

ZECHARIAH, like Haggai, was a prophet to the remnant which returned after the 70 years. There is much of symbol in Zechariah, but these difficult passages are readily interpreted in the light of the whole body of related prophecy. The great Messianic passages are, upon comparison with the other prophecies of the kingdom, perfectly clear. Both advents of Christ are in Zechariah's prophecy (Zech. 9. 9 with Mt. 21. 1-11 and Zech. 14. 3, 4). More than Haggai or Malachi, Zechariah gives the mind of God about the Gentile world-powers surrounding the restored remnant. He has given them their authority (Dan. 2. 37-40), and will hold them to account; the test, as always, being their treatment of Israel. See Gen. 15. 18, *note* 3, clause 6; Zech. 2. 8.

Zechariah, therefore, falls into three broad divisions: I. Symbolic visions in the light of the Messianic hope, 1. 1-6. 15. II. The mission from Babylon, 7., 8. III. Messiah in rejection and afterwards in power, 9.-14.

## CHAPTER 1.

*Part I. Symbolic visions in the light of the Messianic hope (Zech. 1. 1-6. 15): the people warned.*

**I**N the <sup>a</sup>eighth month, in the second year of <sup>b</sup>Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

2 The LORD hath been sore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

5 Your fathers, where are they?

B. C. 520.

a i.e. *November*.b v.7;  
Zech.7.1,  
Ezra 4.24;  
6.15.

c Ezra 5.1.

d Neh.12.4.

e Zech.7.7;  
2 Chr.24.19.f i.e. *February*.g Cf. Rev. 6.4.  
The whole  
Gentile pe-  
riod is char-  
acterized by  
the red  
horse, i.e.  
"sword."  
Dan.9.26;  
Mt.24.6,7.

and the prophets, do they live for ever?

6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

*The ten visions: (1) the rider on the red horse.*

7 Upon the four and twentieth day of the eleventh month, which is the month <sup>h</sup>Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

8 I <sup>i</sup>saw by night, and behold a man riding upon a <sup>g</sup>red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white.

<sup>1</sup> The "man" (v. 8) is the "my lord," "the angel that talked with me" (v. 9), and "the angel of the LORD" (vs. 10, 11). The "man" "stood among the myrtle trees" (v. 8). The prophet addresses him as "my lord" (cf. Gen. 19. 2), but when the "man" answers he perceives that he has addressed an angel—"the angel that talked with me" (v. 9). In verse 10 the being of the vision is again "the man that stood among the myrtle trees." In verse 11 he is called "the angel of the LORD," and to him the (riders on the) "red horses, speckled and white" say: "We have walked to and fro," etc. Then (v. 12) "the angel of the LORD" (i.e. the "man," "my lord," "the angel that talked with me") intercedes for the land against a world at ease. The date of the intercession was at the end of the 70 years' captivity of Judah.

Taken as a whole (vs. 8-17), Zechariah's first vision reveals Judah in dispersion; Jerusalem under adverse possession; and the Gentile nations at rest about it. This condition still continues, and Jehovah's answer to the intercession of the angel sweeps on to the end-time of Gentile domination, when "the LORD shall yet comfort Zion," etc. (vs. 16, 17; Isa. 40. 1-5). See "Kingdom (O.T.)" (Gen. 1. 26; Zech. 12. 8, *note*).

*The first vision explained.*

9 Then said I, O my lord, what are these? And the <sup>a</sup>angel that talked with me said unto me, I will shew thee what these be.

10 And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth.

11 And they answered the <sup>a</sup>angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

*Jehovah displeased with the nations.*

12 Then the <sup>a</sup>angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

13 And the LORD answered the <sup>a</sup>angel that talked with me with good words and comfortable words.

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

15 And I am very sore displeased with the <sup>b</sup>heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.

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

17 Cry yet, saying, Thus saith the

B.C. 519.

LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

*The ten visions: (2) the four horns.*

18 <sup>1</sup>Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the <sup>a</sup>angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.

*The ten visions: (3) the four carpenters.*

20 <sup>2</sup>And the LORD shewed me four <sup>c</sup>carpenters.

21 Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.

## CHAPTER 2.

*The ten visions: (4) the man with the measuring line.*

**I** LIFTED up mine eyes <sup>3</sup>again, and looked, and behold a man with a measuring line in his hand.

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

3 And, behold, the <sup>a</sup>angel that talked with me went forth, and another angel went out to meet him,

<sup>1</sup> A "horn" is the symbol of a Gentile king (Dan. 7. 24; Rev. 17. 12), and the vision is of the four world-empires (Dan. 2. 36-44; 7. 3-7) which have "scattered Judah, Israel, and Jerusalem" (v. 19).

<sup>2</sup> The word *charash*, trans. "carpenter," is lit. *carver, engraver*. Verse 21 makes it plain that, whatever the four carvers may be, they are used to "fray," or carve away (Heb. *charad*) in the sense of diminishing, enfeebling, the great Gentile world-powers. They may stand for Jehovah's "four sore judgments," the sword, famine, evil beasts, and pestilence (Ezk. 14. 21), the four horses of Rev. 6.

<sup>3</sup> As in Zech. 1. 8-11, the "man" of verse 1 is "the angel that talked with me" of verse 3. The measuring-line (or reed) is used by Ezekiel (Ezk. 40. 3, 5) as a symbol of preparation for rebuilding the city and temple in the kingdom-age. Here also it has that meaning, as the context (vs. 4-13) shows. The subject of the vision is the restoration of nation and city. In no sense has this prophecy been fulfilled. The order is: (1) The LORD in glory in Jerusalem, v. 5 (cf. Mt. 24. 29, 30); (2) the restoration of Israel, v. 6; (3) the judgment of Jehovah upon the nations, v. 8, "after the glory" (Mt. 25. 31, 32); (4) the full blessing of the earth in the kingdom, vs. 10-13. See "Kingdom (O.T.)" (Gen. 1. 26; Zech. 12. 8, note. "Israel," Gen. 12. 2; Rom. 11. 26).

