

INTRODUCTION TO ZECHARIAH

This book is in the Hebrew copies called “the Book of Zechariah”; in the Vulgate Latin version, “the Prophecy of Zechariah”; and, in the Syriac and Arabic versions, the Prophecy of the Prophet Zechariah. His name, according to Jerom, signifies “the memory of the Lord”: but, according to Hillerus^{f1}, “the Lord remembers”: either us, or his covenant; his promises of grace, and concerning the Messiah, of which there are many in this book. The writer of this prophecy could not be, as some have imagined, Zacharias the father of John the Baptist; since there must be some hundreds of years difference between them; nor the Zacharias, the son of Barachias, slain between the temple and the altar, our Lord speaks of in ([4125](#) Matthew 23:35) for though their names agree, yet it does not appear that this prophet was slain by the Jews; indeed the Jewish Targumist, on ([2211](#) Lamentations 2:20), speaks of a Zechariah, the son of Iddo, a high priest, slain in the temple; but it could not be this Zechariah, since he was no high priest; Joshua was high priest in his time; nor could he be slain in such a place, seeing the temple and altar were not yet built; nor was this prophet Zechariah the son of Jehoiada, slain in the court of the Lord’s house, ([1421](#) 2 Chronicles 24:20,21) for, as their names do not agree, so neither their office, he being a high priest, this a prophet; nor the times in which they lived, Zechariah the son of Jehoiada lived in the times of Joash king of Judah, two or three hundred years before this; but this was one of the captivity of Babylon, and who came up from thence with Zerubbabel, ([1426](#) Nehemiah 12:16) and was contemporary with the Prophet Haggai; so that the time of his prophecy was after the Babylonish captivity, and was delivered to the Jews that were returned from thence; and the design of it is to stir them up to build the temple, and restore the pure worship of God; and to encourage their faith and hope in the expectation of the Messiah; for the book consists of various visions and prophecies relating to him, and to the times of the Gospel; and the visions are, as some Jewish writers^{f2} observe, very obscure, and like the visions of Daniel, and difficult of interpretation. There are several passages cited out of this book in the New Testament, as ([3886](#) Zechariah 8:16) in ([4025](#) Ephesians 4:25) ([3899](#) Zechariah 9:9) in ([4216](#) Matthew 21:5 [6124](#) John 12:14,15) ([38112](#) Zechariah 11:12,13) in ([4279](#) Matthew 27:9) ([38210](#) Zechariah 12:10) in ([4885](#) John 19:37 [6107](#) Revelation 1:7) ([3837](#) Zechariah 13:7) in ([4161](#) Matthew 26:31 [4147](#) Mark 14:27)

which abundantly confirm the authenticity of it. This prophet seems to have lived and died in Jerusalem; and, according to Pseudo-Epiphanius^{f3}, was buried near Haggai the prophet; and with which agree the Cippi Hebraici^{f4}, which inform us that Haggai was buried in a cave in the downward slope of the mount of Olives; and at the bottom of that mount was a large statue called the hand of Absalom, near to which was the grave of Zechariah the prophet, in a cave shut up, and over it a beautiful monument of one stone: and Monsieur Thevenot^{f5} tells us, that now is shown, near the sepulchres of Absalom and Jehoshaphat, on the descent of the mount of Olives, the sepulchre of the Prophet Zacharias.---It is cut in a diamond point upon the rock, with many pillars about it. Sozomen^{f6} the historian, indeed, makes mention of Caphar Zechariah, a village on the borders of Eleutheropolis, a city in Palestine, where it is pretended the body of this prophet was found in the times of Theodosius, to which no credit is to be given; nor is there any dependence to be had on the former accounts.

CHAPTER 1

INTRODUCTION TO ZECHARIAH 1

In this chapter, after the account of the prophet, and the time of the prophecy by him, are an exhortation of the people of the Jews to repentance; the vision of a rider upon a red horse, and the intercession of the angel of the Lord for Jerusalem; and another vision of the enemies of the Jews, and of their deliverers. In (~~3001~~Zechariah 1:1) is the general inscription of the book; in which an account is given of the time of its writing, and of the writer of it: then follows the exhortation to repentance, enforced from the wrath of God, which came upon their fathers for not hearkening to the Lord, and turning from their evil ways; and from the advantage that would be received thereby, the Lord would return to them; and from the certain accomplishment of the divine word; for, though both their fathers and prophets died, the word of the Lord had its sure effect, (~~3002~~Zechariah 1:2-6) and next the vision of the rider on the red horse is presented; the year, month, day, and night, in which it was seen, are mentioned, (~~3003~~Zechariah 1:7) and the rider is described by his form, a man; by the horse he rode upon, a red one; by the place he stood in among the myrtle trees in the bottom; and by his attendants behind, red horses, speckled and white, (~~3003~~Zechariah 1:8). The interpretation of which last is given to the prophet by the angel, by the man among the myrtle trees, and by the answer of them to the angel of the Lord themselves, (~~3009~~Zechariah 1:9-11). After which the angel is represented as making intercession for Jerusalem, who is answered by good and comfortable words, (~~3012~~Zechariah 1:12,13) upon which the prophet is bid to publish the jealousy of the Lord for Jerusalem; his displeasure at the heathens for afflicting them; his promise to return to the Jews, that the temple and city of Jerusalem should be rebuilt, and other cities of Judea, which should enjoy great prosperity, (~~3014~~Zechariah 1:14-17) and the chapter is concluded with a vision of four horns, signifying the enemies of Judah, Israel, and Jerusalem; and of four carpenters that should destroy them, (~~3018~~Zechariah 1:18-21).

Ver. 1. *In the eighth month*, etc.] The month Marchesvan, called the month Bul, in (^{<1068>}1 Kings 6:38) which answers to part of our October, and part of November: this was but two months from the first prophecy of Haggai, (^{<3000>}Haggai 1:1) and but a few days after his second, (^{<3000>}Haggai 2:1) so near were the prophecies of these two prophets together:

in the second year of Darius: king of Persia; not Darius the Mede, but Darius the son of Hystaspes:

came the word of the Lord unto Zechariah; that is, “the word of prophecy from before the Lord”, as the Targum paraphrases it; which came to him, either in a dream, or in a vision, or by an impulse on his mind; who is described by his descent, the son of Barachias; mention is made of this name in (^{<4035>}Matthew 23:35). It signifies “the blessed of the Lord”, and is the same with Eulogius or Benedictus:

the son of Iddo the prophet: the word “prophet”, as Kimchi observes, belongs to Zechariah; not but that his grandfather Iddo might be a prophet too; and the same writer takes notice, that in the Midrash mention is made of Iddo the prophet; and so there is an Iddo that is called the seer and the prophet in (^{<4409>}2 Chronicles 9:29 12:15 13:22) but whether the same with this is not certain. The name is by some thought to be the same with Firmicus, Staius, Robertus:

saying; as follows:

Ver. 2. *The Lord hath been sore displeased with your fathers.*] Who lived before and at the time of the destruction of the city of Jerusalem, and which was manifest by their captivity; all which were occasioned by their sins, with which they provoked the Lord to sore displeasure against them; and this is mentioned as a caution to their children, that they might not follow their example, and incur the like displeasure.

Ver. 3. *Therefore say thou unto them*, etc.] This is an order from the Lord to Zechariah, to say unto them, in the name of the Lord:

thus saith the Lord of hosts; of the hosts above and below, of angels and of men, of heaven and earth, and all that is therein: this is said, that the greater regard might be had to his words:

turn ye unto me, saith the Lord of hosts; by repentance, and acknowledgment of former sins; by reformation for the future; by attending

to the worship and service of God, and seeking to glorify him. So the Targum, “return to my worship”: this is not the condition of what follows, but what follows is the motive and encouragement to this:

and I will turn unto you, saith the Lord of hosts; to dwell among them, manifest himself unto and protect them. Three times the phrase, “the Lord of hosts”, is used in this verse: it may be with respect to the three Persons in the Godhead, Father, Son, and Spirit; who manifest themselves unto, and take up their abode with, such as love the Lord, and keep his commandments; (see ^{<3142>}John 14:21).

Ver. 4. *Be ye not as your fathers*, etc.] Who lived before the captivity, and misused the prophets and messengers of the Lord, and despised his word, and fell into gross idolatry; the evil examples of parents and ancestors are not to be followed:

unto whom the former prophets have cried: such as Hosea, Isaiah, Jeremiah, and others:

saying, thus saith the Lord of hosts, Turn now from your evil ways, and [from] your evil doings; by their “evil ways” may be meant their idolatrous worship; and by their “evil doings” their immoralities; or, by both, their wicked lives and conversations, both before God and men; from whence they were exhorted by the former prophets to turn, and to reform; even “now”, at that present time they prophesied to them, immediately, lest destruction come upon them:

but they did not hear, nor hearken unto me, saith the Lord; speaking by his prophets, who were sent by him, and came and spoke in his name; so that not hearing them was not hearing him who sent them, and whom they represented.

Ver. 5. *Your fathers, where [are] they?* etc.] They are not in the land of the living; they perished by the sword of the Chaldeans, or died in captivity:

and the prophets, do they live for ever? meaning either the false prophets, as Hananiah and Shemaiah, (^{<3287>}Jeremiah 28:17 29:32) or the true prophets of the Lord; and the words may be considered as a prevention of an objection the people might make, taken from their prophets dying in common with their fathers; and so the Targum paraphrases them, “and if you should say, the prophets, do they live for ever?” which is followed by

Jarchi, and embraced by many interpreters: the answer is, it is true they died; but then their words live, and have had their full accomplishment.

Ver. 6. *But my words and my statutes, which I commanded my servants the prophets*, etc.] That is, the predictions which he ordered his prophets to declare in his name, that their fathers should die by the sword, or famine, or pestilence, or be carried captive, which he purposed in himself, and threatened them with:

did they not take hold of your fathers? overtake them, seize upon them, and have their accomplishment in them? not one thing has failed, or come short of being fulfilled, of all that was determined, or said should be done:

and they returned and said; that is, as many of them as perished not, but were carried captive; at least many of them, who either were thoroughly converted, and turned from their evil, or however in appearance: and who were obliged to own,

Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doing, so hath he dealt with us: as he purposed, so he performed, and that with great justice and equity, being what their evil ways and doings righteously deserved; (see ^{<1000>}Isaiah 14:24).

Ver. 7. *Upon the four and twentieth day of the eleventh month, which is the month Sebat*, etc.] Called Sabat in the Septuagint version, and in the Apocrypha: "Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, called Sabat:" (1 Maccabees 16:14)

It is said by the Jews^{f7} to be the beginning of the months of the year for trees, of which they bring the first fruits. It answers to part of our January, and part of February. This is the first time that the name of a month is mentioned by any of the prophets; this prophet prophesying after the captivity in Babylon; from whence the Jews^{f8} say the names of months came along with the returning captives, as well as the names of angels; and we nowhere meet with them but in the books of Ezra, Nehemiah, and Esther, all wrote after that time; for before they used only to say, the first, second, or third month, etc.; for, as for Abib, Zif, Bul, and Ethanira, mentioned in (^{<1000>}Exodus 13:4 ^{<1000>}1 Kings 6:1, 37,38 8:2), they are thought to be appellatives, and not proper names; though it may be observed that

the books of Kings are said by the Jews^{f9} to be written by Jeremiah; more likely by several prophets, and at last brought into the order in which they now stand by Ezra, according to Huetius^{f10}; and which may be thought probable enough; and, if so, the above names may be reckoned proper names of months; and the original of them may be accounted for as before. There were two fasts appointed by the Jews in this month; one on the tenth day of it, for the death of the elders which succeeded Joshua, (~~<000>~~Judges 2:7) and another on the twenty third, on account of the Israelites making war with the Benjaminites, in revenge of what was done to the wife of the Levite, (~~<000>~~Judges 19:1-20:48)^{f11}. This prophecy, and the visions following to the end of the sixth chapter, were three months after the former prophecy, or more, if that was on the first day of the eighth month; and just two months after the foundation of the temple was laid, (~~<3018>~~Haggai 2:18): “in the second year of Darius”, etc. (see Gill on ~~<3000>~~Zechariah 1:1”).

Ver. 8. *I saw by night*, etc.] Or, “that night”^{f12}; the night of the twenty fourth of Sebat; a proper and usual time for visions; and it may denote the obscurity of the vision, as it was in some respects to the prophet; and the state of the church at this time, it being a night season with it, and in a low estate; and the care that the Lord, who is Israel’s Keeper, has of them in such seasons, being in the midst of them:

and behold! this is prefixed to the vision, to denote the wonderfulness of it, and to excite attention to it; there being something in it not only amazing, but of moment and importance:

a man riding upon a red horse; not any mere “man”, as Alexander on his Bucephalus, as Abarbinel interprets it; and so Arias Montanus, as Sanctius on the place observes; though the time this vision refers to, and the state of the Jews then, will not admit of such an interpretation; for at this time all the earth was still and at rest, there were no wars in it, (~~<3011>~~Zechariah 1:11) which agrees not with the times of Alexander, and of his reign, which was wholly spent in war; and the whole world in a manner was involved in it by him; but best agrees with the times of Cyrus and Darius, after they had subdued the Babylonian monarchy: besides, the Jews were now in a very low estate, like a grove of myrtle trees in a bottom, plain, or valley; and not only surrounded and overtopped by other states and kingdoms, which were greatly superior to them; but oppressed by their enemies, who hindered them in the rebuilding of their city and temple; whereas this was not their case in the times of Alexander, when they were in better circumstances,

and which were two hundred years after this; nor was he so very beneficial and serviceable to the Jews, as to be represented, in such a vision, as in the midst of them, for their relief and protection; but an angel of the Lord is here meant, as this man is expressly called, (^{<3011>}Zechariah 1:11) and not a created angel; for he is distinguished from the angel that talked with the prophet, (^{<3010>}Zechariah 1:9,13,14). The Jews, as Jerom relates, think that the Angel Michael is meant, by whom they understand a created angel; for otherwise, if they took him to be, as he is, the Son of God, the Archangel, the Head of principalities, who is, as his name signifies, like unto God, and equal to him, it would not be amiss: and it is usual for a divine Person to be called the Angel of the Lord, as was he that called to Abraham when sacrificing his son, and to Moses out of the bush; and who went before the Israelites in the wilderness, and who is called the Angel of God's presence, and the messenger and Angel of the covenant; and the ancient Jews themselves own that a divine Person is here meant; for, on quoting these words, "I saw a man", etc. they say^{f13}, there is no man but the holy blessed God; as it is said, "the Lord is a man of war, the Lord is his name"; and though he is distinguished from the Lord of hosts, (^{<3012>}Zechariah 1:12), the reason of this (or otherwise it is the title of this angel also, (see ^{<3014>}Hosea 12:4,5),) is because he here appears in the form of a man; and because of his office as an intercessor and advocate for his people, (^{<3012>}Zechariah 1:12) a character which well agrees with Christ, who is the advocate with the Father for his saints, and whoever lives to make intercession for them, and is always heard and answered with good and comfortable words: and he is called a "man"; not that he is a mere man, or was really man when this vision was seen; but he then appeared in a human form, because he should become man, and quickly would be, as it was purposed, prophesied, and agreed he should be: and he is represented as "riding", to denote his majesty and glory as a king, or as a general of an army, in which he rode prosperously; (see ^{<3014>}Psalms 45:4 ^{<3012>}Revelation 6:2 19:11,14) as also his readiness, swiftness, and haste he made to help and save his people; as the people of the Jews, in this their present time of distress, being opposed and hindered in building their city, in particular; so, in general, all his people, in whatsoever case or circumstances they may be: thus riding, when ascribed to a divine Person, is an emblem of haste and quick dispatch, to assist and relieve the distressed; (see ^{<3013>}Deuteronomy 33:26) (^{<3014>}Psalms 68:4,5,32,33) so Christ, who here appears as a man, was ready and forward, in the council and covenant of grace, to agree to become man, and be the surety of his people, and die in their place and stead, in order to

