherd] *l yl ah y[r roi haelil*, “the worthless,” or “good for nothing shepherd.” The shepherd in name and office, but not performing the *work* of one. See ^{<5101>}John 10:11.

The sword shall be upon his arm] Punishment shall be executed upon the wicked Jews, and especially their wicked kings and priests. See ^{<8116>}Zechariah 11:16.

Arm—the secular power; *right eye*—the ecclesiastical state.

His arm shall be clean dried up] The secular power shall be broken, and become utterly inefficient.

His right eye shall be utterly darkened] Prophecy shall be restrained; and the whole state, ecclesiastical and civil, shall be so completely eclipsed, that none of their functions shall be performed. This may refer to the worthless and wicked governor mentioned in the preceding verse.

There are several things in this chapter that are very *obscure*, and we can hardly say what opinion is right; nor is it at all clear whether they refer to a very early or late period of the Jewish history.

ZECHARIAH

CHAPTER 12

The first part of this chapter, with several passages in chap xiv., relates to an invasion that shall be made on the inhabitants of Judea and Jerusalem in the latter ages of the world, some time after the restoration and settlement of the Jews in their own land. It also describes, in very magnificent terms, the signal interposition of God in their favour. From this the prophet proceeds in the latter part of the chapter, 10-14, to describe the spiritual mercies of God to converting his people; and gives a very pathetic and affecting account of the deep sorrow of that people, when brought to a sense of their great sin in crucifying the Messiah, comparing it to the sorrow of a parent for his first-born and only son, or to the lamentations made for Josiah in the valley of Megiddon, ^{<14524>}2 Chronicles 35:24, 25. A deep, retired sorrow, which will render the mourners for a season insensible to all the comforts and enjoyments of the most endearing society.

NOTES ON CHAP. 12

Verse 1. The burden of the word of the Lord] This is a new prophecy. It is directed both to *Israel* and *Judah*, though *Israel* alone is mentioned in this verse.

Which stretcheth forth the heavens] See on ^{<23415>}Isaiah 42:5.

Formeth the spirit of man within him.] Then it is not the *same substance* with his body. It is a SPIRIT within HIM.

Verse 2. Jerusalem a cup of trembling] The Babylonians, who captivated and ruined the Jews, shall in their turn be ruined.

I incline to think that what is spoken in this chapter about the *Jews* and *Jerusalem*, belongs to the “glory of the latter times.”

Shall be in the siege] This may refer to some war against the Church of Christ, such as that mentioned ^{<66119>}Revelation 20:9.

Verse 3. A burdensome stone] Probably referring to that *stone* which was thrown on the breast of a *culprit* adjudged to lose his life by *stoning*, by which the whole region of the thorax, *heart*, *lungs*, *liver*, &c., was broken to pieces.

Verse 4. I will smite every horse] Some apply this to the *wars* of the *Maccabees* with the *Syrians*; but it is more likely to be a prophecy not yet accomplished. The terms are too strong for such petty and evanescent victories as those of the *Maccabees*.

Verse 5. The governors of Judah] This supposes a *union* between the two kingdoms of Israel and Judah.

Verse 6. Jerusalem shall be inhabited again] This seems to refer to the future conversion of the Jews, and their “return to their own land.”

Verse 7. The Lord also shall save the tents of Judah first] This, I suppose, refers to the same thing. The Gospel of Christ shall go from the *least* to the *greatest*. *Eminent men* are not the *first* that are called; the *poor* have the Gospel preached to them. And this is done in the wise providence of God, that the “glory of the house of David,” &c., that secular influence may appear to have no hand in the matter; and that God does not send his Gospel to a *great man*, because he is *such*.

Verse 8. He that is feeble among them—shall be as David] Here is a marked *difference* between *Judaism* and *Christianity*. So clear, full, and efficient shall be the salvation of believers under the *Gospel*, that the *feeblest* among them shall be as strong, as full of courage, and as successful as David when he went against Goliath. The least in the kingdom of heaven was greater than John the Baptist.

And the house of David—as the angel of the Lord] The *family*, the *Church* of the *true David*, the *Lord Jesus*, shall be as the *angel* of the Lord; shall *stand in the Divine presence* like *Gabriel*; for Christ hath said, “Blessed are the pure in heart, for they shall see God.” So “we all, with open face beholding as in a glass the glory of the Lord, are changed from glory into glory, as by the Spirit of the Lord.” Thus the house of David, the *true Christians*, shall here walk *with, after, and before* God.