*Jerusalem in the kingdom-age.*

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

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

6 Ho, ho, *come forth*, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.

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

8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.

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

10 Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.

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

12 And the LORD shall inherit Judah his portion in the holy land, and shall choose <sup>a</sup>Jerusalem again.

13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

## CHAPTER 3.

*The ten visions: (5) Joshua the high priest.*

AND he shewed me <sup>1</sup>Joshua the high priest standing before the <sup>b</sup>angel of the LORD, and <sup>c</sup>Satan

B.C. 519.

<sup>a</sup> *Christ* (Second Advent). Zech. 6. 12, 13. (Deut. 30. 3; Acts 1. 9-11.)

<sup>b</sup> Heb. 1. 4, note.

<sup>c</sup> *Satan*. vs. 1, 2; Mt. 4. 1, 8, 10, 11. (Gen. 3. 1; Rev. 20. 10.)

<sup>d</sup> Job 1. 6; Rev. 12. 10.

<sup>e</sup> Isa. 64. 6; *contra*, Phil. 3. 1-9.

<sup>f</sup> Gen. 3. 21, refs.

<sup>g</sup> Isa. 4. 2, note.

<sup>h</sup> See 1 Pet. 2. 8, note.

<sup>i</sup> Zech. 4. 10, l.c. Cf. Rev. 5. 6.

<sup>j</sup> Mic. 4. 1-6.

standing at his right hand to <sup>d</sup>resist him.

2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

3 Now Joshua was <sup>e</sup>clothed with filthy garments, and stood before the <sup>b</sup>angel.

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

5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the <sup>b</sup>angel of the LORD stood by.

6 And the <sup>b</sup>angel of the LORD protested unto Joshua, saying,

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

*The ten visions: (6) Jehovah's Servant the BRANCH.*

8 <sup>g</sup>Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the <sup>h</sup>BRANCH.

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

10 In <sup>2</sup>that day, saith the LORD of hosts, shall ye call every man his neighbour under the <sup>j</sup>vine and under the fig tree.

<sup>1</sup> The fifth vision discloses: (1) The change from self-righteousness to the righteousness of God (Rom. 3. 22, note), of which Paul's experience, Phil. 3. 1-9, is the illustration, as it is also the foreshadowing of the conversion of Israel. (2) In type, the preparation of Israel for receiving Jehovah's "BRANCH" (Isa. 4. 2, note). The refusal of the Jews to abandon self-righteousness for the righteousness of God blinded them to the presence of the BRANCH in their midst at His first advent (Rom. 10. 1-4; 11. 7, 8). Cf. Zech. 6. 12-15, which speaks of the manifestation of the BRANCH in glory (v. 13) as the Priest-King, when Israel will receive Him. See Heb. 7. 3, note.

<sup>2</sup> Verse 10 marks the time of fulfilment as in the future kingdom. It speaks of a security which Israel has never known since the captivity, nor will know till the kingdom comes. (Cf. Isa. 11. 1-9.)

## CHAPTER 4.

B.C. 519.

*The ten visions: (7) the golden candlestick, and the two olive trees.*

AND the <sup>a</sup>angel <sup>b</sup>that talked with me came again, and waked me, as a man that is wakened out of his sleep,

2 And said unto me, What seest thou? <sup>1</sup>And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and <sup>c</sup>seven pipes to the seven lamps, which are upon the top thereof:

3 And <sup>d</sup>two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

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

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

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my <sup>e</sup>spirit, saith the LORD of hosts.

7 Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the <sup>f</sup>headstone *thereof with* shoutings, *crying*, Grace, grace unto it.

*Zerubbabel to finish the restoration temple.*

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

9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and

<sup>a</sup> Heb.1.4, note.

<sup>b</sup> Zech.1.8, note.

<sup>c</sup> Cf.v.12.

<sup>d</sup> Rev.11.3,4.

<sup>e</sup> Holy Spirit. Zech.12.10. (Gen.1.2; Mal.2.15.)

<sup>f</sup> Christ (as Stone). Mt. 7.24,25. (Ex.17.6; 1 Pet.2.8.)

<sup>g</sup> Zech.3.9, refs.

<sup>h</sup> Cf.v.2.

<sup>i</sup> One cubit = about 18 in.

<sup>j</sup> Lit. land, i.e. Palestine.

thou shalt know that the LORD of hosts hath sent me unto you.

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

*The olive trees explained.*

(Cf. Rev. 11. 3, 4.)

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

12 And I answered again, and said unto him, What *be* these two olive branches, which through the <sup>h</sup>two golden pipes empty the golden *oil* out of themselves?

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

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

## CHAPTER 5.

*The ten visions: (8) the flying roll.*

THEN I turned, and lifted up mine eyes, and looked, and behold a <sup>2</sup>flying roll.

2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty <sup>i</sup>cubits, and the breadth thereof ten cubits.