save them: his frequent appearances in a human form, before his incarnation, show how willing and ready he was really to assume the human nature; and as soon as the time appointed for it was up, he tarried not; when the fulness of time was come, God sent him, and he came at once, and immediately; and as soon as possible he went about the business he came upon, took delight and pleasure in it, was constant at it till he had finished it; and even his sufferings and death, which were disagreeable to nature, considered in themselves, were wished and longed for, and cheerfully submitted to by him: and he is quick in all his motions to help his people in all their times of need; nor can any difficulties prevent him giving an early and speedy relief; he comes to them leaping on the mountains, and skipping on the hills; and at the last day he will come quickly to put them into the possession of salvation he has wrought out for them; and will be a swift witness for them, and against wicked men that hate them, and oppose them: and he is upon a “red horse”, signifying either his incarnation, and his bloody sufferings and death; and his taking peace from the earth when on it, not intentionally, but eventually, through the wickedness of men; (see ^{<300>}Revelation 6:4) or his indignation against his enemies, and his wrath and vengeance upon them, and the destruction of them; and may have a particular reference to those who opposed the building of the temple; (see ^{<300>}Isaiah 63:1,2):

and he stood among the myrtle trees which [were] in the bottom: by the “myrtle trees” may be meant the Israelites, as Kimchi interprets it; and that either as in Babylon, which he supposes is designed by “the bottom”; agreeably to the Targum, which paraphrases the words, “and he stood among the myrtle trees which are in Babylon”; or rather, as now returned to their own land; and so may denote the low estate and condition in which they were when they began to rebuild the temple, being feeble, and opposed by their enemies, mightier than they; but yet, inasmuch as the Lord was in the midst of them, they had encouragement to go on in the work, as is suggested in (^{<300>}Haggai 2:3-5), though the saints and people of God in general may be here meant by the “myrtle trees”; and the ancient Jews^{f14} interpret them of the righteous, saying, there are no myrtle trees but the righteous; and give this as a reason why Esther was called Hadassah, (^{<300>}Esther 2:7) which signifies a myrtle tree, because this is the name of the righteous^{f15}; and these may fitly be compared to such trees for their goodness and beauty to look at, for their sweet and fragrant smell, for their verdure and greenness, and for their flourishing in valleys and watery

places^{f16}, signified here by “the bottom”; all which is true of the saints, who are pleasant plants, comely through Christ’s comeliness; whose graces, when in exercise, send forth a sweet smell; whose prayers are odours, and whose good works are acceptable, being done in faith; whose leaves never wither, and who flourish much, being planted by the river of divine love; and in whom the grace of God ever remains, and they persevere in grace to the end: these may be said to be “in the bottom”; or in a low estate; not only before conversion, but after; when corruptions prevail, temptations are strong, grace is weak; God hides his face, Christ is absent, and the Spirit withdraws his influences; and so it is true of the church in general, when under persecution, or pestered with false teachers, and when the life and power of religion are almost gone; and yet even then Christ stands in the midst of them, to sympathize with them, and as ready to help and assist them, to deliver them out of their troubles, to protect them from their enemies, and to restore them to their former state and condition. A grove of myrtle trees in a plain, in which they delight, being dark and shady, is thought by some to be an emblem of this world, in which there is a mixture of good and bad men; and of the care of Providence over human affairs, consulting the good of man, especially the raising up of the church of God out of a low estate by Christ, and his apostles, and other ministers of the word, performing their offices, according to the different abilities and gifts God has bestowed upon them^{f17}:

and behind him [were there] red horses, speckled and white; that is, with riders on them. Some^{f18} Jewish writers interpret this vision of the four kingdoms; and understand by the red horse with the man upon it, in the former clause, the Babylonian monarchy, of which Nebuchadnezzar was the head; and, by these three sorts here, the Medes, Greeks, and Romans, by inverting the order of them; they interpreting the white horses with the riders on them of the Medes and Persians; who were kind to the Jews, and under whom they were dismissed from their captivity, and their temple rebuilt: the speckled, or those of different colours, the Macedonians or Grecians; some of which were friends, and kind and benevolent to the Jews; and others cruel persecutors of them; and the red, the Romans, who were bloody, and slew multitudes of them, and destroyed their city and temple: but others, as Jerom observes, who relates the above sense, keep the order of the text, and explain the particulars of it thus; the red horse on which the man rode, and the red horses behind him, of the Assyrians and Chaldeans, who were sanguine; the one carried away the ten tribes under

Shalmaneser; and the other the two tribes of Judah and Benjamin, burning the city of Jerusalem, and laying waste the temple; the speckled, or those of various colours, the Medes and Persians; some of whom were mild and gentle, as Cyrus, and Darius the son of Hystaspes, and Ahasuerus, whom the Greeks call Artaxerxes, under whom was the history of Esther; and others were cruel, as Cambyses, etc.: those who think that Alexander the great is meant on the red horse suppose that those that succeeded him are meant by the other horses of various colours; namely, the Lagidae and the Seleucidae, or the kings of Egypt and Syria, who were sometimes very fierce and furious, and sometimes very friendly to the Jews; at least different kings, and at different times: but it seems better to interpret them of saints, the godly and faithful followers of Christ; not only the godly among the Jews, who were made as his goodly horse in the battle, (~~310B~~ Zechariah 10:3) but the church and people of God in general, who are compared to a company of horses in Pharaoh's chariot, (~~210D~~ Song of Solomon 1:9), for their strength, courage, serviceableness, and the value Christ has them: thus, as he is elsewhere represented as riding on a white horse, under the Gospel dispensation, as the general of an army, and mighty conqueror; so the armies of heaven that follow him on white horses, and clothed in white, are the called, and faithful, and chosen, (~~674~~ Revelation 17:14 19:14) and some of these being described by red horses, with riders on them, may signify, such who have been called to shed their blood, and lay down their lives, for Christ and his Gospel, and their profession of it, even the martyrs of Jesus; and others by speckled horses, or of various colours, may intend such professors of religion, who, though not called to die for Christ, yet suffer persecution in various ways, both by reproach and affliction; and whose lives may be a chequered work of comforts and troubles, of prosperity and adversity: and others by white horses may point at such who are not only clothed with fine linen, clean and white, the righteousness of the saints; and who are more than conquerors through Christ, who has loved them, which are characters common to all saints; but who enjoy a great deal of liberty, peace, and prosperity, all their days. Some^{f19} restrain this to the apostles of Christ, and succeeding ministers of the word; and observe, that as horses carry men and other things into the various parts of the world, so the ministers of the Gospel bear the name of Christ, and carry his Gospel into the whole world; and as horses do not go into any part of it of themselves, but as they are directed by their masters, so the Gospel ministers are sent under the direction of Christ, some here, and some there; and as horses going

through towns and villages are mostly annoyed by the barking of dogs, which yet they regard not, so as to stop their speed; thus likewise faithful preachers are followed with the calumnies of wicked men, with their scoffs and jeers, reproaches and persecutions; but none of these things move them, or cause them to desist from their work; and as Christ the Son of God stood among these horses, so he is, and has promised to be, with his ministering servants unto the end of the world; and as they are like horses, docile and laborious, so the various colours of these may have respect to them; some of whom are called to resist even unto blood; and others to various trials; as well as they have different gifts, and are of different usefulness, and all of them at last victorious over their enemies; and are under Christ their Head, and are ready to do his will in whatsoever he directs them; though the more commonly received opinion is, that angels are designed, and as it seems from (~~3010~~ Zechariah 1:10,11) compared with (~~3010~~ Zechariah 6:1-7) see also (~~1221~~ 2 Kings 2:11 6:17) signified by horses, for their strength, courage, swiftness, serviceableness, and disposition for war; and these different colours may represent the different state and condition of the nations with whom they were concerned, and to whom they were sent, as cruel or kind, to the people of God; and their different employments and services, both to help the saints, and render vengeance to their enemies; and the various offices they perform, with respect to Christ and his people, in things temporal and spiritual; and the place and situation of these horses being “behind” Christ may denote his superiority over them: he is superior to all monarchs and monarchies, kingdoms and states; he is King of kings, and Lord of lords; the kingdoms of this world are his, and he is the Governor among the nations; they are all behind and under him, and disposed of by him at his pleasure; and he can restrain them, when he thinks fit, from doing any harm to his people: he is superior to all men, even the best and greatest; he is the Head of the church, and King of saints; and it is their business, and even their honour and privilege, to follow him whithersoever he goes: and he is superior to angels, has a more excellent name and nature than they, is the Creator and Maker of them, and is worshipped by them; and even, as Mediator, is in a greater office, and in a higher place, at the right hand of God, than they are; they are at his beck and command, and at hand to be sent forth on all occasions to do his business, to minister for him, and to his people; they are his servants, and devoted to his service, and are ready to do his pleasure.

Ver. 9. *Then said I, O my Lord,* etc.] These are the words of the Prophet Zechariah to the angel that showed him this vision:

what are these? what is the meaning of this vision? particularly who are meant by the horses, red, speckled, and white, and those upon them?

And the angel that talked with me; who seems to be different from the Angel of the Lord, the man among the myrtle trees, (^{<3008>}Zechariah 1:8,10,11) he was one of the ministering spirits; (see ^{<670>}Revelation 17:1 21:9):

said unto me, I will show thee what these [be]; that is, give an interpretation of the vision, and point out the persons intended by the horses.

Ver. 10. *And the man that stood among the myrtle trees answered and said,* etc.] And so prevented the angel from giving the account he was about to give; and who was more capable of it, and which to do was great condescension in him, and was doing the prophet a singular honour:

these [are they] whom the Lord hath sent to walk to and fro through the earth; which is a description of the angels, the ministering spirits sent forth by God to take their tour throughout the earth; not to do mischief, as Satan does; but to do good to kingdoms, nations, and men in general, and to the heirs of salvation in particular; for which they are commissioned and empowered of God; (see ^{<3014>}Hebrews 1:14).

Ver. 11. *And they answered the Angel of the Lord, that stood among the myrtle trees, and said,* etc.] That is, the ministering angels, signified by the red horses, speckled, and white, replied to what the Angel of the Lord had said concerning them; or rather agreed to and confirmed his account of them; or else gave up the account of their tour through the earth, with their observations upon the state of it:

We have walked to and fro through the earth; according to their mission and commission:

and, behold, all the earth sitteth still, and is at rest; was free from wars, as it was in the reign of Darius; though the people of the Jews were infested with enemies, who gave them trouble, and hindered all they could the rebuilding of the temple; wherefore it follows:

Ver. 12. *Then the Angel of the Lord answered and said,* etc.] The same that was among the myrtle trees in the bottom, (^{<300>}Zechariah 1:8,10,11):

O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah; which were fallen to ruin, and had lain waste for many years. These words are expressive of the intercession of Christ on the behalf of the people of the Jews, his professing people, both with respect to their temporal and spiritual good:

against which thou hast had indignation these threescore and ten years? the time of the Babylonish captivity, which lasted such a term of time, and which was a token of the divine displeasure with them; but to be reckoned, not from Jeconiah's captivity, to the deliverance from it by Cyrus, as it is reckoned, (^{<200>}Jeremiah 25:1,11) (^{<200>}Daniel 9:2) but from the taking of Jerusalem, and the destruction of the temple under Zedekiah, to the rebuilding of the temple under Darius Hystaspis, in whose second year Zechariah now prophesied, (^{<300>}Zechariah 1:7), which was a space of seventy years.

Ver. 13. *And the Lord answered the angel that talked with me,* etc.] (see ^{<300>}Zechariah 1:9) what was the effect of Christ's intercession for the people of the Jews, was communicated to a ministering angel, and by him to the Prophet Zechariah:

[with] good words, and comfortable words; such as would be for the good and comfort of God's people, as follows; (see ^{<200>}Isaiah 40:1,2).

Ver. 14. *So the angel that communed with me,* etc.] Having an order from the other Angel, or the Lord of hosts:

said unto me, Cry thou; proclaim, publish, declare in the hearing of the people, for their comfort and encouragement. The Targum renders it, "prophesy":

saying, Thus saith the Lord of hosts, I am jealous for Jerusalem, and for Zion, with a great jealousy; which is expressive of his conjugal affection for his church and people, his zeal for their good, and his indignation at their enemies, and of the vengeance he would execute on them.

Ver. 15. *And I am very sore displeased with the heathen [that are] at ease,* etc.] The Chaldeans and Persians, and other nations, enemies of the

Jews, who were now free from war, and enjoyed great prosperity, when the state and condition of the Jews was very low and discouraging:

for I was but a little displeased: that is, with his people the Jews, for their ingratitude, idolatry, and immorality; and which displeasure he showed by suffering them to be carried into captivity; (see ^{<2548>} Isaiah 54:8):

and they helped forward the affliction; that is, the heathens, among whom the Jews were carried captive; they added to their affliction; they oppressed them more than they ought to have done, and more than was agreeable to the will of God and right in his sight; and they insulted them in their misery, and rejoiced over them. The word רז[], in the Arabic language, signifies to “abound”^{<20>}; and the meaning is, that they abounded in bringing evil upon the people of the Jews; they multiplied their afflictions and distresses.

Ver. 16. *Therefore thus saith the Lord, I am returned to Jerusalem with mercies*, etc.] Having returned the people of the Jews from their captivity to Jerusalem, in which he had shown abundant mercy to them:

my house shall be built in it, saith the Lord of hosts; meaning the temple where he dwelt and was worshipped; the foundation of which had been laid two months before this prophecy was delivered, (^{<3028>} Haggai 2:18) and which should be raised up and finished, notwithstanding all the opposition of the enemy, and the discouragements of the people:

and a line shall be stretched forth upon Jerusalem; to measure with it, and build by it, the wall, streets, and houses of Jerusalem. The meaning is, that not only the temple should be built, but the city likewise, and that in great order, and with great exactness and symmetry; (see ^{<301>} Zechariah 2:1-4). The Targum paraphrases it, “upon the building of the walls of Jerusalem”.

Ver. 17. *Cry yet, saying*, etc.] That is, “prophecy again”, as the Targum paraphrases it; publish and declare openly before all:

Thus saith the Lord of hosts, My cities through prosperity shall yet be spread abroad; or, according to the Targum, “the cities of my people shall be yet filled with good”; and so the Septuagint and Vulgate Latin versions, “my cities shall yet flow with good things”; with all temporal prosperity and happiness; which was fulfilled in the times of Nehemiah, Zerubbabel, and the Maccabees; and especially in the times of the Messiah, when, in a spiritual sense, they were filled with good; with him who is goodness itself, and with all blessings of grace in him; and with the good news and glad

tidings of the everlasting Gospel preached by him and his apostles; or, the meaning is, through the increase of men, and the affluence of all temporal mercies, not only the city of Jerusalem, but other cities of Judea, called the Lord's, because of his peculiar regard unto them, should be enlarged, and be spread here and there; or rather, abound with plenty of all good things, as the word in the Arabic^{f21} language signifies:

and the Lord shall yet comfort Zion, and shall yet choose Jerusalem; for his habitation, building again the city and temple in it: according to Capellus, though the temple was finished in the sixth year of Darius, (^{<1565>}Ezra 6:15) yet the rebuilding of Jerusalem was not till seventy years after; namely, in the twentieth year of Artaxerxes Longimanus, in which Nehemiah was sent to rebuild it, (^{<1000>}Nehemiah 2:1) for Darius reigned thirty six years; Xerxes, who succeeded him, reigned twenty years; and in the twentieth of Artaxerxes the walls of Jerusalem were rebuilt by Nehemiah; so that from the finishing of the temple are to be reckoned thirty years of the remainder of the reign of Darius, twenty years of Xerxes, and as many of Artaxerxes; and he observes that the seventieth number thrice occurs in the restoration of the Jews, not without mystery, as it should seem: from the Babylonish captivity under Jeconiah, to the putting an end to it by Cyrus, were seventy years; from the taking of Jerusalem and the destruction of the temple under Zedekiah, to the rebuilding of it under Darius Hystaspis, were also seventy years; then from the rebuilding of the temple to the rebuilding of Jerusalem under Artaxerxes Longimanus were likewise seventy years; so that the walls of Jerusalem lay in ruins twice seventy years, that is, one hundred and forty years; and it may be further observed, that from the decree granted to Nehemiah in the twentieth year of Artaxerxes, seven weeks, or forty nine years, are allowed in Daniel's prophecy for the finishing that event; namely, the building again the walls and streets of Jerusalem in troublesome times, (^{<2025>}Daniel 9:25) which carries the completion of this affair so many years further; which, when effected, would be a comfort to Zion, the inhabitants of it, and all that wished well unto it; and be a proof and evidence of God's choice of it for his worship and service; and, especially, this was fulfilled by bringing into Jerusalem, and the temple there, the messenger of the covenant, the Messiah, the Consolation of Israel; and this may have a further reference to the latter day, when the people of the Jews shall be converted, and all Israel shall be saved; which will be the consolation of them, and show that God has chosen them, and not cast them off.