Verse 9. I will seek to destroy all the nations] When this time shall arrive, all nations that “will not receive the faith of our Lord Jesus” shall be destroyed, when the longsuffering of God shall no longer wait upon them. This seems to belong to a period yet very remote.

Verse 10. I will pour upon the house of David] This is the *way* in which the *Jews* themselves shall be brought into the *Christian Church*. 1. “They shall have the spirit of grace,” God will show them that he yet bears *favour*

to them. 2. They shall be excited to *fervent* and continual *prayer* for the restoration of the Divine favour. 3. Christ shall be preached unto them; and they shall *look upon* and believe in him *whom they pierced*, whom they crucified at Jerusalem. 4. This shall produce deep and sincere repentance; they shall *mourn*, and be in bitterness of soul, to think that they had crucified the Lord of life and glory, and so long continued to contradict and blaspheme, since that time.

Verse 11. A great mourning] A universal repentance.

As the mourning of Hadadrimmon] They shall mourn as deeply for the crucified Christ as their forefathers did for the death of Josiah, who was slain at Hadadrimmon in the valley of Megiddon. See ~~14834~~ **2 Chronicles 35:24, 25.**

Verse 12. Every family apart] The meaning of the word *apart*, which recurs here so often, may be this: Their sorrow shall be so deep and distressing, that every one will endeavour to avoid another, and vent his grief and distress of soul in *private*. And even *husbands* and *wives* shall separate from each other in this general mourning, as they were obliged to do by law in certain circumstances. See ~~4175~~ **1 Corinthians 7:5**, and the note there.

ZECHARIAH

CHAPTER 13

After the humiliation and conversion of the Jews, foretold in the preceding chapter, they are here promised the full pardon of their sins, and a deliverance from idolatry and false prophets, 1-6. Prophecy concerning the death of the Messiah, and the persecution of his disciples, 7. The remaining verses may refer to those Jewish converts to Christianity who survived the calamities which their country suffered from the Romans, 8, 9.

NOTES ON CHAP. 13

Verse 1. In that day there shall be a fountain opened] This chapter is a *continuation* of the preceding, and should not have been separated from it.

A fountain] The source of mercy in Christ Jesus; perhaps referring to the death he should die, and the *piercing* of *his side*, when *blood and water issued out*.

To the house of David] To David's family, and *such like persons* as it included. See the history of David and his sons, and then learn *for whom* Christ shed his blood.

Inhabitants of Jerusalem] Such like persons as the Jews were in *every part of their history*, and in their *last* times, when they clamoured for the blood of Christ, and pursued him unto death! Learn from this also *for whom* Christ died! These were the *worst* of the human race; and if he died *for them*, none need *despair*. They *rejected, betrayed, crucified, slew, and blasphemed* Christ, and afterwards persecuted his followers. For these he died! Yes: and he tasted death for EVERY MAN.

For sin and for uncleanness.] For the removal of the *guilt* of sin, and for the *purification* of the soul from the uncleanness or pollution of sin.

Verse 2. I will cut off the names of the idols] There shall not only be no *idolatry*, but the very *names* of the *idols* shall be forgotten, or be held in such abhorrence that no person shall *mention* them. This prophecy seems to be ancient, and to have been delivered while idolatry had prevalence in Israel and Judah.

I will cause the prophets] All false teachers.

And the unclean spirit] That which leads to impurity, the spirit of *divination*; the lust of the flesh, and of the eye, and the pride of life. Satan shall have neither a *being in*, nor *power over*, the hearts of sincere believers in Christ.

Verse 3. When any shall yet prophesy] Falsely; such shall be the horror of such an evil, that there shall be no toleration of it. Itself, and they who practise it, shall be everywhere destroyed.

Verse 4. Neither shall they wear a rough garment] A *rough garment* made of *goats' hair*, *coarse wool*, or the *coarse pile* of the *camel*, was the ordinary garb of God's prophets. And the false prophets wore the same; for they pretended to the same gifts, and the same spirit, and therefore they wore the same kind of *garments*. John Baptist had a garment of this kind.

Verse 5. But he shall say, I am no prophet] This must be the case of a *false prophet* or diviner, who had been obliged to give up his infamous practice, and become even a *labourer* in the land. But having been known to be such, he is questioned by the people to see if he still were addicted in heart to the same practices. He declares he is *no prophet*, neither true nor false; that he is now a *husbandman*, and was brought up a *herdsman*.