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

<sup>1</sup> The vision of the candlestick and olive trees (lit. *trees of oil*) is, as we know, from Rev. 11. 3-12, a prophecy to be fulfilled in the last days of the present age. That which marks the ministry of the "two witnesses" (Rev. 11. 3, 4) is *power*. (Cf. Zech. 4. 6.) In measure this power would rest upon Zerubbabel, who, having begun the restoration temple of Zechariah's time, would finish it (v. 9) laying the "headstone" amid the shoutings of the people. The whole scene forms a precurseful fulfillment of the ministry of the two witnesses of Rev. 11. and of the coming of the true "headstone," Prince Messiah, of whom prince Zerubbabel is a type. Oil is a uniform symbol of the Spirit (Acts 2. 4, note). Joshua and Zerubbabel were doubtless the two olive trees for that day, as the two witnesses of Rev. 11. may, in turn, but point to Christ as Priest-King in the kingdom-age (Zech. 6. 12, 13).

<sup>2</sup> A "roll," in Scripture symbolism, means the written word whether of God or man (Ezra 6. 2; Jer. 36. 2, 4, 6, etc.; Ezk. 3. 1-3, etc.). Zechariah's eighth vision is of the rebuke of sin by the word of God. The two sins mentioned really transgress both tables of the law. To steal is to set aside our neighbor's right; to swear is to set aside God's claim to reverence. As always the law can only curse (v. 3; Gal. 3. 10-14).

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

*The ten visions: (9) the ephah.*

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

6 And I said, <sup>1</sup>What is it? And he said, This is an <sup>a</sup>ephah that goeth forth. He said moreover, This is their resemblance through all the <sup>b</sup>earth.

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

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

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

10 Then said I to the <sup>c</sup>angel that

B.C. 519.

<sup>a</sup> One ephah = 1 bu. 3 pts.; also vs. 7-10.

<sup>b</sup> Lit. *land*, i.e. Palestine.

<sup>c</sup> Heb. 1.4. *note*.

<sup>d</sup> i.e. Babylonia. Dan. 1.2.

talked with me, Whither do these bear the ephah?

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

CHAPTER 6.

*The ten visions: (10) the four chariots.*

AND I turned, and lifted up mine eyes, and looked, and, behold, there came <sup>2</sup>four chariots out from between two mountains; and the mountains were mountains of brass.

2 In the first chariot were red horses; and in the second chariot black horses;

3 And in the third chariot white horses; and in the fourth chariot grised and bay horses.

4 Then I answered and said unto the <sup>e</sup>angel that talked with me, What are these, my lord?

5 And the <sup>e</sup>angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth.

6 The black horses which are therein go forth into the north country; and the white go forth

<sup>1</sup> In the vision of the ephah local and prophetic elements are to be distinguished. The elements are: an ephah or measure; a woman in the ephah; a sealing weight upon the mouth of the ephah confining the woman, and the stork-winged women whose only function is to bear the ephah and woman away into Babylonia (Shinar). The thing thus symbolized was "through all the land" (v. 6).

Symbolically, a "measure" (or "cup") stands for something which has come to the full, so that God must judge it (2 Sam. 8. 2; Jer. 51. 13; Hab. 3. 6, 7; Mt. 7. 2; 23. 32). A woman, *in the bad ethical sense*, is always a symbol of that which, *religiously*, is out of its place. The "woman" in Mt. 13. 33 is dealing with *doctrine*, a sphere forbidden to her (1 Tim. 2. 12). In Thyatira a woman is suffered to teach (Rev. 2. 20). The Babylonia phase of the apostate church is symbolized by an unchaste woman, sodden with the greed and luxury of commercialism (Rev. 17. 1-6; 18. 3, 11-20).

The local application of Zechariah's ninth vision is, therefore, evident. The Jews then in the land had been in captivity in Babylon. Outwardly they had put away idolatry, but they had learned in Babylon that insatiate greed of gain (Neh. 5. 1-9; Mal. 3. 8), that intense commercial spirit which had been foreign to Israel as a pastoral people, but which was thenceforward to characterize them through the ages. These things were out of place in God's people and land. Symbolically He judged them as belonging to Babylonia and sent them there to build a temple—they could have no part in His. The "woman" was to be "set *there* upon her own base" (v. 11). It was Jehovah's moral judgment upon Babylonia in His own land and people.

Prophetically, the application to the Babylonia of the Revelation is obvious. The professing Gentile church at that time condoning every iniquity of the rich, doctrinally a mere "confusion," as the name indicates, and corrupted to the core by commercialism, wealth, and luxury, falls under the judgment of God (Rev. 18.).

<sup>2</sup> The interpretation of the tenth vision must be governed by the authoritative declaration of verse 5. That which is symbolized by the four chariots with their

after them; and the grised go forth toward the south country.

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

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

### *The symbolic crowning of Joshua.*

9 And the word of the LORD came unto me, <sup>a</sup>saying,

10 Take of *them* of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take silver and gold, and make <sup>c</sup>crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest;

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The <sup>b</sup>BRANCH, and he shall grow up out of his place, and he shall build the temple of the LORD:

13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon

B.C. 519.

*a* *Parables* (O.T.). vs. 9-15; Zech. 11. 7-14. (Jud. 9. 7-15; Zech. 11. 7-14.)

*b* Isa. 4. 2. *note.*

*c* *Kingdom* (O.T.). vs. 12, 13; Zech. 14. 16-21. (Gen. 1. 26; Zech. 12. 8.)

*d* *Christ* (*Second Advent*). Zech. 12. 10. (Deut. 30. 3; Acts 1. 9-11.)

*e* *i.e.* December.

*f* *i.e.* August.

his throne; and he shall be a priest upon his <sup>d</sup>throne: and the counsel of peace shall be between them both.