Ver. 18. *Then I lifted up mine eyes*, etc.] To behold another vision which follows:

and saw, and behold four horns; either iron ones, such as Zedekiah the son of Chenaanah made to push the Syrians with, (^{<1221>}1 Kings 22:11) or horns of beasts, as the horns of unicorns, to which the horns of Joseph are compared, (^{<6317>}Deuteronomy 33:17) and signify kingdoms or kings, and these very powerful and mighty; and so the Targum interprets them of “four kingdoms”; and which Kimchi and Abarbinel understand of the four monarchies, Babylonian, Persian, Grecian, and Roman; so ten horns, in (^{<2074>}Daniel 7:24 ^{<6672>}Revelation 17:12) design ten kings or kingdoms; unless rather, seeing these horns were such who had already distressed and scattered Judah, Israel, and Jerusalem; and two of the above monarchies were not yet in being, the Grecian and Roman, when this vision was seen; and one of those that were, were friends to the Jews, as the Persians; they may in general signify all the enemies of the Jews that were round about them, on the four corners of them; as the Syrians, Assyrians, and Babylonians, on the north; the Ammonites and Moabites on the east; the Edomites and Egyptians on the south; and the Philistines on the west; as Junius thinks. Cocceius interprets them of four kings, Shalmaneser, Nebuchadnezzar, Xerxes, and Artaxerxes the first, called Longimanus; and may be applied to the antichristian states, Pagan and Papal, in the various parts of the world, called horns, (^{<2074>}Daniel 7:24 ^{<6613>}Revelation 12:3 13:1).

Ver. 19. *And I said unto the angel that talked with me*, etc.] (^{<3009>}Zechariah 1:9,13,14):

What [be] these? that is, who do these horns signify? and what or whom do they represent?

and he answered me, These [are] the horns which have scattered Judah, Israel, and Jerusalem; which may design the distresses, vexations, and captivities of the people of Israel by their enemies, as by the Moabites, Ammonites, etc. in the times of the judges; and the captivity of the ten tribes of Israel by Shalmaneser; and of the two tribes of Benjamin and Judah, and of the destruction of Jerusalem, by Nebuchadnezzar; when they were ventilated or fanned, as the word ^{f22} signifies, and so scattered abroad; (see ^{<2161>}Jeremiah 6:11 15:7) and also their troubles in the times of the Medes and Persians, under Cambyses, until this second year of Darius; and may likewise have reference prophetically to their after troubles and captivity by the Romans; and to Rome Pagan, which persecuted and

scattered the churches of Christ and people of God in the several parts of the world; and the antichristian states, the persecutors of the same.

Ver. 20. *And the Lord showed me four carpenters.*] To saw and cut in pieces the four horns; or rather “four blacksmiths”^{f23}; these horns were horns of iron; so the word is rendered a “smith” in (^{<0939>}1 Samuel 13:19) and indeed it signifies both a worker in wood and a worker in iron; and who are sometimes distinguished by what they work in, whether wood or iron; (see ^{<2342>}Isaiah 44:12,13). The Jews say^{f24} these four carpenters are Messiah ben David, Messiah ben Ephraim, Elijah, and the priest of righteousness; or, as elsewhere^{f25}, Elijah, the King Messiah, Melchizedek, and he that was anointed for war; though Kimchi much better interprets them of the kings, the princes above, who preside over kingdoms, that is, the angels; and so Jerom and Theodoret; who have been sometimes employed in the destruction of the enemies of God’s people, or in preventing them doing the mischief they otherwise would; and even the several monarchies themselves have been the means of destroying each other; so the Babylonians were destroyed by the Medes and Persians; the Persians by the Grecians; the Grecians by the Romans; and the Romans by the Goths, Hunns, Vandals, etc. in the western part of the empire; and by the Saracens and Turks in the eastern part of it: and they may be applied to the apostles of Christ, who were chiefly mechanics, mean and illiterate persons, yet workmen in the Gospel, that need not to be ashamed; and who were sent by Christ into the four parts of the world, to spread his Gospel, set up his interest, and pull down the kingdom of Satan: and since the Jews make the Messiah himself one of these carpenters, they have no reason to upbraid or be offended at Jesus our Messiah being a carpenter, and a carpenter’s son, as in (^{<0155>}Matthew 13:55 ^{<4018>}Mark 6:3) and Kimchi owns that their ancient Rabbins explain this verse of the days of the Messiah.

Ver. 21. *Then said I, What come these to do?* etc.] That is, these four carpenters; for, being artificers or workmen, as the Targum renders the word, the prophet concluded there was some work for them to do:

And he spake, saying; meaning the angel that talked with him, and interpreted the visions to him:

These [are] the horns which have scattered Judah; not that the carpenters were the horns, for these two are distinct from, and opposite to, one another. The words should rather be rendered, “these horns which have scattered Judah”, as before said, (^{<3019>}Zechariah 1:19):

so that no man did lift up his head; or, as the Targum paraphrases it, “did not suffer” (a man) “to go with an erect stature”; but, through oppression, sorrow, and misery, was obliged to stoop, and bow, and hang down his head:

but these are come to fray them; these carpenters are come to frighten the horns, to put terror into those kings and kingdoms;

to cast out the horns of the Gentiles; to destroy their kingdoms, and take away their power from them:

which lifted up [their] horns over the land of Judah to scatter it: who make use of their power, and do harm to the people of Israel, and triumph and insult over them; (see ¹⁵⁷³⁴Psalm 75:4,5) all which may be applied to the ministers of the Gospel, who are workmen; and whose business it is to fight or terrify the horns, wicked men, even men in power, the enemies of Christ’s church and people; by their preaching, which has made a Felix to tremble; by their prayers, which they have been more afraid of than an army of men, as Mary queen of Scots said of the prayers of John Knox; and by their good lives and conversations, which made Herod stand in fear of John the Baptist; nay, even they have been a terror to the devil himself, and have been the means of casting him, and his principalities and powers, out of the Gentile world, and out of both the bodies and souls of men; and of casting down the strong holds of sin, and of breaking in pieces the kingdom and interest of Satan, and of building up the churches of Christ; the work of these spiritual carpenters is to cut down men, comparable to strong, sturdy, and lofty trees, for the pride and haughtiness of their hearts, the stiffness and stubbornness of their wills, and for their show of goodness and beauty: this is done by the ministry of the word, the cutting doctrines of it, accompanied with the Spirit and power of God; as it is said, “I have hewed them by the prophets, I have slain them by, the words of my mouth”, (²⁰¹⁵Hosea 6:5) whereas, when before, they grew up and stood on their own bottom, their morality, civility, and works of righteousness; now they are cut down, and die to all these things, as to any hope of salvation by them; and then, as the carpenter smooths and planes a timber he has hewed, and fitly frames it together, and joints it in, and lays it on a good foundation; so do Gospel ministers, as instruments in the hands of God, after hewing and cutting work through the ministration of the law, the killing letter, and which works wrath; speak comfortably to such souls, by directing them to the blood and righteousness of Christ for pardon of sin

and justification of life; and ministerially lay them in the spiritual building, the church; or advise and exhort them to submit to the ordinances of Christ, and join themselves to Gospel churches; and, above all things, instruct them to build on Christ, the sure foundation in Zion; and ministerially lay him as the alone foundation to build upon for life and salvation, and not upon any works of righteousness done by them; and put them upon walking according to the line and rule of the divine word, in matters of worship, discipline, and conversation: and as there were in the first times of the Gospel many such builders, and have been more or less since; so there will be many more in the latter day, who will be very successfully employed in building, repairing, and beautifying the church of God; (see ~~2882~~ Isaiah 58:12 60:10 61:4 ~~3865~~ Zechariah 6:15). Some by the four carpenters understand Zerubbabel, Joshua, Ezra, and Nehemiah; and so, by the four horns, those that opposed them in building the city and temple, as Rehum, Shimshai, Sanballat, and Tobiah; but these seem too inferior governors to be signified by horns; nor did they do what is here ascribed to them; rather their nations, Samaritans, Arabians, Ammonites, and Philistines, are meant.

CHAPTER 2

INTRODUCTION TO ZECHARIAH 2

This chapter contains a prophecy of the church under the Gospel dispensation; of the largeness and numbers of it; and of its protection and glory, through the presence of God in it. In this vision a man is seen with a measuring line in his hand, to measure Jerusalem with, (~~301B~~ Zechariah 2:1,2) upon which an angel bids the angel that talked with the prophet to declare to him the largeness, populousness, and safety of Jerusalem, (~~301B~~ Zechariah 2:3-5) then follows an exhortation to the people of God to come out of Babylon, (~~301B~~ Zechariah 2:6,7) and then a promise of the calling of the Gentiles, and of God's gracious inhabitation in his church, which would be matter of joy to Zion; and of his inheriting Judah, and choosing Jerusalem (~~301B~~ Zechariah 2:8-12) and the chapter is concluded with an address to all mankind, to be silent before the Lord, since he was raised up out of his habitation, (~~301B~~ Zechariah 2:13).

Ver. 1. *I lifted up mine eyes again, and looked*, etc.] And saw a third vision; which, as Kimchi owns, refers to the times of the Messiah; though it might be of use to the Jews then present, to encourage them to expect the rebuilding of Jerusalem, in a literal sense:

and behold a man with a measuring line in his hand: by whom is meant, not Nehemiah, nor Zerubbabel; (see ~~304D~~ Zechariah 4:10) who were concerned in the building of Jerusalem; nor any mere man, nor even a created angel; for, though he may be the same with the other angel, that did not talk with the prophet, (~~301B~~ Zechariah 2:3) as Kimchi observes; seeing he seems to be superior to him that did; yet not a ministering spirit, but the Messiah, who in this book is often spoken of as a man; (see Gill on "~~301B~~ Zechariah 1:8") and by "the measuring line in his hand" may be meant eternal predestination, the Lamb's book of life, which is in his keeping; and is the measure and rule by which he proceeds in the calling, justification, and glorification of the firstborn, whose names are written in heaven; or the Scriptures of truth, the measure and rule of doctrine, discipline, worship, and conversation; and according to which Christ forms, constitutes, and regulates Gospel churches; (see ~~260B~~ Ezekiel 40:3 ~~610B~~ Revelation 11:1).

Ver. 2. *Then said I, Whither goest thou?* etc.] As it showed great freedom and boldness in the prophet to put such a question to the man with the measuring reed, it was great condescension in him to return him an answer, as follows:

and he said unto me, To measure Jerusalem; not literally understood, which was not yet thoroughly built; but the Gospel church, often so called; (see ^{<3822>}Hebrews 12:22) and this measuring of it denotes the conformity of it to the rule of God's word; a profession of the true doctrines of it, and an observance of the ordinances of it, as delivered in it; and an agreement of the walk, life, and conversation of its members with it:

to see what [is] the breadth thereof, and what [is] the length thereof; the length of the New Jerusalem is as large as the breadth; its length, breadth, and height, are equal, (^{<6216>}Revelation 21:16).

Ver. 3. *And, behold, the angel that talked with me went forth,* etc.] (see ^{<3009>}Zechariah 1:9,13,14,19) and he "went forth" from the place where the prophet was, with whom he had been conversing:

and another angel went out to meet him: the same that was seen among the myrtle trees, (^{<3008>}Zechariah 1:8) and here, with a measuring line in his hand, (^{<3007>}Zechariah 2:1).

Ver. 4. *And said unto him,* etc.] That is, the other angel said to the angel that had been talking with the prophet,

Run, speak to this young man: meaning Zechariah, who was either young in years, as Samuel and Jeremiah were when they prophesied; or he was a servant of a prophet older than he, and therefore so called, as Joshua, Moses's minister, was, (^{<04128>}Numbers 11:28) as Kimchi observes:

saying, Jerusalem shall be inhabited [as] towns without walls; this shows that this is not to be understood of Jerusalem in a literal sense, for that was not inhabited as a town without a wall; its wall was built in Nehemiah's time, and remained until the city was destroyed by Vespasian; yea, it had a treble wall, as Josephus says^{f26}; but of the church of Christ in Gospel times; and denotes both the safety and security of it; (see ^{<3811>}Ezekiel 38:11) and the populousness of it; and especially as it will be in the latter day, when both Jews and Gentiles are called, and brought into it; which sense is confirmed by what follows:

for the multitude of men and cattle therein; the Jews being meant by “men”; (see ^{<336>}Ezekiel 34:31) and the Gentiles by “cattle”, to which they used to be compared by the former: this will be fulfilled when the nation of the Jews will be born at once, and all Israel will be saved, and the fulness of the Gentiles shall be brought in; for the number of the spiritual Israel, the sons of the living God, both Jews and Gentiles, shall be as the sand of the sea, which cannot be measured, (^{<3010>}Hosea 1:10 ^{<4526>}Romans 9:26) and when there will be such a large increase of converts; and such flockings to Zion, to the spiritual Jerusalem, the church of God, that the place will be too small for them, (^{<2349>}Isaiah 49:19,20) whereas, when Jerusalem in a literal sense was rebuilt, after the Babylonian captivity, there was a want of persons to inhabit it, and lots were cast for one out of ten to dwell in it; and they were glad of others that offered themselves willingly to be inhabitants of it, (^{<1610>}Nehemiah 11:1,2) for there was but a small number that returned from Babylon to repeople the city of Jerusalem, and the whole country of Judea; no more came from thence but forty two thousand, three hundred, and threescore, besides men and maid servants, which amounted to seven or eight thousand more, (^{<1504>}Ezra 2:64,65) (^{<1676>}Nehemiah 7:66,67) which were but a few to fill such a country, and so many cities and towns that were in it, besides Jerusalem; and yet Josephus^{f27} affirms, that the number of those of the tribes of Judah and Benjamin, that came up from thence, and were above twelve years of age, were four millions, six hundred, and twenty eight thousand; in which he is followed by Zonaras^{f28}, and it is admitted and approved of by Sanctius on the place; which is not only contrary to the accounts of Ezra and Nehemiah, but is incredible; that such a number that went into captivity, which was not very large, should, under all the distresses and oppressions they laboured, in seventy years time so multiply, and that two tribes only, as to be almost eight times more than all the twelve tribes were at their coming out of Egypt; a number large enough to have overrun the Babylonian monarchy; and too many to be supported in so small a country as the land of Canaan: wherefore, upon the whole, it must be best to interpret this of spiritual and mystical Jerusalem, and of the populousness of the church of Christ in the latter day.