Verse 6. What are these wounds in thine hands?] *Marks* which he had received in honour of his idols. But he shall excuse himself by stating that he had received these marks in his *own family*; when, most probably, they had been dedicated to some of those idols. **See Clarke's note on** “²³⁴¹⁵ **Isaiah 44:5**”. I do not think that these words are spoken at all concerning Jesus Christ. I have heard them quoted in this way; but I cannot hear such an application of them without horror. In quoting from the Old Testament in reference to the New, we cannot be too cautious. We may wound the truth instead of honouring it.

Verse 7. Awake, O sword, against my Shepherd] This is generally understood of Jesus Christ. The *sword* is that of Divine justice, which seemed to have been long *asleep*, and should long ago have struck either MAN, or his SUBSTITUTE, the *Messiah*. Jesus is here called God's *Shepherd*, because he had appointed him to *feed* and *govern*, as well as to *save*, the whole lost world. This is a *prosopopœia*, and the address to the sword is very poetic. There is a fine passage in *Æschylus* to the same effect:—

Ξενος δε κληροισ επινωμα,
Χαλυβος Σκυθων αποικας,

Κτεανων χρηματοδαιτας
 Πικρος, ωμοφρων σιδαρως,
 Χθονα ναιειν διαπηλας
 Ὅποσαν αν και φθιμενοισι κατεχειν,
 Των μεγαλων πεδιων αμοιροις,
 ÆSCHYL. *Sept. cont. Theb.* 733.

*“The rude barbarian, from the mines
 Of Scythia, o’er the lots presides;
 Ruthless to each his share assigns,
 And the contested realm divides:
 To each allots no wider a domain
 Than, on the cold earth as they lie,
 Their breathless bodies occupy,
 Regardless of an ampler reign:
 Such narrow compass does the sword—
 A cruel umpire—their high claims afford.”*
 POTTER.

The man that is my Fellow] *yty**m*[*rbg* *l* [*w veal geber amithi*, “upon the strong man,” or “the hero that is *with* ME;” my neighbour. “The WORD was God, and the WORD was WITH God;” ^{<B010>}**John 1:1**. “I and my Father are ONE;” ^{<B10B>}**John 10:30**.

Smite the Shepherd, and the sheep shall be scattered] This is quoted by our Lord, ^{<B03B>}**Matthew 26:31**, in relation to his disciples, who should be scattered on his crucifixion: and they were so; for every one, giving up all for lost, *went to his own house*.

And I will turn mine hand upon the little ones.] I will take care of the *little flock*, and preserve them from Jewish malice and Gentile persecution. And so this little flock was most wondrously preserved, and has been increasing from year to year from that time to the present day.

Verse 8. Two parts therein shall be cut off] In the war with the Romans.

But the third shall be left] Those who believe on the Lord Jesus Christ shall be preserved alive; and not one of these perished in the siege, or afterwards, by those wars.

Verse 9. I will bring the third part through the fire] The *Christian Church* shall endure a great fight of afflictions, by which they shall be refined—not consumed.

They shall call on my name] In this way shall they offer all their prayers and supplications to God.

I will say, It is my people] The Church that I have chosen in the place of the Jews who have filled up the measure of their iniquity.

And they shall say, The Lord is my God] And thus *communion* shall be established between me and them for ever. Thus there shall be a general restoration.

ZECHARIAH

CHAPTER 14

The commencement of this chapter relates to the destruction of Jerusalem by the Romans, and to the calamities consequent on that event. From this great Jewish tragedy the prophet immediately passes to the utter extermination of the enemies of Christianity in the latter days. God will display his power in behalf of his people in a manner so astonishing and miraculous, that even they themselves, and much more their enemies, shall be struck with terror, 4, 5. The national prosperity of the Jews shall then be permanent and unmixed, 6, 7; and these people shall be made the instruments of converting many to the faith of the Messiah, 8, 9. The great increase and prosperity of the Christian Church, the New Jerusalem, is then described in terms accommodated to Jewish ideas; and the most signal vengeance denounced against all her enemies, 10-19. From that happy period God's name will be honoured in every thing, and his worship every where most reverently observe, 20, 21.

NOTES ON CHAP. 14

Verse 1. Behold, the day of the Lord cometh] This appears to be a prediction of that war in which Jerusalem was finally destroyed, and the Jews scattered all over *the face of the earth*; and of the effects produced by it.