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

15 And they *that are far off* shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

## CHAPTER 7.

### *Part II. (Zech. 7. 1-8. 23.) The mission from Babylon: the question of the fasts.*

**A**ND it came to pass in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in <sup>e</sup>Chisleu;

2 When <sup>2</sup>they had sent unto the house of God Sherezzer and Regemelech, and their men, to pray before the LORD,

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

horses is not the four world-empires of Daniel, but "the four spirits of heaven which go forth from standing before the Lord of all the earth" (v. 5). These "spirits" are angels (Lk. 1. 19; Heb. 1. 14), and are most naturally interpreted of the four angels of Rev. 7. 1-3; 9. 14, 15. These have also a ministry earthward, and of like nature with the "spirits" of Zech. 6. 1-8, viz. judgment. The symbol (chariots and horses) is in perfect harmony with this. Always in Scripture symbolism they stand for the power of God earthward in judgment (Jer. 46. 9, 10; Joel 2. 3-11; Nah. 3. 1-7). The vision, then, speaks of the LORD's judgments upon the Gentile nations north and south in the day of the LORD (Isa. 2. 10-22; Rev. 19. 11-21).

<sup>1</sup> Following the earth-judgments symbolized in the horsed chariots (Zech. 6. 1-8) comes the manifestation of Christ in His kingdom glory (vs. 9-15). This is the invariable prophetic order: first the judgments of the day of the LORD (Isa. 2. 10-22; Rev. 19. 11-21), then the kingdom (cf. Ps. 2. 5 with Ps. 2. 6; Isa. 3. 24-26 with 4. 2-6; 10. 33, 34 with 11. 1-10; Rev. 19. 19-21 with 20. 4-6). This is set forth symbolically by the crowning of Joshua, which was not a vision, but actually done (cf. Isa. 8. 3, 4; Ezk. 37. 16-22). The fulfilment in the BRANCH will infinitely transcend the symbol. He "shall bear the glory" (v. 13; Mt. 16. 27; 24. 30; 25. 31) as the Priest-King on His own throne (vs. 12, 13; Heb. 7. 1-3). Christ is now a Priest, but still in the holiest within the veil (Lev. 16. 15; Heb. 9. 11-14, 24), and seated on the Father's throne (Rev. 3. 21). He has not yet come out to take His own throne (Heb. 9. 28). The crowns made for the symbolical crowning of Joshua were to be laid up in the temple as a memorial to keep alive this larger hope of Israel.

<sup>2</sup> "They," i.e. of the captivity in Babylon. The mission of these Jews of the captivity concerned a fast day instituted by the Jews in commemoration of the destruction of Jerusalem, wholly of their own will, and without warrant from the word of God. In the beginning there was doubtless sincere contrition in the observance of the day; now it had become a mere ceremonial. The Jews of the dis-

*The answer of Jehovah: (1) their fast was a mere form; they should have heeded the prophets.*

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

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, *even* to me?

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

7 *Should ye not hear* the <sup>b</sup>words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain?

(2) *Why their prayers were not answered.*

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

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

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

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

12 Yea, they made their hearts as

B.C. 518.

an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts.

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

14 But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

<sup>a</sup> Cf. 1 Cor. 11. 20-22.

<sup>b</sup> *Inspiration.* Mt. 4. 4, 7, 10. (Ex. 4. 15; Rev. 22. 19.)

<sup>c</sup> *Sanctify, holy* (O.T.). Gen. 2. 3.

## CHAPTER 8.

(3) *Jehovah's unchanged purpose to bless Israel in the kingdom.*

**A**GAIN the word of the LORD of hosts came to me, saying,

2 Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the <sup>1</sup>holy mountain.

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

5 And the streets of the city shall

persion would be rid of it, but seek authority from the priests. The whole matter, like much in modern pseudo-Christianity, was extra-Biblical, formal, and futile. Jehovah takes the occasion to send a divine message to the dispersion. That message is in five parts: (1) Their fast was a mere religious form; they should rather have given heed to the "former prophets" (vs. 4-7; cf. Isa. 1. 12; Mt. 15. 1-10); (2) they are told why their 70 years' prayer has not been answered (vs. 8-14; cf. Psa. 66. 18; Isa. 1. 14-17); (3) the unchanged purpose of Jehovah, and the blessing of Israel in the kingdom (Zech. 8. 1-8; cf. a like order in Isa. 1. 24-31 with 2. 1-4); (4) the messengers of the captivity are exhorted to hear the prophets of "these days," i.e. Haggai, Zechariah, and Malachi, and to do justly; then all their fasts and feasts will become gladness and joy (8. 9-19); (5) they are assured that Jerusalem is yet to be the religious centre of the earth (8. 20-23; cf. Isa. 2. 1-3; Zech. 14. 16-21).

<sup>1</sup> Holiness, Sanctification, Summary: In the O.T. the words consecration, dedication, sanctification, and holiness are various renderings of one Hebrew word, are used of *persons* and of *things*, and have an identical meaning, i.e. set apart for God. Only when used of God himself (e.g. Lev. 11. 45), or of the holy angels (e.g. Dan. 4. 13), is any inward moral quality necessarily implied. Doubtless a priest or other person set apart to the service of God, whose whole will and desire went with his setting apart, experienced progressively an inner detachment from evil; but that aspect is distinctively of the N.T., not of the O.T. See Mt. 4. 5.

be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;

8 And I will bring them, and they shall dwell in the midst of Jerusalem: <sup>b</sup>and they shall be my people, and I will be their God, in truth and in righteousness.