Ver. 5. *For I, saith the Lord, will be unto her a wall of fire round about,* etc.]. So that she needs no other wall to secure her, the power of God encompassing her about as the mountains did Jerusalem, (^{<1950>}Psalms 125:2) and he being as a wall of fire to terrify and destroy her enemies; for our

God is a consuming fire, (⁸⁰²⁹Hebrews 12:29). Drusius thinks it is a metaphor taken from travellers in some countries, who kindle fires about their tents, to keep off lions, and other beasts of prey; and observes of lions particularly, that they are exceedingly terrified by fire; for which he refers to John Leo in his description of Africa; and Pliny makes^{f29} mention of several things that are terrifying to them, but especially fires, he says; and so Dr. Shaw^{f30}, of late, speaking of the lions in Barbary, remarks, fire is what they are the most afraid of; yet, notwithstanding all the precautions of the Arabs in this respect, with others he takes notice of, it frequently happens that these ravenous beasts, outbraving all those terrors, will leap into the midst of an enclosure or fold, and drag from thence a sheep, or a goat; and Tavernier^{f31} tells a story, by which he thinks it appears to be a vulgar error that lions will not come near the fire; though the relation itself shows it to be not only a received opinion, but a common custom to light fires in the night, to preserve from lions: his story is,

“a party of Dutch soldiers, under the command of a serjeant, far advanced in the country (about the Cape of Good Hope), and night coming on, they made a great fire, as well to keep themselves from the lions, as to warm themselves, and so lay down to sleep round about it; being asleep, a lion seized one of the soldier’s arms, which with difficulty was got out, after the lion was shot;”

but this seems to be the case, when these creatures are dreadfully hunger bitten; however, be it as it will, God is the sure and safe protection of his people; who went before the people of Israel in a pillar of a cloud by day, and in a pillar of fire by night, when they passed through a terrible wilderness, in which were beasts of prey; and surrounded Elisha with horses and chariots of fire, when the king of Syria sent a large host to take him; so that he could say, to encourage his servant, “they that be for us are more than they that be with them”, (¹²⁶⁵2 Kings 6:15-17) who seem to be angels; and the Jews^{f32} here interpret it of the family of God, his angels, made a wall to Jerusalem to preserve it; the cherubim and a flaming sword, set to keep the garden of Eden, were, according to Lactantius^{f33}, a wall of fire about it; for (he says), when God cast man out of paradise, he walled it about with fire: but that was that man might not enter in; but here he himself is a wall of fire, that his people may be safe; hence they have no reason to fear the wrath of their enemies, the most fierce and furious, savage and cruel, comparable to lions, bears, etc.; for, if God is for them,

on their side, and on all sides of them, who can be against them to any purpose? The Targum paraphrases it,

“my Word shall be unto her, saith the Lord, as a wall of fire encompassing her round about:”

and will be the glory in the midst of her: appear glorious in her, be glorified in her, and by her, and be her glory, and make her glorious; as the Lord does by granting his gracious presence with his church and people, in his word and ordinances; (see ²³⁰¹Isaiah 4:1-6) (²³⁰³Isaiah 60:13).

Ver. 6. *Ho, ho*, etc.] This word expresses a call and proclamation; and is doubled, as Kimchi observes, to confirm it; and so the Targum paraphrases it,

“proclaim to the dispersed:”

[come forth], and flee from the land of the north, saith the Lord; that is, from Babylon, which lay north of Judea; (see ²⁴⁰³Jeremiah 1:13,14) (²⁴⁰²Jeremiah 3:12 6:22 16:15) where many of the Jews continued, and did not return with the rest when they came up out of the captivity; and are therefore called to come forth from thence in haste; and figuratively designs, either the people of God that are among the men of the world, and are called to separate from them, and have no fellowship with there; or such as will be in mystical Babylon, a little before its destruction; and will be called out of it, lest they partake of her plagues; (see ²⁶⁸⁰⁴Revelation 18:4):

for I have spread you abroad as the four winds of the heaven, saith the Lord; meaning either the dispersion of the Jews in Babylon, and other countries; or of the people of God, being scattered up and down in the jurisdiction of Rome Papal; or the sense is, that it was his will and purpose, when they were come out of Babylon, that they should be spread in the several parts of the world, to support the cause of Christ, and strengthen his interest.

Ver. 7. *Deliver thyself, O Zion*, etc.] Or make thy escape, you that belong to Mount Zion, the city of the living God, and ought to have your abode there, and not in Babylon: flee from thence,

that dwelleth [with] the daughter of Babylon; in any of the antichristian states, who are the daughters of Babylon, the mother of harlots,

(^{667B}Revelation 17:5) so it may be rendered, “that inhabits the daughter of Babylon”^{f34}; dwells in any of the cities, towns, and villages, belonging to it.

Ver. 8. *For thus saith the Lord of hosts*, etc.] Christ, who is the true Jehovah, and Lord of armies, as appears from his being sent in the next clause:

After the glory; which is promised, (^{301B}Zechariah 2:5) so the Targum and Kimchi; or, “afterwards” shall be “the glory”^{f35}; or a glorious time and state; that is, after God’s people are brought out of mystical Babylon, when the Jews shall be converted, and the fulness of the Gentiles shall be brought in, then will be the latter day glory; and at the same time will be the fall and destruction of antichrist, and of the antichristian states, as follows:

hath he sent me unto the nations which spoiled you; the Chaldeans and Babylonians, who spoiled and carried captive the Jews; or the antichristian nations, which persecuted and wasted the people of God, the followers of the Lamb; but now Christ will be sent, and will come in a spiritual manner, and take vengeance on them; he will destroy antichrist with the breath of his mouth, and with the brightness of his coming; with the sharp sword going out of his mouth, (⁶⁹⁵Revelation 19:15):

for he that toucheth you toucheth the apple of his eye; either his own eye, he hurts himself; or the eye of the Lord of hosts; “of mine eye”, as some read it^{f36}, as the Vulgate Latin version; which shows how near and dear the Lord’s people are to him. The pupil or apple of the eye is a little aperture or perforation in the middle of the tunic or coat of the eye, called the uvea and iris, about which the iris forms a ring; and through this little opening the rays of light pass to the crystalline humour, to be formed on the retina or net, at the bottom of the eye. It is a very weak and tender part, and easily hurt with the least thing; and fitly describes the feeble state of Christ’s people; and how soon and easily they may be disturbed, distressed, and hurt by their enemies: and as this is a principal part of the eye, and a part of a man’s self, dear and valuable to him; so are the Lord’s people parts, as it were, of himself; they are members of his body, closely united to him; and whatever injury is done to them he reckons as done to himself: “Saul, Saul, why persecutest thou me?” (⁴⁰⁵Acts 9:5) and being highly esteemed by him, and having the strongest affection for them, he resents every affront given them, and will punish all that hurt them; and exceeding careful is he of them, to keep and preserve them from being hurt: “he kept him as the apple of his eye”, (⁶²⁰Deuteronomy 32:10), which, being such

an useful and tender part as it is, it is wonderfully provided for by nature against all events; besides the orbit in which it is placed; and the eyebrows, which prevent many nuisances; and the eyelids, which cover and defend it in sleep; and the fringes of hair on them, which break the too violent impressions of light, and keep off motes and flies; there are no less, than six tunics or coats about it^{f37}, as so many preservatives of it: now, as the God of nature has taken so much care of this useful member of the human body, how much more careful and tender must we suppose the God of grace, and our merciful Redeemer and High Priest, to be over his dear people, parts of himself, redeemed by his blood, and designed and prepared for eternal glory and happiness; and how daring must such be who offer the least violence unto them; nor must they expect to escape his wrath and vengeance, that seek their hurt, and give them disturbance; (see ^{497B}Psalm 17:8) and as this may respect the Jews called out of Babylon in the two preceding verses (³⁰⁶Zechariah 2:6,7), it may be concluded that they were obedient to the divine call, though it is not recorded; it being not likely that God, who had so great a regard for them, would suffer them to continue there to their destruction; for it was about two years after this prophecy, in the fourth year of Darius, or the beginning of the fifth, that Babylon revolted from him, and was besieged twenty months by him, before he took it; and which he did at last by the stratagem of Zopyrus, one of his generals, when he beat down its walls and gates, and put to death three thousand of the inhabitants that were most guilty^{f38}; but, before this, it is reasonable to suppose that the people of God, so dear unto him as is expressed, were called out from hence; as those of his people, equally dear to him, will be called out of mystical Babylon before its destruction; (see ⁶⁸⁰⁴Revelation 18:4).

Ver. 9. *For, behold, I will shake mine hand upon them,* etc.] The nations; either the Babylonian, or the antichristian states; meaning, that he would exert his power, and inflict punishment on them, and utterly destroy them; which would be done by the bare shaking of his hand:

and they shall be a spoil to their servants; as the Babylonians were to the Persians; not through Cyrus, which had been done; but through Darius, who took Babylon, after a siege of twenty months, and put great numbers to death; and all became a spoil to the Persians, who had been their servants: or the ten kings, that gave their kingdoms to the beast, and were subject to him; but now shall hate the whore, and eat her flesh; and all her

riches and revenues shall be a spoil unto them, and be divided among them, (^{<6672>}Revelation 17:12,16):

and ye shall know that the Lord of hosts hath sent me; either the Prophet Zechariah, that he was a true prophet, and had his mission from the Lord of hosts, as will appear by the accomplishment of these prophecies; or rather Christ, sent by God the Father; and who will be known and owned by the Jews, as well as by the Gentiles, to be the sent of God, when they shall be converted, and antichrist shall be destroyed. Kimchi refers this, and the following verse (^{<3210>}Zechariah 2:10), to the times of the Messiah.

Ver. 10. *Sing and rejoice, O daughter of Zion*, etc.] Or, “congregation of Zion”, as the Targum paraphrases it; the Jewish church, great numbers of that people being converted, and in a church state; or the whole Christian church at this time, consisting of Jews and Gentiles, who are called upon to rejoice and sing at the destruction of antichrist; see (^{<6683>}Revelation 18:20 19:1,2) and because of the presence of God in the midst of them, as follows:

for, lo, I come; not in the flesh: this is not to be understood of the incarnation of Christ; or of his coming in human nature to dwell in the land of Judea; but of his spiritual coming in the latter day, to set up his kingdom in the world, in a more visible and glorious manner:

and I will dwell in the midst of thee, saith the Lord; the presence of Christ in his churches, and with his people, in attendance on his word and ordinances, will be very manifest and constant in the latter day.

Ver. 11. *And many nations shall be joined to the Lord in that day*, etc.] The Gospel will be preached in all nations, and multitudes will be converted, and embrace and profess the Christian religion, and join themselves to the churches of Christ, which, in the New Testament, is expressed by being joined to the Lord, (^{<4453>}Acts 5:13,14) (see ^{<2515>}Jeremiah 50:5 ^{<2513>}Isaiah 56:3,6):

and shall be my people; shall appear to be so, who before were not the people of God; did not profess themselves, and were not known to be, the people of God, though they secretly were in the counsel and covenant of God; but now, being called by grace, they become openly and manifestly his people, (^{<4120>}1 Peter 2:10):

and I will dwell in the midst of thee; in the church, consisting of people of many nations, as well as of Jews:

and thou shall know that the Lord of hosts hath sent me unto thee; to the Jews, as well as to the Gentiles; (see Gill on “^{<38B>}Zechariah 2:9”).

Ver. 12. *And the Lord shall inherit Judah his portion in the holy land*, etc.] The Lord’s people is his portion, and the lot of his inheritance; whom he has chosen, and calls as such, whether they be Jews or Gentiles; but here it seems to mean the believing Jews; who, it is very likely, upon their conversion, will be returned to their own land, here called “the holy land”; because formerly here the Lord’s holy people dwelt, his holy sanctuary was, and his holy worship and ordinances were attended on; and where now he will possess and enjoy his people, and favour them with communion with himself:

and shall choose Jerusalem again; after long trodden down of the Gentiles; as it formerly was a place of divine worship, so it shall be again; and which will be performed in it in a more spiritual and evangelical manner than ever; or it may respect the people of the Jews, who, being called by grace, this will be a kind of a renovation of their election, and an evidence of it; (see ^{<51B>}Romans 11:26-28).

Ver. 13. *Be silent, O all flesh, before the Lord*, etc.] Be filled with fear, awe, and astonishment, at the wonderful work of God; the destruction of antichrist; the conversion of the Jews, and the calling of the Gentiles: let them not open their mouths, or dare to say one word against it. The Targum interprets the words of the wicked, and paraphrases them thus,

“let all the wicked be consumed before the Lord;”

(see ^{<94B>}Psalm 104:35) and it seems to design the rest of the people, who will not be converted; called flesh, being not only frail and mortal, but corrupt and sinful; and so not able to contend with God, who is mighty in strength, and glorious in holiness, and a God doing wonders. A like phrase is in (^{<31D>}Habakkuk 2:20):

for he is raised up out of his holy habitation: which is heaven, (^{<26B>}Isaiah 63:15) where he seemed to have been as it were asleep for many hundreds of years, even during the reign of antichrist; but now he will be as a man awaked out of his sleep, and will arise to take vengeance on his and his church’s enemies, and to help them, and make them happy and glorious.

CHAPTER 3

INTRODUCTION TO ZECHARIAH 3

In this chapter, under the type of Joshua the high priest, is showed the state and condition of the priesthood, and of the church of God, in his times; and in it are various promises concerning the true High Priest, Christ, and of the efficacy and permanency of his priesthood. The vision of Joshua is in the form of a judicial process: Joshua is the person accused, and is described by his situation, standing before the Angel of the Lord; and by the filthy garments he had on, which were the ground of the charge against him, (~~388B~~ Zechariah 3:1,3) The accuser of him is Satan, who stood at his right hand; and his Judge is the Angel of the Lord, before whom he was, (~~388B~~ Zechariah 3:1). The sentence given against his accuser is by way of rebuke, enforced by the Lord's choice of Jerusalem, and merciful deliverance of this person; and, as given in his favour, is an order to take his filthy garments from him, and clothe him with change of raiment, and to put a fair mitre on his head; which were accordingly done, (~~388B~~ Zechariah 3:2,4,5) and a promise is made him, by way of protestation, that if he would walk in his ways, and keep his charge, he should judge his house, and keep his courts, and should have a walking place among those that stood by, (~~388B~~ Zechariah 3:6,7) and next Joshua, and those that were with him, are addressed as men wondered at; and are called upon to hearken to a promise of the Messiah, under the character of the Branch, (~~388B~~ Zechariah 3:8) and under that of a stone with seven eyes on it, and engravings in it, by whom the iniquity of God's people is removed, (~~388B~~ Zechariah 3:9) and the chapter is closed with an account of the prosperity, peace, and safety of the saints under the Gospel dispensation, (~~388B~~ Zechariah 3:10).

Ver. 1. *And he showed me Joshua the high priest*, etc.] Who was one that came up out of the captivity, and was principally concerned in building the temple, and had many enemies to obstruct him in it; and who falling into sin, or his sons, in marrying strange wives, (~~4508B~~ Ezra 10:18), which he might connive at, Satan was ready to catch it up, and accuse him before God; though rather Joshua is to be considered, not personally, but typically, representing the state and condition of the priesthood, in which

office he was; and which was very low, mean, and abject, under the second temple; or the church of God, which the priests, especially the high priest, were representatives of: and indeed this vision may be accommodated to the case of any single believer, fallen into sin, and accused by Satan, and whose advocate Christ is:

standing before the Angel of the Lord; not any created angel, but Christ the Angel of God's presence, who is called Jehovah, (^{
}Zechariah 3:2) is the rebuker of Satan, and the advocate of his people; and who takes away their sins, and clothes them with his righteousness: and "standing before" him does not mean barely being in his sight and presence, but as ministering to him; this being the posture both of angels and men, the servants of the Lord, (^{
}Daniel 7:10 ^{
}Psalm 134:1 135:1,2), either he was offering sacrifice for the people, or asking counsel of God for them; or rather giving thanks for his and their deliverance from captivity, being as brands taken out of the fire; and praying to be stripped of his filthy garments, and to be clothed with others more decent, and becoming his office; and for help and assistance in the building of the temple, and against those that obstructed him: also he was brought and placed here as a guilty person, charged with sin, and to be tried before him,

Satan standing at his right hand to resist him; either to hinder him in his work of building the temple, by stirring up Sanballat, and other enemies; or rather to accuse him of sin, and bring a charge against him, and get sentence passed upon him; so the accuser used to stand at the right hand of the accused. The Targum paraphrases it,

"and sin standing at his right hand to resist him:"

when the people of God fall into sin, Satan the accuser of the brethren, their avowed enemy, observes it, and accuses them before the Lord, and seeks their condemnation. Maimonides^{f39} understands this of his standing at the right hand of the angel; but it was not usual for the prosecutor, accuser, or pleader, whether for or against a person arraigned, to stand the right hand of the judge: indeed, in the Jewish sanhedrim, or grand court of judicature, there were two scribes stood before the judges; the one on the right hand, the other on the left; who took down in writing the pleadings in court, and the sentences of those that were acquitted, and of those that were condemned; he on the right hand the former, and the other on the left hand the latter^{f40}. The prince or chief judge of the court sat in the middle; and his deputy, called "Ab Beth Din", or father of the court, sat at his right

hand; and a wise man, a principal one, at his left^{f41}; but it was usual for the pleader, who was called **byr l [b**, “Baal Rib”, to stand on the right hand of the party cited into the court, whether he pleaded for or against him^{f42}: and to this custom is the allusion here, and in (³⁹⁴⁶Psalm 106:6,31) where Satan, who is the accuser of men, and pleads against them, is placed at the right hand, as here; and God, who pleads the cause of his poor people, is also represented as standing on their right hand. The business of Satan here was to accuse, to bring charges, to plead for condemnation, and endeavour to get the sentence of it passed against Joshua; for he was at his right hand, to be an “adversary” to him, as his name (Satan) signifies, which he has from

the word here used; being an enemy to mankind in general, and especially to the people of God, and more especially to persons in sacred public offices; to whom he is **αντιδικος**, “a court adversary”, as the Apostle Peter calls him, (⁴¹⁸⁸1 Peter 5:8) who appears in open court against them, and charges them in a most spiteful and malicious manner; and is a most, implacable, obstinate, and impudent one, as his name signifies, and the word from whence it is derived^{f43}; though Maimonides^{f44} thinks the name is derived from **h j ç**, which signifies to decline, or go back from anything; since he, without doubt, makes men to decline from the way of truth to the way of falsehood and error.