Verse 2. I will gather all nations] The *Romans*, whose armies were composed of all the nations of the world. In this verse there is a pitiful account given of the *horrible outrages* which should be committed during the siege of Jerusalem, and at its capture.

The residue of the people shall not be cut off] Many were preserved for *slaves*, and for *exhibition* in the provincial theatres.

Verse 3. Then shall the Lord go forth, and fight against those nations] Against the Romans, by means of the northern nations; who shall destroy the whole empire of this once mistress of the world. But this is an obscure place.

Verse 4. And his feet shall stand] He shall appear in full possession of the place, as a mighty conqueror.

And the mount of Olives shall cleave] God shall display his miraculous power as fully in the final restoration of the Jews, as he did when he divided the Red Sea that their forefathers might pass through dry-shod. Some refer this to the *destruction of the city by the Romans*. It was on the mount of Olives that *Titus* posted his army to batter Jerusalem. Here the *tenth* legion that came to him from Jericho was placed. JOSEPH. *Deuteronomy Bello*, lib. vi. c. 3. It was from *this mountain* that our Lord beheld Jerusalem, and predicted its future destruction, ^{<4294>}**Luke 19:41**, with ^{<4123>}**Matthew 24:23**; and it was from this mountain that he ascended to heaven, (^{<4012>}**Acts 1:12**,) utterly leaving an ungrateful and condemned city.

And half of the mountain shall remove] I really think that these words refer to the *lines of circumvallation*, to intrenchments, redoubts, &c., which the Romans made while carrying on the siege of this city; and particularly the *lines* or *trenches* which the army made on Mount *Olivet* itself.

Verse 5. Ye shall flee to the valley] Some think this refers to the valley through which *Zedekiah* and others endeavoured to escape when *Nebuchadnezzar* pressed the siege of Jerusalem: but it appears to speak only of the *Jewish wars* of the *Romans*.

Azal] This, as a *place*, is not known. If a *place*, it was most probably *near* to Jerusalem; and had its *name* from that circumstance.

Verse 6. The light shall not be clear, nor dark] Metaphorically, there will be a *mixture* of *justice* and *mercy* in all this; or a *bright light and darkness*. *Mercy* shall triumph over *judgment*. There shall be *darkness*—distress, &c.; but there shall be more *light*—joy and prosperity—than *darkness*.

Verse 7. At evening time it shall be light.] At the *close* of this awful visitation, there shall be *light*. The light of the glorious Gospel shall go forth from Jerusalem; and next, from the Roman empire to every part of the earth.

Verse 8. Living waters shall go out] There shall be a wide diffusion of Divine knowledge, and of the plan of human salvation, which shall go out by apostles and preachers, first from Jerusalem, then to Syria, Asia Minor, Greece, Italy, the isles of the sea, Britain, &c.

The former sea, and—the hinder sea] The *Dead Sea* and the *Mediterranean*; see on ^{<3021>}**Joel 2:20**. These are metaphors.

In summer] In time of *drought*; or in the countries where there was *no knowledge of God*, there shall these *waters* flow. The stream shall never *cease*; it shall run in *summer* as well as *winter*. These are living waters—*perennial, incessant*, and waters that shall *preserve life*. See ^{<3073>}**John 7:37**.

Verse 9. And the Lord shall be King] When this universal diffusion of Divine knowledge shall take place. Wherever it goes, the *laws of God* shall be *acknowledged*; and, consequently, he shall be King over the whole earth.

One Lord, and his name one.] There shall be in those blessed days, only *one religion*, and one *form of religion*. There shall not be *gods many*, and *lords many*. All *mankind* shall be of *one religion*, the essence of which is, “Thou shalt love the *Lord thy God* with all thy heart, soul, mind, and strength; and thy NEIGHBOUR as thyself.”

Verse 10. All the land shall be turned as a plain] Or rather, “He shall encompass the whole land as a plain.” He shall cast his defence all around it; from *Geba*, in Benjamin, north of Jerusalem, (^{<1217>}**Joshua 21:17**), to *Rimmon* in Judah, to the *south of Jerusalem*, ^{<1652>}**Joshua 15:32**.

It shall be lifted up] The city shall be exalted.

And inhabited in her place] Jerusalem, shall be rebuilt *in the very place* in which it originally stood. From *Benjamin’s gate*, which was probably on the *north* side of Jerusalem, unto the *place of the first gate*, supposed to be that called the *old gate*, ^{<1616>}**Nehemiah 3:6; 12:39**, placed by *Lightfoot* towards the *southwest*.