(4) *The people to heed the restoration prophets, i.e. Haggai and Zechariah.*

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

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

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

12 For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.

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

B.C. 518.

a Remnant.  
vs.6-8,11,12;  
Zech.11.7.  
(Isa.1.9;  
Rom.11.5.)

b Zech.13.9;  
Jer.30.22;  
31.1,33.

c Ezra 5.1,2.

d Or, remnant.

e i.e. nations.

f Gen.12.2;  
Ruth 4.11,  
12; Isa.19.  
24,25;  
Zeph.3.20;  
Hag.2.19.

g Eph.4.25.

h i.e. July.

i i.e. August.

j i.e. October.

k i.e. January.

14 For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

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

16 These are the things that ye shall do; speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

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

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

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

(5) *Jerusalem yet to be the religious centre of the earth.*

20 Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

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

23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will

<sup>1</sup> The "remnant" in verses 6, 11, 12 refers to the remnant of Judah which returned from Babylon, and among whom Zechariah was prophesying. See Rom. 11. 5, note.

<sup>2</sup> Repentance (O.T.), Summary: In the O.T., repentance is the English word used to translate the Heb. *nacham*, to be "eased" or "comforted." It is used of both God and man. Notwithstanding the literal meaning of *nacham*, it is evident, from a study of all the passages, that the sacred writers use it in the sense of *metanoia* in the N.T.—a change of mind. See Mt. 3. 2; Acts 17. 30, note. As in the N.T., such change of mind is often accompanied by contrition and self-judgment. When applied to God the word is used *phenomenally* according to O.T. custom. God seems to change His mind. The phenomena are such as, in the case of a man, would indicate a change of mind.

<sup>3</sup> i.e. in the days when Jerusalem has been made the centre of earth's worship.

go with you: for we have heard *that God is with you.*

### CHAPTER 9.

*Part III. (Zech. 9. 1-14. 21.) Burden upon cities surrounding Palestine. (See v. 8, note.)*

**T**HE <sup>a</sup>burden of the word of the LORD in the land of Hadrach, and Damascus *shall be* the rest thereof: when the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

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

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

4 Behold, <sup>b</sup>the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

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

6 And a bastard shall dwell <sup>c</sup>in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, *shall be* for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

8 And I will encamp about mine house because of the army, <sup>1</sup>because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.

B.C. 487.

*Presentation of Christ as King at His first advent.*

9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: <sup>2</sup>behold, thy <sup>d</sup>King cometh unto thee: <sup>e</sup>he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

*The future deliverance of Judah and Ephraim, and the world-wide kingdom.*

10 <sup>3</sup>And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the <sup>f</sup>heathen: and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.

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

12 Turn you to the <sup>h</sup>strong hold, ye prisoners of hope: even to day do I declare *that* I will render double unto thee;

13 <sup>4</sup>When I have bent Judah for me, filled the bow with Ephraim, <sup>5</sup>and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

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

15 The LORD of hosts shall defend them; and they shall devour, and subdue <sup>k</sup>with sling stones; and they shall drink, *and* make a noise as through wine; and they shall be filled like bowls, *and* as the corners of the altar.

*a* Isa.13.1, note.

*b* Isa.23.1.

*c* Amos 1.8.

*d* Mt.21.1-10; Mk.11.1-10; Lk.19.40; John 12.12-15.

*e* Christ (First Advent). Zech.11.11, 12. (Gen.3.15; Acts 1.9.)

*f* i.e. nations.

*g* Cf. Isa.24.17-23. vs.21, 23 fix the time as the day of the LORD. Rev. 19.11-21.

*h* Jer.16.19. See context from v.14.

*i* Or, For I have, etc.

*j* Or, I will raise up, etc.

*k* Or, the, not with.

Verse 23 explains: the Jew (see "Remnant," Isa. 1. 9; Rom. 11. 5) will then be the missionary, and to the very "nations" now called "Christian"!

<sup>1</sup> There seems to be a reference here to the advance and return of Alexander (v. 13) after the battle of Issus, who subdued the cities mentioned in verses 1-6, and afterward returned to Greece without harming Jerusalem. But the greater meaning converges on the yet future last days (Acts 2. 17, note), as the last clause of verse 8 shows, for many oppressors *have* passed through Jerusalem since the days of Alexander.

<sup>2</sup> The events following this manifestation of Christ as King are recorded in the Gospels. The real faith of the multitude who cried, "Hosanna" is given in Mt. 21. 11; and so little was Jesus deceived by His apparent reception as King, that He wept over Jerusalem and announced its impending destruction (fulfilled A.D. 70; Lk. 19. 38-44). The same multitude soon cried, "Crucify Him."

<sup>3</sup> Having introduced the King in verse 9, verse 10 and the verses which follow look forward to the end-time and kingdom. Except in verse 9, this present age is not seen in Zechariah.

16 And the LORD their God shall save them in that day as the flock of his people: for *they shall be* as the stones of a crown, lifted up as an ensign upon his land.

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

## CHAPTER 10.

### *The future strengthening of Judah and Ephraim.*

**A**SK ye of the LORD rain in the time of the <sup>1</sup>latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.

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

3 Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the <sup>a</sup>battle.

4 Out of him <sup>2</sup>came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

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

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and <sup>b</sup>they shall be as though I had not cast them off: for I *am* the LORD their God, and will hear them.

B.C. 487.

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

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

### *The dispersion and regathering of Israel in one view.*

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

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

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

12 And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.

## CHAPTER 11.

### *The first advent and rejection of Messiah, and the result: the wrath.*

**O**PEN thy doors, O Lebanon, that the fire may devour thy cedars.

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

3 *There is* a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of

<sup>1</sup> Cf. Hos. 6. 3; Joel 2. 23-32; Zech. 12. 10. There is both a physical and spiritual meaning: Rain as of old will be restored to Palestine, but, also, there will be a mighty effusion of the Spirit upon restored Israel.