Ver. 2. *And the Lord said unto Satan*, etc.] The same with the Angel of the Lord, (³⁸⁸⁸Zechariah 3:1) having heard the charge brought by him against Joshua, here called Jehovah, being the Son of God, and properly God:

The Lord rebuke thee, O Satan; these words may be considered, either as the intercession of Jehovah the Son with Jehovah the Father, for Joshua and his church, and against Satan; that he would reprove him for his malice and wickedness; stop his mouth, and silence him, that he might not go on to accuse; that he would confound his schemes, and restrain him from doing mischief; tread him down, and bruise him under the feet of his people, and pour out his wrath upon him: or as a declaration of what should be done to him, or what he himself would do; for it may be rendered, “the Lord will rebuke thee”^{f45}; as the following clause is by some, who take this to be a wish, and the following a positive declaration, that Jehovah the Father would certainly rebuke Satan; as might be concluded from the reasons and arguments used by the angel, taken from God’s choice of Jerusalem; the building of which Satan endeavoured to hinder,

though God had chosen it for his habitation and worship; and from the deliverance of Joshua out of the fire for that purpose: and this reproof of him on the behalf of his people is founded on their election of God:

even the Lord that hath chosen Jerusalem rebuke thee; which act is eternal; springs from the love and grace of God towards them; antecedes all works, good or bad, done by them; stands firm, sure, and unalterable; such who are interested in it are called, justified, and shall be glorified; nor has Satan anything to do with them; nor will any charge of his be of any avail against them, (^{<4183>}Romans 8:33):

[is] not this a brand plucked out of the fire? which is to be understood of Joshua; not of his being delivered out of that fire, into which the Jews^{f46} say he was cast, along with Ahab and Zedekiah, whom the king of Babylon roasted in it, (^{<2022>}Jeremiah 29:22) when he marvellously escaped; others say^{f47} 8000 young priests fled to the temple, and were burnt in it, and only Joshua was preserved; but of his deliverance out of the Babylonish captivity, and also of the priesthood, which, during the captivity, when the temple was destroyed, and temple service ceased, was like a brand in the fire; and though Joshua the high priest was returned, and the priesthood in some measure restored, yet not to its former glory, the temple not being yet built; and therefore was but like a smoking firebrand; likewise the people of God may be meant; (see ^{<3041>}Amos 4:11), who are by nature like a branch cut off, a dry stick cast into the fire, and half burnt; they are in a state of separation from God, Father, Son, and Spirit; and they are unprofitable and unfruitful, and in danger in themselves of being consumed in the fire of divine wrath, of which they are as deserving as others, and are under the sentence of it; and, when convinced, have dreadful apprehensions of being consumed by it; but, through the grace, mercy, love, and power of God, they are plucked out of this state in the effectual calling, and are secured from everlasting destruction; wherefore Satan is rebuked for attempting to bring any who are instances of such grace and goodness into condemnation; it being wicked and malicious, bold and daring, vain and fruitless; since such are secured by the grace and power of God, and are preserved for everlasting glory and happiness.

Ver. 3. *Now Joshua was clothed with filthy garments*, etc.] Having fallen into sin. The Jewish writers^{f48} interpret this of the sin of his children in marrying strange wives, (^{<4508>}Ezra 10:18) or he had married one himself, as Jerom from the Jews, on the place; or a whore, as Justin Martyr^{f49}

suggests; or had been slothful and sluggish in rebuilding the temple; and, be it what it will, Satan had aggravated it, and represented him as a most filthy creature, covered with sin, and as it were clothed with it: sins may well be called filthy garments, since righteousnesses are as filthy rags, (²³⁰Isaiah 64:6). It may also denote the imperfection of the Levitical priesthood, and the pollutions in it, at least in those who officiated therein, and especially under the second temple; as well as may represent the defilements of the Lord's people by sins they fall into:

and stood before the angel: as an accused person, charged with sin, and waiting the issue of the process against him: he stood under an humble sense of his iniquities, looking to the blood and righteousness of Christ for pardon and justification; praying and entreating that these filthy garments might be took away from him, and he be clothed with fine linen, suitable to his character as a priest. Such a sordid dress was the habit of persons arraigned for crimes. It was usual, especially among the Romans, when a man was accused of, and charged with, capital crimes, and during his arraignment, to let down his hair, suffer his beard to grow long, to wear filthy ragged garments, and appear in a very dirty and sordid habit; hence such were called "sordidati"^{f50}: nay, it was not only customary for the accused person, when he was brought into court before the people to be tried, to be in such a filthy dress; but even his near relations, friends, and acquaintance, before the court went to voting, used to appear in like manner, with their hair dishevelled, and clothed with garments foul and out of fashion, weeping and crying, and deprecating punishment; thinking, by such a filthy and deformed habit, to move the pity of the people^{f51}. It is said of the ambassadors of the Rhodians at Rome, upon a certain victory obtained, that they appeared at first in white garments, suitable to a congratulation; but when they were told that the Rhodians had not so well deserved to be reckoned among the friends and allies of the Romans, they immediately put on sordid garments, and went about to the houses of the principal men, with prayers and tears entreating that cognizance might first be taken of their cause, before they were condemned^{f52}: though, on the contrary, some, when arraigned, as defying their accusers, and as a token of their innocence, and to show the fortitude of their minds, and even, if they could, to terrify the court itself, would dress out in the most splendid manner; or, however, would not follow the above custom. It is reported of Scipio Africanus, that when he was arraigned in court, he would not omit shaving his beard, nor put off his white garments, nor appear in the

common dress of arraigned persons^{f53}: and when Manlius Capitolinus was arraigned in court, none of his relations would change their clothes; and Appius Claudius, when he was tried by the tribunes of the common people, behaved with such spirit, and put on such a bold countenance, as thinking that by his ferocity he might strike terror into the tribunes; and so Herod, when he was accused before Hyrcanus, went into the court clothed in purple, and attended with a guard of armed men^{f54}: whether the above custom obtained in Judea, and so early as the times of this prophet, is not so evident; though Josephus ben Gorion says it was a custom for a guilty person to stand before the judges clothed in black, and his head covered with dust^{f55}; however, it is certain that with the Jews a distinction was made in the dress of priests, who, by the sanhedrim, were found guilty or not; such as were, were clothed and veiled in “black”; and such as were not, but were found right and perfect, were clothed in white; and went in, and ministered with their brethren the priests^{f56}.

Ver. 4. *And he answered, and spake*, etc.] That is, the Angel of the Lord, before whom Joshua stood, answered to the accusations of Satan, and the entreaties of Joshua: and spake

unto those that stood before him; not the fellows that sat before Joshua, (~~<3>~~Zechariah 3:8) for the priests, who were Joshua’s fellows, could not take away sin; nor indeed can ministers of the Gospel, only ministerially or declaratively, as instruments, in bringing the good news of pardon to the comfort of distressed minds; whom the ministering angels may here represent, that stood before Christ the Archangel, the Head of all principalities and powers, and who are ministering spirits to him; and so the Targum paraphrases it,

“and he said to them who ministered before him;”

who, though they can not expiate sin, or make atonement for it, may bring the tidings of pardon to a poor fallen believer:

saying, Take away the filthy garments from him; it may be observed, that the garments of the priests were to be new and fair, according to the Jewish canons^{f57}; and if they became filthy, they did not whiten them, nor wash them, but left them for threads (or wicks of candles), and put on new; and so orders are here given not to wash the filthy garments of Joshua, but to take them away: it is not, take him, Satan, the address is not to him; nor angels, who are spoken to, take away this filthy creature from me, I can

not bear the sight of him; but take away his sins, not the being, power, or sense of them; nor does it signify making atonement for them, or removing them out of the sight of justice; but a taking them away out of Joshua's sight, and giving him a sense of pardon, a comfortable view of it, in which angels and ministers of the word may be assisting; (see ²³⁸⁶Isaiah 6:6,7 40:2) and is effectually done, when Christ, who has power to forgive sin, makes an application of forgiving grace himself, as follows:

and unto him he said; that is, the Angel of the Lord said to Joshua:

Behold, I have caused thine iniquity to pass from thee; which shows that he had sinned, and interprets the filthy garments he was clothed with: Christ took his iniquity upon himself, bore and made satisfaction for it, and removed it as far from him as the east from the west; and now caused the guilt of it to pass from his conscience, and gave him a comfortable view of the free and full pardon of it. The word "behold" is prefixed to this declaration of pardon, to ascertain the truth of it, to fix his attention to it, and raise his admiration at it:

and I will clothe thee with change of raiment; garments to put on and off; for, in those hot countries, they used to shift their garments often; and these do not design priestly garments, such as the high priest put on, on the day of atonement, when he put off his common garments, and, having done his work, shifted again, (⁴⁸⁶³Leviticus 16:23,24) such change of garments the high priest, indeed, had; and so had the common priests; for they did not wear the same garments, when out of service, as when in it; (see Gill on "²⁶²⁴Ezekiel 42:14") (see Gill on "²⁶⁴⁹Ezekiel 44:19"); but priestly garments seem rather to be intended in the following verses, which were put on along with the mitre: change of raiment here rather signify such as used to be wore on festivals and holy days, rich, valuable, precious garments; such as men wore when they went abroad, and appeared in company, and upon return home put off again; and especially clean neat garments, as some render the word ^{f58}, in opposition to filthy ones Joshua was clothed with: when arraigned persons put on sordid garments, they were said, "moutare vestem", to change their apparel; but here clean, instead of filthy garments, are called change of raiment with great propriety; and a happy exchange is this indeed! The word is in the plural number, and may point at more garments than one, different suits of apparel, with which changes might be frequently made, both for delight and refreshment; and may have regard to the several garments of believers in

Christ, of all good men, partakers of the grace of God: they have the garment of an outward holy conversation, which they are to watch and keep, lest they walk naked; and which, as it is often spotted with sin, they wash and make white in the blood of the Lamb: and there is the integrity and faithfulness of the saints in the performance of their duty, in their several stations of life; and especially of those in public office, in the discharge of that; who, as Job, put on righteousness, and it clothes them, and judgment is as a robe and diadem to them, (~~1394~~ Job 29:14) and there is the garment of internal holiness, the new man, consisting of the various graces of the spirit, which is put on as a garment, and makes believers all glorious within; as well as their clothing is of wrought gold, the righteousness of Christ; the principal garment, called the robe of righteousness, and garments of salvation; the best robe, and wedding garment, fine linen, clean and white, which is the righteousness or righteousnesses of the saints, (~~698~~ Revelation 19:8) and so the Targum renders the word here, “with righteousnesses”: though, as one change of raiment, or suit of apparel, may be meant, so one sort of righteousness only may be pointed at, even the one obedience of Christ, or his justifying righteousness; which may be so called, to denote the excellency and fulness of it, being sufficient to clothe and justify all the elect of God; like raiment, this is not in the saints, but put upon them, and covers them, and keeps them warm; protects from injuries, and beautifies and adorns: this robe of righteousness Christ has wrought out for his people, and he clothes them with it; it is his gift unto them, and they receive it from him; by which they are freed from all sin and condemnation, and their persons and services are accepted with God.

Ver. 5. *And I said, Let them set a fair mitre upon his head,* etc.] These are either the words of Jehovah the Father, who has all the angels at his command, and can order them to do what he pleases; always regards the intercession of Christ; is ever well pleased with his righteousness, and with his people, as clothed with it; and, where he gives grace, he gives more grace: a man clothed with Christ’s righteousness is upon rising ground; he is in the way to great honour and glory: or, as some think, they are the words of the Angel of the Lord, the Messiah, continued, who willed, ordered, and commanded his ministering servants to do this, that Joshua might appear agreeably to the dignity of his office, and look great, as well as clean and neat: or rather they are the words of Zechariah the prophet; and design either the inward thoughts and secret wishes of his mind; or

were an humble request of his, and was regarded; who, seeing something wanting to make Joshua a complete high priest, intercedes for it: so one saint rejoices in the restoration of another; and is so far from envying the gifts and graces of the greatest, that he wishes him more:

so they set a fair mitre upon his head; such as the high priest wore; on which was a plate of gold, and on it written “Holiness to the Lord”; and was an emblem of Christ being made sanctification to his people; (see ^{<EX04>}Exodus 28:4,36). The mitre was a garment of the high priest, a sort of covering for the head, a cap or turban: it was made of linen, and is called the linen mitre, (^{<BR04>}Leviticus 16:4) and that which Joshua might have wore before, being stained and foul, it is requested that a “fair” or “clean”^{f59} one might be set upon his head. It consisted, as the Jewish writers say^{f60}, of sixteen cubits or ells, which were rolled up in the form of a Turkish turban; and has its name in Hebrew from its being thus rolled up. The account Josephus^{f61} gives of it is, that it was

“a cap or bonnet wore on the head, not rising up in a point, nor encompassing the whole head, but put on little more than the middle of it; and is called “masnaempthes” (it should be “mitznepet”); and is formed in such a manner, as to look like a crown, made of a linen web, like a swath or roller; for it is many times rolled about and sewed;”

and with which Jerom’s account of it agrees; who says^{f62},

“the fourth sort of garment is a round cap or bonnet, such as we see painted on Ulysses, like a globe, circle, or sphere, divided in the middle, and one part set on the head: this we and the Greeks call a “tiara”; the Hebrews, “mitznepet”: it has no point at top, nor does it cover the whole head to the hair, but leaves a third part of the forehead uncovered; and so bound with a lace at the back of the head, that it cannot easily fall from it: it is made of fine linen; and is so well covered with a linen cloth, (and which also Josephus takes notice of in the above place), that no traces of the needle appear without.”