Unto the corner gate] See ^{<1241>}**2 Kings 14:13**.

The tower of Hananeel] This *tower* and the *corner gate* seem to be placed as *two extremities* of the city.

Unto the king’s wine-presses] Near to the *king’s gardens, southward*.—See *Newcome*.

Verse 11. There shall be no more utter destruction] After this final restoration of Jerusalem it shall never more be destroyed; but as this was

the *first city* of the living God upon earth, so shall it be *the last*; it shall be *safely inhabited*. It shall see war no more.

Verse 12. And this shall be the plague] All her enemies shall be destroyed.

Their flesh shall consume away] These are the effects of *famine* which are described in this verse.

Verse 13. A great tumult from the Lord] Among those enemies of his Church, who shall engage and destroy each other.

Verse 14. And Judah also shall fight] They shall have little else to do than take the spoil, *the wealth of all the heathen round about*; gold, silver, and apparel.

Verse 15. So shall be the plague of the horse, and the mule] There shall be plagues on the *substance* of the enemies of the Church, as there were on the *cattle* and *goods* of the *Egyptians*.

Verse 16. Shall even go up from year to year] The Jews had *three* grand original festivals, which characterized different epochs in their history, viz.:—

1. The *feast* of the *passover*, in commemoration of their departure from Egypt.
2. The *feast* of *pentecost*, in commemoration of the giving of the law upon Mount Sinai.
3. The *feast* of *tabernacles*, in commemoration of their wandering forty years in the wilderness.

This last feast is very properly brought in here to point out the final restoration of the Jews, and their *establishment* in the light and liberty of the Gospel of Christ, after their *long wandering* in vice and error.

Verse 17. Upon them shall be no rain.] Those who do not worship God shall not have his blessing; and those who do not attend *Divine ordinances* cannot have the graces and blessings which God usually dispenses by them. On such slothful, idle Christians, *there shall be no rain!*

Verse 18. If the family of Egypt] This may allude to those Jews who, flying from the persecution of *Antiochus Epiphanes*, settled in Egypt, and

built a temple at *Heliopolis*, under the direction of *Onias*, son of the high priest. *Joseph*. Antiq. lib. xiii., c. 6, and *WAR*, lib. vii., c. 36. If these do not rejoin their brethren, *they shall have no rain*, no interest in the favour of God.

Verse 19. This shall be the punishment—of all nations that come not up] God will have his public worship *established* everywhere, and those who do not worship him shall lie under his curse.

Verse 20. Upon the bells of the horses] They appear, formerly, to have had bells on horses, camels, &c., as we have now, to amuse the animals, and encourage them in their work. In some very fine Asiatic paintings now before me, I see *bells* both on *horses*, *mules*, and *camels*; little bells tied to their *legs*, and *larger* ones about their *necks*, particularly in the representation of a *caravan* passing through the valley of serpents, in the island of *Serendib*, now *Ceylon*. The margin reads *bridles*.

HOLINESS UNTO THE LORD] As the Gospel is a *holy* system, preaching *holiness* and producing *holiness* in those who believe, so all *without*, as well as *within*, shall bear this *impress*; and even a man's *labour* shall be begun and continued, and ended in the Lord; yea, and the *animals* he uses, and the *instruments* he works with, shall be all consecrated to God through Christ.

The pots] “The meanest utensil in the house of God, ^{<161029>} **Nehemiah 10:29**, shall be as the vessels of silver, and gold used in solemn sacrifice; they shall be *like the bowls before the altar*.”—See *Newcome*.

Verse 21. Yea, every pot in Jerusalem] “The utensils of the Jews shall be treated as *holy*, and the worshippers shall use them reverently. The idea of *preparing food* in them (*they that-seethe therein*) is taken from the custom of feasting after sacrifice. And no *trafficker* (see ^{<261804>} **Ezekiel 18:4**) shall pollute the house of God, as was the custom when our blessed Lord cleansed the temple.”—See *Newcome*. This is what is called the *Canaanite in the house of God*. The *Canaanite* is the *merchant*; and where such are tolerated in a place dedicated to Divine worship, *that* is not the house of the *Lord of hosts*. In *churches* and *chapels*, *collections* may be made for the *simple purpose* of *supporting* and *extending* the worship of Jehovah; but for no other purpose, especially on the Lord's day. *Amen*.