<sup>2</sup> The tense is future: "From him [Judah] shall be the cornerstone (Ex. 17. 6; 1 Pet. 2. 8, note), from him the nail (Isa. 22. 23, 24), from him the battle-bow," etc. The whole scene is of the events which group about the deliverance of the Jews in Palestine in the time of the northern invasion under the "Beast" (Dan. 7. 8; Rev. 19. 20, and "Armageddon," Rev. 16. 14; 19. 17). The final deliverance is wholly effected by the return of the LORD (Rev. 19. 11-21), but previously He strengthens the hard-pressed Israelites (Mic. 4. 13; Zech. 9. 13-15; 10. 5-7; 12. 2-6; 14. 14). That there may have been a precursive fulfilment in the Maccabean victories can neither be affirmed nor denied from Scripture.

young lions; for the pride of Jordan is spoiled.

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

5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the LORD; for I am rich: and their own shepherds pity them not.

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

*The cause of the wrath, the rejection of Messiah.*

7 And I will feed the flock of slaughter, even you, O <sup>a</sup>poor of the flock. And I took unto me <sup>1</sup>two <sup>b</sup>staves; <sup>2</sup>the one I called Beauty, and the other I called Bands; and I fed the flock.

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

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

10 And I took my staff, even Beauty, and cut it asunder, that I

B.C. 487.

*a Remnant.*  
vs. 7, 11;  
Mal. 3. 16-18.  
(Isa. 1. 9;  
Rom. 11. 5.)

*b Parables*  
(O.T.)  
vs. 7-14.  
(Jud. 9. 7-15.)

*c Mt. 26. 15;*  
27. 9, 10.

*d Christ (First Advent).*  
vs. 12, 13;  
Zech. 13. 7.  
(Gen. 3. 15;  
Acts 1. 9.)

*e Ezk. 34. 2-4.*

*f Or, hidden.*

*g Jer. 23. 1;*  
Ezk. 34. 2;  
John 10. 12,  
13.

might break my covenant which I had made with all the people.

11 And it was broken in that day: and so the <sup>3</sup>poor of the flock that waited upon me knew that it was the word of the LORD.

12 And I said unto them, If ye think good, give me my price; and if not, forbear. <sup>c</sup>So they weighed for my price thirty *pieces* of silver.

13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the <sup>d</sup>thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

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

*The Beast and his judgment.*

15 <sup>4</sup>And the LORD said unto me, <sup>e</sup>Take unto thee yet the instruments of a foolish shepherd.

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

17 <sup>g</sup>Woe to the idol shepherd that leaveth the flock! the sword *shall* be upon his arm, and upon his right

<sup>1</sup> The scene belongs to the first advent. Beauty and Bands—literally “graciousness and union”; the first signifying God’s attitude toward His people Israel, in sending His Son (Mt. 21. 37); the second, His purpose to reunite Judah and Ephraim (Ezk. 37. 15-22). Christ, at His first advent, came with grace (John 1. 17) to offer union (Mt. 4. 17), and was sold for thirty pieces of silver (Zech. 11. 12, 13). “Beauty” (i.e. *graciousness*) was “cut in sunder” (vs. 10, 11), signifying that Judah was abandoned to the destruction foretold in verses 1-6, and fulfilled A.D. 70. After the betrayal of the Lord for thirty pieces of silver (vs. 12, 13) “Bands” (i.e. *union*) was broken (v. 14), signifying the abandonment, *for the time*, of the purpose to reunite Judah and Israel. The order of Zech. 11. is, (1) the wrath against the land (vs. 1-6), fulfilled in the destruction of Jerusalem after the rejection of Christ (Lk. 19. 41-44); (2) the cause of that wrath in the sale and rejection of Christ (vs. 7-14); (3) the rise of the “idol shepherd,” the Beast (Dan. 7. 8; Rev. 19. 20), and his destruction (vs. 15-17).

<sup>2</sup> The O.T. Parables: Summary. A parable is a similitude used to teach or enforce a truth. The O.T. parables fall into three classes: (1) The story-parable, of which Jud. 9. 7-15 is an instance; (2) parabolic discourses; e.g. Isa. 5. 1-7; (3) parabolic actions; e.g. Ezk. 37. 16-22.

<sup>3</sup> The “poor of the flock”: i.e. the “remnant according to the election of grace” (Rom. 11. 5); those Jews who did not wait for the manifestation of Christ in glory, but believed on Him at His first coming, and since. Of them it is said that they “waited upon Me,” and “knew.” Neither the Gentiles nor the Gentile church, corporately, are in view: only the believers out of *Israel* during this age. The church, corporately, is not in O.T. prophecy (Eph. 3. 8-10).

<sup>4</sup> The reference to the Beast is obvious; no other personage of prophecy in any sense meets the description. He who came in His Father’s name was rejected: the alternative is one who comes in his own name (John 5. 43; Rev. 13. 4-8).

eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

### CHAPTER 12.

*The siege of Jerusalem by the Beast and his armies.* (Cf. Rev. 19, 19-21.)

**T**HE burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

2 <sup>a</sup>Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the <sup>b</sup>siege both against Judah and against Jerusalem.

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

*The siege: Judah strengthened; the Lord's deliverance.*

4 In that day, saith the LORD, I will smite every horse with aston-

B.C. 487.

<sup>a</sup> Day (of Jehovah). vs. 1-14; Zech. 13.1-6. (Isa. 2.10-22; Rev. 19.11-21.)

<sup>b</sup> Armageddon (battle of). vs. 1-9; Zech. 14.1-5. (Rev. 16.14; 19.11-21.)