It hid the seams, and the deformity of them: both the high priest and the common priests wore mitres, as appears from (^{<EX04>}Exodus 28:4,37,39,40) and the difference between them, according to the Jewish writers^{f63}, seems chiefly to lie in the manner of rolling and wrapping them: the mitre of the

high priest was wrapped about his head, as you roll a broken limb, roll upon roll, and did not rise up to a point, but was flat on his head; but that of the common priests consisted of various folds and rolls; which gradually rose up to a point, as a nightcap, or high crowned hat. Josephus^{f64} contrary to all other writers, makes the high priest to have two mitres; for he says, he had a cap like to the former, such as all the rest of the priests had, upon which another was sewed, variegated with blue, or a violet colour; which Braunius^{f65} thinks is a mistake of his, arising from the blue lace, with which the plate of gold, that had engraven on it Holiness to the Lord, was fastened to the mitre; or else that the place is corrupted, or has been interpolated by some other hand; since this would make the high priest to have nine garments, and not eight only; but Fortunatus Scacchus^{f66} takes the passage to be genuine, and argues from it for another mitre or cap, more worthy of the high priest; and which was peculiar to him, and was very curiously wrought, and on which the celestial globe was figured; and so Josephus says^{f67}, that the cap being made of blue or hyacinth, seemed to signify heaven; for otherwise the name of God would not have been put upon it. The son of Sirach, Ecclesiasticus 45:12 speaks very highly of this covering of the high priest's head, calling it

“a crown of gold upon the mitre, wherein was engraved Holiness, an ornament of honour, a costly work, the desires of the eyes, goodly and beautiful;”

as here a fair mitre:

and clothed him with garments; priestly ones, suitable to his office, which were in all eight; which were the linen breeches; the coat of linen; an embroidered girdle; a robe of blue; an ephod of gold; a breastplate curiously wrought, in which were the Urim and Thummim; a mitre of fine linen, and a plate of pure gold on it, (^{<CR07>}Leviticus 8:7-9) and on the day of atonement he wore the four following extraordinary garments, breeches, coat, girdle, and mitre all of linen, (^{<CR04>}Leviticus 16:4)^{f68}; all which were typical of the clothing of believers by Christ, by whom they are made priests unto God: “and clothed him with garments”; priestly robes, suitable to his office:

and the Angel of the Lord stood by; to see all done according to his order; and not as a mere spectator, for he was concerned in clothing him himself; and he still stood to denote his constant care of Joshua, and his regard to him, and as having something more to say to him, as follows:

Ver. 6. *And the Angel of the Lord protested unto Joshua, saying.*] He not only gave his word, but annexed his oath; he called as it were heaven and earth to witness; and this he did to confirm the faith of Joshua in the promises he was about to make, as well as in the blessings of grace bestowed upon him; as the pardon of his sins, the justification of his person, and acceptance with God.

Ver. 7. *Thus saith the Lord of hosts,* etc.] For this Angel was no other than the Lord of armies in heaven and in earth:

If thou wilt walk in my ways; prescribed in the word of God, moral, ceremonial, and evangelical; in Christ the grand way, and indeed the only way of salvation; and in the paths of faith, truth, righteousness, and holiness; in the ways of God's commandments, which are pleasant, and attended with peace; such a walk and conversation, and such obedience, the grace of God teaches, and obliges to:

and if thou wilt keep my charge; the things he gave in charge, all his commands and ordinances, particularly such as belonged to the priestly office and Levitical service; (see ^{<OR>}Numbers 3:7,8) all which might be expected after so many favours granted:

then thou shall also judge my house, and shalt also keep my courts: preside in the temple, be governor in it, and have the care of all the courts belonging to the people and the priests, and the advantages arising from thence. The meaning is, that whereas the office of the priesthood was in disuse through the captivity, and was become contemptible through the sins of the priests, it should now be restored to its former honour and glory: to have a place in the house of God, the church, is a great honour, and still more to be a governor and ruler in it:

and I will give thee places to walk among those that stand by; either among fellow priests, or fellow saints; or rather among the angels that stood before the Angel of the Lord, and ministered to him; signifying that he should enjoy their company, be like unto them, and join in service with them in heaven, in a future state: and "walking places" among them denote the pleasures of the heavenly state, as well, as the safety and glory of it; (see ^{<ST>}Isaiah 57:2 ^{<OR>}Revelation 3:4 21:24). The Targum very agreeably paraphrases the words thus,

“and in the resurrection or quickening of the dead, I will raise or quicken thee; and I will give thee feet walking among these seraphim.”

The allusion is to those walks that were in the temple, such as Christ walked in, (⁴⁰²³John 10:23) and the pavement in Ezekiel’s temple, (³⁰⁷Ezekiel 40:17,18).

Ver. 8. *Hear now, O Joshua the high priest*, etc.] What he was about to say further concerning the bringing forth of the Messiah, the antitype of him, and of all the priests:

thou and thy fellows, that sit before thee; the Jews interpret^{f69} these of Hananiah, Mishael, and Azariah, for whom wonders were wrought in delivering them from the fiery furnace; but rather they design the priests and the prophets, and chief men, that came up with Joshua out of the captivity; and especially the young priests that sat before him as his disciples, to be instructed by him in things belonging to the priestly office:

for they [are] men wondered at; or, “men of a sign”^{f70}, or “wonder”; typical of Christ, the great High Priest; they were “men wondered at”, as all the people of God are: they are wondered at by themselves, that God should have any love to them, any thoughts concerning them; make a covenant with them in his Son; send him to die for them; call them by his grace; make them sons and heirs of his, and at last bring them to glory: and they are wondered at by the men of the world; that they should make such a choice as they have; that they should bear afflictions with so much cheerfulness and patience; that they should be so supported under them, and even thrive and flourish amidst them. The life of a believer is all a mystery, and wonderful: and they are wondered at by the angels, as they are the chosen of God, the redeemed of the Lamb, and called from among men; and they shall be the spectators of wonderful things themselves, which they will be swallowed up in the admiration of to all eternity. The Targum paraphrases the words thus,

“for they are men worthy to have miracles wrought for them;”

and indeed, though they are not worthy, yet miracles of grace are wrought for them, and one follows:

for, behold, I will bring forth my servant the BRANCH; not Zerubbabel, as some interpret it; but the Messiah, as the Targum of Jonathan paraphrases

it; and which is the sense of some other Jewish writers. Kimchi, though he interprets the Branch of Zerubbabel, yet observes there are some of their interpreters who explain it of the Messiah; and it is as if it was said, though I bring you this salvation, yet I will bring you a greater salvation than this, at the time I shall bring forth my servant the Branch: and again they interpret it of him, because the name of the Messiah is Menachem, i.e. the Comforter; and which is numerically the same with “Tzemach”, the Branch; and Aben Ezra, who first explains it the same way as Kimchi, yet adds, but many interpreters say this Branch is the Messiah: and he is called Zerubbabel, because he is of his seed, even as he is called David; and David my servant shall be their Prince for ever, (^{<372>}Ezekiel 37:25) likewise another Jewish writer, R. Abraham Seba^{f71}, understands it of the Messiah. The heathens used to call their heroes the branches of the gods; the branch of Jupiter, and the branch of Mars, etc. are frequently met with in the poets^{f72}, and perhaps taken from this name of the Messiah; who is the servant of God as Mediator, and became so by being made of a woman, and made under the law; and is a servant of God’s choosing, sending, and rewarding; the chief of whose service lay in the redemption of his people; and who was an obedient, diligent, prudent, and faithful servant. The name of “the Branch” is given him elsewhere, (^{<291D>}Isaiah 4:2 ^{<243B>}Jeremiah 23:5) and designs his descent as man, and the meanness of it; and yet his fruitfulness in himself, and to his people: the “bringing” him “forth” intends his incarnation; and shows that he existed before, and was with God, and is brought forth by him as an instance of his grace and love to men; and because this was a matter of great moment, and very wonderful, and would certainly be done, and deserved attention, the word “behold” is prefixed to it. The Septuagint render this word by *ανατολη*, “the rising sun”, or that part of the heavens where the sun rises, the east; and the Vulgate Latin version has “orientem”, “the east”: hence another Zechariah calls the Messiah “the Day spring from on high”, (^{<407B>}Luke 1:78) and one of his titles is “the Sun of righteousness”, (^{<300D>}Malachi 4:2). The eastern part of the heavens was attributed by the heathens to their gods, and reckoned their seat and abode^{f73}; and from hence the Messiah came, that man from heaven; he was born in the eastern part of the world. Some render the words, in (^{<300D>}Micah 5:2), “his goings forth are out of the east”^{f74}; and it was from the mount of Olives, which was to the east of Jerusalem, that he went up to heaven; and from the same point of the heavens will he come again, since his feet will stand on that mountain, (^{<401B>}Acts 1:11,12 ^{<384D>}Zechariah 14:4) he is the Angel said to ascend from the east,

(~~REV~~ Revelation 7:2) and perhaps it is owing to this version of the word here, and elsewhere, when used of the Messiah, that he came to be known among the Gentiles by this name; to which it is thought Tacitus^{f75} has respect, when he says,

“many were persuaded that in the ancient books of the priests were contained a “prophecy”, that at that time “Oriens”, or the east, should prevail;”

that is, such an one should exist, or rule in the world, whose name is “Oriens”, or the rising sun.

Ver. 9. *For, behold, the stone that I have laid before Joshua*, etc.] Not the plummet in the hand of Zerubbabel; nor the first and foundation stone of the temple laid by him in the presence of Joshua; but Christ the Stone of Israel, whom the builders refused, the foundation and corner stone of the spiritual building the church: and this was laid before Joshua to build his faith upon, to view his safety and security on it, and to take comfort from it for himself; and to lay it before others, and instruct them in the nature and use of it, for their comfort also. It was prophetically laid before him in the prophecies of Christ, that went before; and typically, when the foundation of the temple was laid, (~~EBR~~ Ezra 3:9,10) the temple being a type of the church, and the foundation of it a type of Christ: and this being done by Jehovah, shows that he is the chief builder; that this stone must be an excellent one, that is of his laying; that that building must stand, which this is the foundation of; and that under builders have great encouragement to work; (see ~~ISRAEL~~ Isaiah 28:16). Vitringa, on the place referred to, interprets Joshua of Isaiah, who prophesied of this stone in the said place, and before whom it was laid by a spirit of prophecy; Isaiah and Joshua being words of the same signification and formation: but Isaiah was no high priest; for there is no room to think that Joshua, in this verse, is another and distinct from Joshua the high priest, in the former:

upon one stone [shall be] seven eyes; meaning either the eyes of Christ himself, which he has, and are in him; for Christ is not only a Living Stone, but a seeing one, even all seeing; he is all eye. This may be an allusion to such stones that have the resemblance of eyes upon them: such a stone is that which Scheuchzer^{f76} speaks of, and calls “siliculus ommatias”, being found in the river Sila; which represents the fore part of the bulb of the eye, and the black pupil of the eye in a snowy white; and, after a small interstice, as surrounded with another black circle; with which may be

compared the “achates”, in the middle of which is an onyx, resembling an eye, and is therefore named by Velschius^{f77}, “achates ommatias”, and “onych ophthalmos”. Some stones have on them the figures of the eyes of animals, and have their names from them; as the “oegophthalmos”, which is very much like the eye of a goat; and “lycophthalmos”, in the middle of which the black is surrounded with white, as the eyes of wolves, and in all respects like unto them; and “hyophthalmos”, which bears the likeness of the eyes of swine: and some resemble human eyes; there is one called “triphthalmos”, which is bred with the onyx, and represents three eyes of a man together; all which are made mention of by Pliny^{f78}: but here is a stone with seven eyes in it, denoting perfection of sight in him as a divine Person, special oversight of his people, and fulness of grace in him as Mediator; for the fulness of the gifts and graces of the Spirit in him, for the use of his people, is signified by seven eyes, (~~cf~~ Revelation 5:6) they may design the omniscience of Christ in general, which reaches to all persons and things, and greatly qualifies him to be the Head of the church, and Judge of the world; and likewise his special knowledge, care, and watchfulness of his own people, from everlasting, in time, at, and before, and after conversion, under all their trials and exercises: or they design the eyes which are looking to him, and are intent on him; and the sense is, that all eyes are upon him: the eyes of God the Father were upon him in the council and covenant of peace, and under the Old Testament, as the surety of his people, to make satisfaction for them; and, when the fulness of time was come, to send him forth; and during his infancy, and throughout his life, to preserve him; and in the whole of his humiliation, sufferings, and death, his eye was on him with pleasure and satisfaction; and when in the grave to raise him up; and now in heaven, for the acceptance of his people: the eyes of the Holy Spirit are on him, to take of his things, and show them to his people: the eyes of angels are upon him, in point of dependence, service, and worship; their eyes were upon him when here on earth, as he ascended to heaven, and now he is there; the eyes of all the saints, under the Old Testament, were upon him, expecting him, and looking to his person, and to his blood and sacrifice, that were to be offered; the eyes of all believers, under the New Testament, in all times and places, are to him for pardon, righteousness, life, and salvation; and the eyes of all, good and bad, will be fastened on him, when he comes a second time, in the clouds of heaven; and the eyes of all the glorified ones will be upon him to all eternity, beholding his glory; to this sense agrees the Targum, which renders the words, “upon one stone, seven eyes look to it”. R. Joseph

Kimchi interprets these eyes of seven men, Joshua, Ezra, Zerubbabel, Nehemiah, and the three prophets, Haggai, Zechariah, and Malachi:

behold, I will engrave the engraving thereof, saith the Lord of hosts: either with the names of his elect, which are not only written in the book of the Lamb; but their persons are put into his hands, and engraven there; and are bore upon his shoulders, he having the care and government of them; and are upon his breastplate, and on his heart, he being their representative, and presenting them for a memorial before the Lord; as the names of the tribes of Israel were on the stones, on the shoulders, and on the breastplate of the high priest; in all which Jehovah is concerned: or else with the gifts and graces of the Spirit, like a carved or polished stone; his human body was prepared and formed by him, and his human soul was filled with him; and he, as Mediator, was full of grace and truth; which is one branch of his glory, and draws the eyes of believers to him: or these engravings may intend the sufferings of Christ; the wounds and marks in his flesh; or, the “openings”^{f79}, in his feet, hands, and side, as it may be rendered; the incisions and cuts made there by the nails and spear; which were according to the determination, will, and pleasure of God; according to his purposing and commanding will, which Christ was obedient to; and are pleasing to God, as being the accomplishment of his counsel and covenant; satisfactory to his law and justice; what procured the salvation of his people, and brought glory to him: unless this is rather to be understood of the exaltation and glorification of his human nature in heaven; of his being beautified, adorned, and crowned with glory and honour there, and made the head stone of the corner; and indeed all these things may be included. The allusion seems to be to engraving of stones, either by nature, or by art; some have forms and figures on them, which are not engraven by art, or man’s device, but are of God, and by nature; such as those stones before mentioned, that have the resemblance of eyes upon them; and the “achates”, which was wore in the ring of Pyrrhus king of Epirus, in which were seen the nine Muses, and Apollo holding a harp; and which were not engraven by art, as Pliny^{f80} observes; but the spots of nature’s own accord were so placed, as that to each Muse its proper ensign was given: others are engraven by the art of men, as the onyx stones, which had the names of the children of Israel on them, wore on the shoulders of the high priest; by which instance it appears, that the art of engraving on precious stones is very ancient, and in which the ancients are said to excel; their engravings on agates, cornelians, and onyx, surpass anything of that kind produced by

the moderns. Pyrgoteles, in the times of Alexander, and Dioscorides, under the first Roman emperors, were the most eminent engravers we read of. This art, with other polite arts, was buried under the ruins of the Roman empire, until it was retrieved in Italy at the beginning of the fifteenth century, by two Italians; and from that time has been common enough in Europe^{f81}: but since this stone here was for building, rather the allusion is to the engraving and polishing of corner stones and frontispieces in edifices; and particularly to those costly, curious, and carved stones used and laid in the temple; (see ~~413B~~ Mark 13:1 ~~421B~~ Luke 21:5) or to the first stone laid in the foundation, in which little orbs were engraven, and medals of gold or silver put in them, bearing the name, country, and descent of the builder, and the day, year, and reign in which the structure was begun; which little orbs are thought to be called eyes, because of the orbicular form of the eye^{f82}: so Grotius thinks the engraving of the seven eyes on the stone is here referred to; which stone he takes to be the plummet in the hand of Zerubbabel, when the foundation of the temple was laid, (~~304D~~ Zechariah 4:10) at which time these seven eyes were caused suddenly to appear on it, and is the wonder spoken of, (~~308B~~ Zechariah 3:8):

and I will remove the iniquity of that land in one day; not Judea, nor Chaldea, but Immanuel's land, the church and people of God, (~~208B~~ Isaiah 8:8) even all the elect and covenant ones, for whom Christ suffered and died, and who are laid upon this stone; their sins Jehovah removed from them to Christ their surety; and Christ, by bearing them, and the punishment of them, took them away; and God removed them, both from him and them, upon his becoming a sacrifice for them; and that wholly out of sight, so as that he never will impute them to them, nor condemn them for them; and this was all done "in one day". Jarchi, upon the text, says,

"I know not what day this is;"

but we Christians know it was the day on which Christ suffered and died, and offered himself a sacrifice for sin; by which one offering of himself, once for all, he put away sin for ever; it was all done in one day, (~~807Z~~ Hebrews 7:27 9:26,28 10:10,12,14) on the day he suffered, when he, expiring on the cross, said, "it is finished"; namely, sin, and complete salvation from it.