<sup>c</sup> Cf. Zech. 9. 13-15; 10.5-7; 12.2-6; 14.14.

<sup>d</sup> Kingdom (O.T.). vs. 6-8; Gen. 1. 26; see note.

<sup>e</sup> Heb. 1.4, note.

ishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

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

6 <sup>a</sup>In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited <sup>d</sup>again in her own place, *even* in Jerusalem.

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

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of <sup>2</sup>David shall be as God, as the <sup>e</sup>angel of the LORD before them.

9 And it shall come to pass in that day, *that* I will seek to destroy

1 Zech. 12.-14. form one prophecy the general theme of which is the return of the Lord and the establishment of the kingdom. The *order* is: (1) The siege of Jerusalem preceding the battle of Armageddon (vs. 1-3); (2) the battle itself (vs. 4-9); (3) the "latter rain" in the pouring out of the Spirit and the personal revelation of Christ to the family of David and the remnant in Jerusalem, not merely as the glorious Deliverer, but as the One whom Israel pierced and has long rejected (v. 10); (4) the godly sorrow which follows that revelation (vs. 11-14); (5) the cleansing fountain (Zech. 13. 1) then to be *effectually* "opened" to Israel.

<sup>2</sup> Kingdom in O.T., Summary:

I. Dominion over the earth before the call of Abraham.

(1) Dominion over creation was given to the first man and woman (Gen. 1. 26, 28). Through the fall this dominion was lost, Satan becoming "prince of this world" (Mt. 4. 8-10; John 14. 30).

(2) After the flood, the principle of human government was established under the covenant with Noah (Gen. 9. 1, note). Biblically this is still the charter of all Gentile government.

II. The Theocracy in Israel. The call of Abraham involved, with much else, the creation of a distinctive people through whom great purposes of God toward the race might be worked out (see "Israel" Gen. 12. 1-3; Rom. 11. 26, summary). Among these purposes is the establishment of a universal kingdom. The order of the development of the Divine rule in Israel is:

(1) The mediatorship of Moses (Ex. 3. 1-10; 19. 9; 24. 12).

(2) The leadership of Joshua (Josh. 1. 1-5).

(3) The institution of Judges (Jud. 2. 16-18).

(4) The popular rejection of the Theocracy, and choice of a king—Saul (1 Sam. 8. 1-7; 9. 12-17).

III. The Davidic kingdom.

(1) The divine choice of David (1 Sam. 16. 1-13).

(2) The giving of the Davidic Covenant (2 Sam. 7. 8-16; Psa. 89. 3, 4, 20, 21.

all the nations that come against Jerusalem.

*The Spirit poured out: the pierced One revealed to the delivered remnant.*

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

*The repentance of the remnant.*

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

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

13 The family of the house of Levi

B.C. 487.

<sup>a</sup> *Holy Spirit.*  
Mal.2.15.  
(Gen.1.2;  
Mal.2.15.)

<sup>b</sup> John 19.37.

<sup>c</sup> *Christ*  
(*Second Advent.*)  
Zech.13.6.  
(Deut.30.3;  
Acts 1.9-11.)

<sup>d</sup> *Day (of Jehovah).*  
vs.1-6;  
Zech.14.1-21.  
(Isa.2.10-22;  
Rev.19.11-21.)

apart, and their wives apart; the family of Shimei apart, and their wives apart;

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

## CHAPTER 13.

*The repentant remnant pointed to the cross.*

**I**N that <sup>d</sup>day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

*Idols and false prophets cease*  
(Isa. 2. 18; 10. 11).

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

3 And it shall come to pass, *that* when any shall yet prophesy, then

(3) The exposition of the Davidic Covenant by the prophets (Isa. 1. 25, 26 to Zech. 12. 6-8. See marg. Isa. 1. 26, "Kingdom" and refs.). The kingdom as described by the prophets is:

(a) Davidic, to be established under an heir of David, who is to be born of a virgin, therefore truly man, but also "Immanuel," "the mighty God, the everlasting Father, the Prince of Peace" (Isa. 7. 13, 14; 9. 6, 7; 11. 1; Jer. 23. 5; Ezk. 34. 23; 37. 24; Hos. 3. 4, 5).

(b) A kingdom heavenly in origin, principle, and authority (Dan. 2. 34, 35, 44, 45), but set up on the earth, with Jerusalem as the capital (Isa. 2. 2-4; 4. 3, 5; 24. 23; 33. 20; 62. 1-7; Jer. 23. 5; 31. 38-40; Joel 3. 1, 16, 17).

(c) The kingdom is to be established first over regathered, restored, and converted Israel, and is then to become universal (Psa. 2. 8; 24.; 22.; Isa. 1. 2, 3; 11. 1, 10-13; Jer. 23. 5-8; 30. 7-11; Ezk. 20. 33-40; 37. 21-25; Zech. 9. 10; 14. 16-19; Psa. 2. 6-8; Isa. 60. 12).

(d) The *moral* characteristics of the kingdom are to be righteousness and peace. The meek, not the proud, will inherit the earth; longevity will be greatly increased; the knowledge of the LORD will be universal; beast ferocity will be removed; absolute equity will be enforced; and outbreking sin visited with instant judgment; while the enormous majority of earth's inhabitants will be saved (Isa. 11. 4, 6-9; 65. 20; Psa. 2. 9; Isa. 26. 9; Zech. 14. 16-21). The N.T. (Rev. 20. 1-5) adds a detail of immense significance—the removal of Satan from the scene. It is impossible to conceive to what heights of spiritual, intellectual, and physical perfection humanity will attain in this, its coming age of righteousness and peace (Isa. 11. 4-9; Psa. 72. 1-10).