Ver. 10. *In that day, saith the Lord of hosts*, etc.] The Gospel dispensation, which began with the incarnation, sufferings, death, and

resurrection of Christ, and still continues; called sometimes the day of salvation, the acceptable time, and year of the redeemed:

shall ye call every man his neighbour under the vine, and under the fig tree; which may be expressive of the desire of gracious souls after the conversion of others; they would have them come under the means of grace; and are desirous that the means might be blessed to them; that they might know Christ, and be partakers of the same grace with them; which arises from a sense they have of the blessings they share in; from a love to immortal souls, and a desire to promote the glory of God; also of the fruitfulness and plenty of the Gospel dispensation; Christ is the true vine, laden with precious fruits; from him saints have all their fruitfulness; they sit under his shadow with delight, and his fruit is sweet unto them; the provisions of his house are very excellent and precious, to which others are invited to partake of: likewise of the fellowship and communion which saints have with each other; they converse in private, join in public worship, and feast together at the Lord's table; and encourage one another so to do; all which is crowned with the presence of God, and fellowship with him: moreover, the words may suggest that peace and tranquillity enjoyed by believers under the Gospel dispensation, and that safety and security which they have in and through Christ; (see Gill on "~~300~~ Micah 4:4").

CHAPTER 4

INTRODUCTION TO ZECHARIAH 4

In this chapter are contained the vision of a golden candlestick, and of two olive trees by it, and the explanation thereof. The preparation to this vision, which is the awaking of the prophet, as of a man out of sleep, is in (~~300E~~ Zechariah 4:1). The vision of the candlestick, and olive trees, is in (~~300E~~ Zechariah 4:2,3). The candlestick is described by the matter of it, gold; and by the parts of it, its bowl, lamps, and pipes; and the olive trees by their situation; the explanation of which is at the request of the prophet, he not knowing what they meant, (~~300E~~ Zechariah 4:4,5) when it is observed to him, that this represents, under the type of Zerubbabel building the temple, the building of the Gospel church by Christ; and which is done and finished, not by might or power of man, but by the Spirit, notwithstanding all opposition, and contempt of it, to the great joy of many, who observe the grace of God, and his providential care and goodness, in it, (~~300E~~ Zechariah 4:6-10) and upon the prophet's inquiring the meaning of the two olive trees, which he was ignorant of, he is told that these are the two anointed ones that stood by the Lord of the whole earth, (~~300E~~ Zechariah 4:11-14).

Ver. 1. *And the angel that talked with me*, etc.] (see ~~300E~~ Zechariah 1:9,13): *came again, and waked me, as a man that is wakened out of his sleep*; into which he fell, after he had had the former vision; (see ~~200E~~ Daniel 8:18).

Ver. 2. *And said unto me, What seest thou?* etc.] That is, after he was awake, and had looked about him:

And I said, I have looked, and behold a candlestick all [of] gold; such an one as was in the tabernacle of Moses, only with this difference; that had no bowl on the top, nor seven pipes to it, nor two olive trees on each side of it, with two pipes to them, (~~0253E~~ Exodus 25:31-37) such a candlestick was never in being, only in vision; and is an emblem of the church of Christ, into which the light of the Gospel is put by Christ, and held forth by it, and especially by its ministers; (see ~~600E~~ Revelation 1:12,13,20) for the light put into this candlestick, the church, is not the light of nature or reason, which

is “the candle of the Lord searching into the inward parts” of man; by which he may discern somewhat the being and perfections of God in his works, and of moral good and evil; but it is too dim to direct and guide him in the affair of salvation: nor the law of Moses, said to be a light, and a lamp; by which men might come to the knowledge of sin, but not of a Saviour from it: but the light of the glorious Gospel of Christ, which was like a candle lighted up in the evening of the Jewish dispensation, and placed in the Christian church; and gave light, not only to the saints in Judea, but in all parts of the world, whither it has been carried; for this candlestick is portable, and has been removed from place to place; and wherever it is set, it gives light, and removes the darkness of error, infidelity, and immorality; and is useful to direct the saints in their walk and conversation, and render them more capable of working with delight and pleasure; and will blaze out more brightly in the end of the world, when it is about to be no more; and by the light of it lost sinners, like the lost piece of silver, are looked up, strayed ones are brought back, and backsliders restored; hypocrites and formalists, heretics and false teachers, and their doctrines, are discovered and detected; and saints are enlightened, comforted, and directed: and this candlestick being “all of gold” may denote the value of it; the true church of Christ, and the real members of it, are highly esteemed by Christ; the precious sons of Zion are comparable to fine gold, jewels, and precious stones; they are the excellent in the earth, in whom is his delight: and likewise its brightness and purity, splendour and glory; its members being possessed of the gifts and graces of the Spirit, of the pure and glorious doctrines of the Gospel, and exercising holy discipline, and living holy lives and conversations: and also the duration of it, which will be to the end of the world, the gates of hell not being able to prevail against it; and which is continued, not by might or power of man, but by the Spirit of the Lord, and his grace, which is sufficient for it, and with which it is supplied; not by any natural or artificial means, but by a wonderful and uncommon manner; signified by oil not pressed from the olive by the help of man, but flowing from two olive trees, on both sides the candlestick, of itself, freely, and constantly. This candlestick may primarily respect, and may be an emblem of, the then present state of the Jewish church, when this vision was seen; and point at how it was raised up, restored, and preserved; but has a further view to the church of God, under the Gospel dispensation, unto the end of the world:

with a bowl upon the top of it; an oil vessel, or cruet, round, and large enough to hold the oil, which supplied it, and each of its lamps, whereby its light was maintained and continued; and this may intend, either the fulness of grace in Christ, which is as “a fountain”, as the word^{f83} here used signifies, (^{<6659>}Joshua 15:19) to supply his church and people; and from whence they have the oil of grace in measure, which is in him without measure, whereby their lamps are filled, and their lights are kept burning; and who is fitly placed as the Head of the church for this purpose, as this bowl was upon the top of the candlestick: or rather, since this “bowl” is but a measure, though it may be a large one it may signify that large portion of gifts and grace which is communicated to the church in all ages, and abides in it, and is severally divided to the ministers and members of it, for its profit and edification; to one one gift, to another another; to some greater, and others less; and all for mutual good; and which are given forth from Christ and his Spirit; who, as Capellus thinks, may be meant by the two olive trees, who of themselves, without pressing, having all fulness of grace in them without measure, freely and liberally impart it; and keep filling the bowl, so that there is constantly a supply of the Spirit, and grace for the church and people of Christ in all ages; according to (^{<2821>}Isaiah 59:21) “my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed saith the Lord, from henceforth, and for ever”. Cocceius thinks the merit of Christ is meant by this bowl or cup, by which he obtained the promise of the Spirit:

and his seven lamps thereon; on the candlestick; such a number of lamps were on the candlestick in the tabernacle, (^{<1257>}Exodus 25:37) and may design the many members of the church bearing the lamps of profession; or rather the ministers of the Gospel, who are the lights of the world, and bright and burning ones, that hold forth the word of life both in doctrine and conversation; unless the gifts and graces of the Spirit, qualifying them for such work, should be meant; (see ^{<6045>}Revelation 4:5) but rather ministers themselves are designed, who are called lights and lamps, (^{<4154>}Matthew 5:14 ^{<4155>}John 5:35) and the number seven, being a number of perfection, may denote a fulness and sufficiency of Gospel ministers, which Christ furnishes his church with, and will do unto the end of the world; he having a perfection of gifts in his hands for them, to fit them for his service; just as these are called the “seven pillars” of Wisdom’s house, (^{<2101>}Proverbs 9:1). Cocceius thinks by these seven lamps are intended the seven

churches, or the seven states of the church under several periods in the Gospel dispensation; the same with the seven churches of Asia, and the seven golden candlesticks, in the midst of which Christ was seen by John, (³⁰⁰⁰Revelation 1:4,11,12):

and seven pipes to the seven lamps which were upon the top thereof; these pipes, infusers or funnels, were at the bottom of the bowl, in which were so many holes, that let out the oil into them, by which it was carried to the lamps; a pipe to every lamp. In the Hebrew text it is, “seven and seven pipes”^{f84}; that is, fourteen, two to every lamp; which Fortunatus Scacchus^{f85} thinks, they being joined to one another, the one put in the neck of the other, were for the better cleansing and purifying of the oil from any dregs that might be in it. Jarchi is of opinion there were seven to every lamp, in all forty nine, but without any foundation: by these are meant, not the seven sacraments, as say the Papists; but either the various gifts of the Spirit, fitting ministers for their service; or the various means they make use of to learn the mind of Christ in the Scriptures, to know the Gospel, and more of it, that they may hold it forth to others; such as reading, meditation, and prayer.

Ver. 3. *And the two olive trees by it*, etc.] Which are explained in, (see Gill on “³⁰⁴⁴Zechariah 4:14”):

one upon the right [side] of the bowl, and the other upon the left [side] thereof; in (³⁰⁴¹Zechariah 4:11) they are said to be on the right and left sides of the bowl or candlestick, which is the same; for the situation of them was alike, with respect to the one and the other: according to Fortunatus Scacchus, these two olive trees did not arise out of the earth, and the top of the candlestick; but out of the base of the candlestick, one on the right hand of the bowl, which hung in the middle of the candlestick; and the other on the left^{f86}, of which he has given the figure.

Ver. 4. *So I answered, and spake to the angel that talked with me*, etc.]. The same that awoke him out of sleep, and asked him what he saw:

saying, What [are] these, my lord? that is, what do they signify? what do they represent? or what are they emblems of? for he knew what they were; that they were a candlestick, and two olive trees; but he was desirous of knowing what the meaning of them were.

Ver. 5. *Then the angel that talked with me answered and said unto me*, etc.] Either to upbraid him with his ignorance and stupidity; or rather to

quicken his attention, and that of others, to the interpretation of it he was about to give him:

Knowest thou not what these be? art thou ignorant of the design of them? or knowest thou not what is meant by them?

and I said, No, my lord; he made an ingenuous confession of his ignorance, joined with great respect unto, and veneration of, the angel that conversed with him.

Ver. 6. *Then he answered, and spake unto me, saying,* etc.] In great condescension, in order to instruct him into the true meaning of the vision:

This [is] the word of the Lord unto Zerubbabel; this signifies what was said by the Lord to Zerubbabel, by some one of the prophets sent unto him:

saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts: that is, that as the candlestick was supplied with oil, from the two olive trees by the side of it, without the help of any man, to pour in the oil, and trim the lamps; so the temple should be built by Zerubbabel, not through the multitude and strength of men, but through the Spirit of God, animating, exciting, encouraging, and strengthening them to go through the work. The temple was a type of the church, and Zerubbabel a type of Christ; he was so in the high esteem he was had in by the Lord; he was chosen by him; made as a signet, and was precious to him, (^{<3023>}Haggai 2:23) in his titles and characters, a servant of the Lord, and governor of Judah, (^{<3008>}Haggai 1:1 2:23) and in his work, in bringing the Jews out of captivity, and in rebuilding the temple: so Christ is the chosen of God, and exceeding dear and precious to him; is his righteous servant, and Governor of the church, or King of saints; and who has redeemed and delivered his people from the captivity of sin, and Satan, and the law; and is the builder of his church; who has laid the foundation of it, and will bring in the headstone; and which church is built up in all generations through the conversion of sinners; and that is done, not by external force, by carnal weapons, or moral persuasion; but by the sword of the Spirit, the word of God; and not by the power of man's free will, but by the efficacious grace of the divine Spirit: it is indeed done by power and might, but not of the creature: man, whatever power he has to do things natural, civil, outwardly religions, and materially moral, or however in appearance, has no power to do anything spiritually good; not to think a good thought, nor do a good action, in a spiritual manner; much less to work such a work as the work of

regeneration, conversion, and sanctification; since he is dead in sin, and can not quicken himself; his understanding is darkened, yea, darkness itself, and he can not command light into it; his will is stubborn and obstinate, and he can not bend it, and subdue it; his heart is hard as a nether millstone, and he cannot soften it, and repent of his sins, in a truly spiritual, gracious, anti-evangelic manner; his affections are inordinate; and he is a lover of sinful pleasures, and not of God, nor of anything divine, to which his carnal mind is enmity; he cannot believe in Christ of himself; faith is not of himself, it is the gift of God, and so is repentance, and every other grace. The work of grace on the soul is expressed by a regeneration, a resurrection from the dead, a creation, and the new man, or a transformation of a man into another man; all which require almighty power to effect: regeneration is not of the will of man, nor of the will of the flesh, but of God, of Jehovah the Spirit: sanctification is called the sanctification of the Spirit, and every grace of it is a fruit of his; it is he who is the Spirit of life from Christ, that quickens men when dead in trespasses and sins, and enlightens their dark minds with spiritual light, in divine things; it is he that produces evangelical repentance in them, and faith in Christ is of his operation; it is he that begins the work of grace on the heart, and carries it on, and causes to abound in the exercise of every grace, and performs the work of faith with power. The Targum, instead of “by my Spirit”, renders it “by my Word”.

Ver. 7. *Who art thou, O great mountain?* etc.] This is said in reference to those who opposed the building of the temple, as Sanballat, and others; or the Persian monarchy, and Babylon the capital of it; a mountain being a symbol of a kingdom, or capital city; so Babylon is called, (⁻³⁶¹²⁵⁻Jeremiah 51:25) hence the Targum paraphrases the words thus,

“how art thou accounted a foolish kingdom before Zerubbabel!”

and may denote the opposition made to Christ, and to the building of his church, both by Rome Pagan and Rome Papal; Rome is signified by a burning mountain cast into the sea, (⁻⁶⁸⁸⁸⁻Revelation 8:8) and may include all the enemies of the church and people of God, as sin, Satan, and the world; who, though they may look like high and great mountains, and make much opposition, and throw many difficulties in their way, yet in the issue will be of no avail; (see Gill on “⁻²³⁹¹¹⁻Isaiah 49:11”). Some Jewish writers^{f87}, by “the great mountain”, understand the Messiah, but very wrongly; for he is designed by Zerubbabel in the next clause; but not by the “headstone”, as the Targum interprets it:

before Zerubbabel [thou shall become] a plain; as all opposition and difficulties were surmounted by Zerubbabel in building the temple; so all vanish and disappear before Christ, the antitype of Zerubbabel, in the building up of his church, through the conversion of sinners, and in the protection and preservation of it:

and he shall bring forth the headstone [thereof]; that is, he, Zerubbabel, shall finish the building of the temple, as in (~~3049~~ Zechariah 4:9) the headstone being the last and uppermost stone in the building, which is last laid, and completes the whole; and in the spiritual sense designs, not Christ the headstone of the corner, for it is he that is Zerubbabel's antitype, who brings it in; but the last man that will be converted, when the number of God's elect will be completed in regeneration: they are all in Christ's hands, and under his care; before conversion they are secretly his, his hidden ones; in conversion he brings them forth, and makes them to appear what they are; and, when the last of this number is born again, the church of the firstborn, whose names are written in heaven, will be wholly built, and nothing wanting in it; and the work of grace will have the last hand put to it, and be perfect in all. Christ is indeed sometimes called the headstone of the corner, and the chief cornerstone, (~~1182~~ Psalm 118:22 ~~4171~~ Ephesians 2:20) and he is the principal one in the spiritual building the church; he is the foundation stone, on which the whole is laid; and he is the cornerstone, that joins, knits, and keeps all together; he is both the stability, safety, and ornament of the building; Christ is the first, but not the last stone laid, which this must be: rather the perfection of grace is designed, or the bringing of the work of God to perfection; which may be signified hereby, in allusion to an edifice, which, when the last or top stone is laid, is then completed; and, if taken in this sense, must be understood, not of justifying grace, which is complete at once; Christ's righteousness being a perfect justifying righteousness, and every believer complete in it; but of sanctifying grace, which, though, as to the principle of it, is all wrought together, yet is not at once perfected; it is gradually brought to perfection; there is a perfection of parts, but not of degrees; no man is perfectly holy in himself, only as he is in Christ; but holiness in the saint will be perfected, for without it no man can see the Lord; and this is done at death in every individual believer; and then follows a state of sinless perfection; and the last measure of grace given, which perfects the work, may be called the headstone, the crowning, finishing part: and this wilt be brought in by Christ, the author and finisher of faith; who is a rock, and his work is

perfect; he is able to do it; and who so fit, as he who is full of grace? and who so proper, as the master builder, and Head of the church? this grace, which perfects all, is in Christ; he brings it out from himself, in whom it has pleased the Father all fulness should dwell: but it is best of all to interpret the headstone of the last of the elect of God, and redeemed of the Lamb, that will be called by grace; who has this name, not from any superior excellency in him to any of the other lively stones, laid in the spiritual building; but because he is the last that is put there; and which shows, that not one of those God has chosen, and Christ has redeemed, shall be lost; it is the will of God, and it is the care of Christ, that none should perish, but all should come to repentance, to the glory of his rich grace; or otherwise the building would not be complete, nor the church the fulness of him that filleth all in all. The Targum indeed paraphrases the words of Christ,