(e) The kingdom is to be established by power, not persuasion, and is to follow divine judgment upon the Gentile world-powers (Psa. 2. 4-9; Isa. 9. 7; Dan. 2. 35, 44, 45; 7. 26, 27; Zech. 14. 1-19). See Zech. 6. 11, *note* 3.

(f) The restoration of Israel and the establishment of the kingdom are connected with an advent of the Lord, yet future (Deut. 30. 3-5; Psa. 2. 1-9; Zech. 14. 4).

(g) The chastisement reserved for disobedience in the house of David (2 Sam. 7. 14; Psa. 89. 30-33) fell in the captivities and world-wide dispersion, since which time, though a remnant returned under prince Zerubbabel, Jerusalem has been under the overlordship of Gentiles. But the Davidic Covenant has not been abrogated (Psa. 89. 33-37), but is yet to be fulfilled (Acts 15. 14-17).

his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

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

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

*The preaching to Israel after the return of the LORD.*

6 And one shall say unto <sup>a</sup>him, What *are* these <sup>b</sup>wounds in thine <sup>c</sup>hands? Then he shall answer, Those with which I was wounded *in* the house of my friends.

7 Awake, O sword, against my shepherd, and against the man *that* is my fellow, saith the LORD of hosts: <sup>d</sup>smite the <sup>e</sup>shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

*Résumé: Result of the Gentile invasion under the Beast.*

8 <sup>1</sup>And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein.

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

B.C. 487.

CHAPTER 14.

*Summary of events at the return of the LORD in glory: (1) Armageddon.*

**B**EHOLD, the <sup>f</sup>day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 Then shall the LORD go forth, and <sup>g</sup>fight against those nations, as when he fought in the day of battle.

*(2) The visible return in glory: physical changes in Palestine (vs. 4, 10).*

4 And his <sup>h</sup>feet <sup>i</sup>shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, <sup>2</sup>and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the <sup>j</sup>earthquake in the days of Uzziah king of Judah; and the LORD my God shall come, *and* all the saints with thee.

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

7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come

<sup>a</sup> Christ (Second Advent). Zech.14.4. (Deut.30.3; Acts 1.9-11.)

<sup>b</sup> Psa.22.16.

<sup>c</sup> Sacrifice (prophetic). Mt.26.28. (Gen.4.4; Heb.10.18.)

<sup>d</sup> Christ (First Advent). Mal.3.1,2. (Gen.3.15; Acts 1.9.)

<sup>e</sup> Mt.26.31, 67; Mk.14.27,65; 15.19.

<sup>f</sup> Day (of Jehovah).vs.1-21; Mal.4.1-6. (Isa.2.10-22; Rev.19.11-21.)

<sup>g</sup> Armageddon (battle of). vs.1-5; Mt.24.27,28. (Rev.16.14; 19.11-21.)

<sup>h</sup> Isa.52.7.

<sup>i</sup> Christ (Second Advent). Mt.19.28. (Deut.30.3; Acts 1.9-11.)

<sup>j</sup> Amos 1.1.

<sup>1</sup> Zech. 13. now returns to the subject of Zech. 12. 10. Verses 8, 9 refer to the sufferings of the remnant (Isa. 1. 9; Rom. 11. 5) preceding the great battle. Zech. 14. is a recapitulation of the whole matter. The order is: (1) The gathering of the nations, v. 2 (see "Armageddon," Rev. 16. 14; 19. 11, note); (2) the deliverance, v. 3; (3) the return of Christ to the Mount of Olives, and the physical change of the scene, vs. 4-8; (4) the setting up of the kingdom, and full earthly blessing, vs. 9-21.

<sup>2</sup> Verse 5 implies that the cleavage of the Mount of Olives is due to an earthquake, and this is confirmed by Isa. 29. 6; Rev. 16. 19. In both passages the context, as in Zech. 14. (see vs. 1-3) associates the earthquake with the Gentile invasion under the Beast (Dan. 7. 8; Rev. 19. 20). Surely, in a land seamed by seismic disturbances it should not be difficult to believe that another earthquake might cleave the little hill called the Mount of Olives. Not one of the associated events of Zech. 14. occurred at the first coming of Christ, closely associated though He then was with the Mount of Olives.

to pass, *that* at evening time it shall be light.

(3) *The river of the sanctuary.*  
(Cf. Ezk. 47. 1-12; Rev. 22. 1, 2.)

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

(4) *The kingdom set up on the earth.*

9 And the LORD shall be king over all the <sup>1</sup>earth: in that day shall there be one LORD, and his name one.

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

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

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

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

14 And Judah also shall fight at

B.C. 487.

Jerusalem; and the wealth of all the <sup>a</sup>heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

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

(5) *The worship and spirituality of the kingdom.*

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

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

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

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

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

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the <sup>e</sup>Canaanite in <sup>f</sup>the house of the LORD of hosts.

*a* i.e. nations.

*b* Kingdom (O.T.) vs. 16-21; Zech. 12. 6-8. (Gen. 1. 26; Zech. 12. 8.)

*c* Or, *bridles.*

*d* Isa. 23. 18.

*e* Isa. 35. 8; Joel 3. 17; Rev. 21. 27; 22. 15.

*f* Eph. 2. 19-22.

<sup>1</sup> The final answer to the prayer of Mt. 6. 10. Cf. Dan. 2. 44, 45; 7. 24-27. See "Kingdom (N.T.)," (Lk. 1. 31-33; 1 Cor. 15. 28).