“and he shall reveal his Christ, whose name is said from eternity, and he shall rule over all kingdoms:”

and mention being made of a capital and principal stone, in this vision of the candlestick, may put one in mind of the stone the Jews^{f88} speak of, which was before the candlestick in the temple, which had three steps, and on which the priest stood, and trimmed the lamps: and this will be attended

[with] shoutings, [crying], Grace, grace unto it; as the people of the Jews shouted, when the first stone was laid in the foundation of the temple, (^{<15811>}Ezra 3:11-13) so it is here intimated that their acclamations would be very great when the last stone would be brought in, and the building finished; which they would ascribe to the grace, favour, and good will of God to them: so likewise, as the work of conversion is wholly owing to the grace of God, an abundance of which is displayed in it; when it is finished in the hearts of all the Lord’s people, and the last man designed to be called by it is converted, and so the spiritual building of the church finished; this will be attended with the shouts of angels, who rejoice at the conversion of every sinner, and much more when all the elect are gathered in; and the acclamations of all the saints, for the marriage of the Lamb, will now be come, and the church be ready, as a bride prepared for her husband; (see ^{<6916>}Revelation 19:6-8 21:2,3). The repetition of the phrase, “grace, grace”, denotes that the work of conversion in all the saints, from the first to the last, is only owing to the grace of God, and not to any merit, motive, and condition in man; that they are saved and called, not according to their works, but according to the purpose and grace of God, his abundant

mercy, free favour, and great love; and that this grace is exceeding abundant, which is displayed in the conversion of a single individual; and how large and copious must it be, which is given forth to them all. It is also expressive of the vehemency of those that use the phrase; and shows that they have a deep sense of it on their hearts; and are warmed, and glow with it; and cannot sufficiently express their admiration of it; and strive to magnify it to the uttermost of their power, being sensible of their obligations to God for it, and what gratitude is due to him on account of it: and this will be the cry of every saint in glory, throughout the endless ages of eternity; nor will the least sound be heard that is jarring, or contrary to it; all will be of one mind, and in one tone, and strive to outdo each other in exalting the free grace of God in the highest strains, with the greatest fervency of soul, and with the loudest acclamations, and those continually repeated.

Ver. 8. *Moreover, the word of the Lord came unto me, saying.*] As follows; which is a confirmation of the angel's interpretation of the vision.

Ver. 9. *The hands of Zerubbabel have laid the foundation of this house,* etc.] The temple at Jerusalem, which was laid, or however renewed, after it had been long neglected, even the four and twentieth day of the ninth month, two months before this vision and prophecy, (^{<3028>}Haggai 2:18) compared with (^{<3007>}Zechariah 1:7):

his hands shall also finish it: signified by bringing in the head or top stone, (^{<3007>}Zechariah 4:7) and so Christ our great Zerubbabel has laid the foundation of his church, which is no other than himself; and is a foundation firm and strong, sure and certain, immovable and everlasting; and his hands will finish the building of it, by bringing and laying every elect soul upon this foundation; which may be concluded from his hands being those which have laid the foundations of the heavens and the earth; uphold all things in being, and hold the reins of government; and who, as Mediator, has all the persons of his people in his hands, and all grace and glory for them: his hands also have laid the foundation of grace in the hearts of his people, and he will finish it; he, who is the author, will be the finisher of faith:

and thou shall know that the Lord of hosts hath sent me unto you; this clause is not an address to Zerubbabel, as Aben Ezra and others think; but to the people of the Jews, as appears from the plural word used, at the end

of it; nor are the words spoken by the prophet of himself; though the Targum paraphrases them to this sense,

“and ye shall know that the Lord of hosts hath sent me to prophesy unto you;”

that is, when they should see his prophecies accomplished, and the temple built, then they would know and acknowledge that he was a true prophet, sent of God unto them; nor is the angel designed, so often mentioned, that talked with the prophet; for he was sent, not to the Jews, but to him; but they are spoken by the Messiah, called “the Word of the Lord”; (~~301B~~ Zechariah 4:8) who, when he shall have finished the work of grace on every man’s heart by his Spirit, and shall have completed the whole Gospel building, the church, by gathering in everyone of the elect; then it shall be known and owned by all, both the converted Jews and Gentiles, that he is the true Messiah, the sent of God to the forefathers of the Jews, who came to preach the Gospel to them, work miracles among them, and obtain eternal redemption for men.

Ver. 10. *For who hath despised the day of small things?* etc.] This literally refers to the building of the second temple, which was contemptible to the enemies of Judah, Sanballat, and others; and little in the eyes of many of the Jews themselves, who had seen the former temple; yet not in the eyes of the Lord of hosts, (~~451B2~~ Ezra 3:12 ~~370B~~ Haggai 2:3,6-9) and so the Targum paraphrases the words,

“for who is he that despiseth this day, because the building is small?”

but in the spiritual sense, to the building up of the church by conversion: the first work of conversion may be called day “of small things” to men; it may be called a “day”, because a time of light into themselves, their sin and danger, and the way from it; the day of Christ’s power upon the soul, in making it willing to quit all, and be saved by him; a season in which there is a display of the love, grace, and mercy of God unto it; and is the day of its espousals to Christ; and the day of salvation, of the knowledge and application of it; and of good tidings, of peace, pardons, and life, by Christ; and yet a day of “small things”: not that what is done or made known are small things in themselves; but the light and knowledge which young converts have of themselves, of Christ, and of the doctrines of the Gospel, is but small; and so is their faith in Christ, but a mere venture on him, or a

peradventure there may be salvation in him for them also; and their spiritual strength to exercise grace, do their duty, comfort from Christ, and in the promises and experience of the everlasting love of God, are but small at first; yet this day of small things is not to be “despised”: it is not by Jehovah the Father, who regards their prayers, and does not despise them, though like the chattering of a crane or swallow; he takes them by the hand, leads them, and teaches them to walk by faith, and proportions their duty to their strength, and their strength to their day: nor by Jesus Christ, who delights in their applications to him, and never rejects them; regards his buds in his vineyards, the beginnings of grace; the lambs in his flock, the weak and feeble; and the bruised reed, and smoking flax, who have but little light and grace: nor by the Holy Spirit, who helps their infirmities, makes intercession for them with groans unutterable; carries on the good work in them, and performs it till the day of Christ: nor should it be despised by men of greater light, faith, and experience; though it is no wonder they should be despised by carnal men; but even for them to despise one of the little ones that believe in him is resented by him. The interest of Christ in general is sometimes “a day of small things”: it was so among the Jews at the time of Christ’s ascension; and among the Gentiles, at the first preaching of the Gospel to them; and so it was at the time of the Reformation, and is so now: Jacob is small, but there is a day coming, called the great day of Jezreel, (^{<3011>}Hosea 1:11).

For they shall rejoice, and shall see the plummet in the hand of Zerubbabel [with] those seven: which may literally respect the building of the second temple; and that was expressed not only at the laying of the foundation, (^{<3581>}Ezra 3:11-13) but at the carrying of it on, and especially at the finishing of it, (^{<3564>}Ezra 6:14-16) when they saw the building rise under, the direction and encouragement of Zerubbabel, who is represented here as a master builder, with a “plummet” in his hand; which is an instrument used by masons and carpenters, to draw perpendicular lines with, in order to judge whether the building is upright; and is so called from a piece of lead fastened at the end of a cord or thread. In the Hebrew text it is called a “stone of tin”^{<389>}; it may be, in those times, they used a stone for this purpose, cased with tin or lead. And, “those seven” with him may mean seven principal persons that joined with him, and assisted him in this work: though some interpret them of the seven lamps, and the seven pipes to them, in the candlestick; and the Targum explains them of “seven rows of stone”, measured by the plummet: but rather they are to be understood of

the eyes of the Lord, after mentioned, which were upon the Jews, in favour of the building, that it might not be caused to cease by their enemies, (^{<1518>}Ezra 5:5) though Cocceius chooses to render the words thus, “and those seven shall rejoice, and see the plummet in the hand of Zerubbabel”; and applies them to the seven churches of Asia, representatives of the whole church of Christ, in successive periods, rejoicing at the growing interest of Christ; and doubtless the mystical and spiritual sense of the words is, that it is matter of rejoicing to gracious souls when the spiritual building goes forward, under the direction and encouragement of Christ. The carrying on of the work of grace in particular believers affords joy and pleasure. This work is in the hands and under the care of Christ; it is curiously wrought and framed by line and rule, and goes on to perfection; which being observed by others, though it is the nature of grace to desire more, yet it does not envy the gifts and graces of others, but rejoices at them. The carrying on of the work of God in the church in general is an occasion of great joy to the saints; they rejoice that it is in such hands; not in the hands of ministers or magistrates, or even angels, but in the hands of Christ; who is so great, and has condescended to engage in it; has so much wisdom to manage and conduct it; is so faithful in everything he is concerned, and is so able to go through with it: they rejoice that it is carried on with so much exactness; that the whole building is so fitly framed and compacted together; everything in the church being done according to the plummet of God’s everlasting love and eternal purposes, which plummet is with Christ, (^{<1819>}Romans 8:39 ^{<1811>}Ephesians 3:11) according to which persons are called by grace; the blessings of grace are bestowed on them; and they are put in such an office or place in the church: and as this building goes on by an increase of persons, or an addition of such as shall be saved; and by an increase of grace, gifts, and spiritual knowledge in them; it is matter of joy to angels and men, and especially to the ministers of the Gospel.

They [are] the eyes of the Lord, or “the eyes of the Lord are they”¹⁹⁰,

which run to and fro through the whole earth; these design not the angels, who walk to and fro through the earth, (^{<3017>}Zechariah 6:7) nor the various gifts and graces of the Spirit, (^{<1816>}Revelation 5:6) but rather the infinite providence of God, signified by an “eye”; it being intuitive, omniscient, approbative of that which is good, and vindictive of that which is evil; loving to, and careful of, the saints, making them prosperous and successful: and by “seven eyes”, to denote the perfection and fulness of it;

and these being said to run to and fro throughout the earth, expresses the large compass of persons and things it reaches to: and it may be observed, that the carrying on of the work of God, both in particular persons, and in the church of God in general, is attended with and owing to his special providence, as well as grace.

Ver. 11. *Then answered I, and said unto him,* etc.] To the angel that talked with him, (^{300E}Zechariah 4:1,4,5):

What [are] these two olive trees upon the right [side] of the candlestick, and upon the [left] side thereof? in (^{300E}Zechariah 4:2) they are said to be on each side of the bowl. The mystery of the candlestick being explained to Zechariah by the angel, the prophet desires to know the meaning of the two olive trees that were on the right and left of it, one on one side, and the other on the other side.

Ver. 12. *And I answered again, and said unto him,* etc.] Before he could have an answer to the former question, he puts the following, as being of the same import:

What [be these] two olive branches; which grew upon the olive trees, and were nearest to the candlestick, and the pipes that were to the lamps: these, in (^{304B}Zechariah 4:14), are interpreted of the two anointed ones, or sons of oil, and may design the ministers of the word, if, by the “golden oil” after mentioned, is meant the Gospel; even a set of evangelical preachers in Gospel times, in the various periods of the church; Christ’s faithful witnesses, who stand on each side of the bowl, and receive out of Christ’s fulness gifts and grace to fit them for their work; and on each side of the candlestick, the church, to impart the oil of the Gospel to it. These may be compared to “olive trees” for their beauty and comeliness in the eyes of saints, to whom they bring the good news of salvation by Christ, (^{234B}Hosea 14:6) and for their greenness and flourishing condition, being filled with the gifts and graces of the Spirit, (^{451B}Psalms 52:8) and for their fruitfulness; for, as the olive tree produces an oil used both for light and food, so they bring the Gospel with them, which is the means of spiritual light, and contains in it refreshing and delightful food, (^{488B}Deuteronomy 8:8) and for their fatness, with which they honour God and men, (^{499B}Judges 9:9) so ministers of the Gospel honour Jehovah, Father, Son, and Spirit, by ascribing the contrivance, obtaining, and application of salvation to each of them; and they honour men, by acquainting them what honour all the saints have through Christ, being made kings and priests by

him; and by showing them what honour they shall have hereafter. And they may be compared to “olive branches”, with respect to Christ the good olive tree, in whom they are as branches; are bore by him, and subsist in him; receive all they have from him, and do all they do in his strength: and also for their tenderness and weakness in themselves, and for their fruitfulness from him.

Which through the two golden pipes empty the golden [oil] out of themselves? if by the “two” olive trees and branches, or anointed ones, ministers of the Gospel are intended; then, by the “golden oil”, is meant, not the Spirit and his grace, which is sometimes compared to oil; nor inward spiritual joy and peace, the oil of gladness, for ministers cannot communicate either of these to others; but the Gospel, and the precious truths of it, compared to “oil”, because of a healing, cheering, and refreshing nature; and because beautifying, feeding, and fattening; and because of a searching and penetrating nature, and being pure, unmixed, and good for light: and to “golden” oil, or oil, that, being poured out, is like liquid gold, for colour, value, splendour, purity, and duration: and this they “empty out”; which phrase denotes the fulness of the blessing of the Gospel they come with; their free and ready delivery of it; their faithfulness in giving out all, and keeping back nothing that may be profitable; and their ease and satisfaction of mind in so doing and this they do, not out of the corrupt fountains of moral philosophy; nor from the writings of others; nor out of their own heads, or from mere notional knowledge; but out of their hearts, and from their inward experience of Gospel truths; and which is not to be understood exclusive of Christ, or of the Scriptures of truth, from whence they fetch all truth; nor have they this knowledge and experience of or from themselves. The means by which they communicate the golden oil of the Gospel are “the two golden pipes”, the ministry of the word, and administration of ordinances; which are like “pipes” or canals, through which Gospel grace is conveyed; and are “golden”, are valuable, to be kept pure, and are durable; they are but “pipes”, or means, and not to be depended on, yet they are “golden”, and not to be despised. But if by the two olive trees, or anointed ones, are meant two divine Persons, of which (see ~~3044~~ Zechariah 4:14) then by the “golden oil” may be intended the grace of God, often compared to “oil” in Scripture, in allusion to oil in common, or to the anointing oil, which was made of precious spices; or rather, as here, to the lamp oil for the candlestick in the tabernacle, which was pure oil olive: grace, like oil, is of a cheering and refreshing nature, hence called

“oil of gladness”; very beautifying and adorning; like oil, it makes the face to shine; and by it the church, and all believers, become “all glorious within”: it is of a searching nature; like oil, it penetrates into the heart, and has its seat there; and as oil will not mix with other liquid, so neither will grace with sin and corruption: but chiefly, as here, may it be compared to oil olive, because it burns and gives light, as that does in the lamp. The lamp of a profession, without the oil of grace, is a dark and useless thing. Grace is a light in the inward parts, and causes the light of an outward conversation to shine in good works before men; and this may be truly called “golden”, being exceeding valuable, yea, much more precious than gold that perisheth; it being as durable, nay, much more durable than that, for it will last for ever, and can never be lost; (see [1 Peter 1:7](#) [Revelation 3:18](#)) and of this the word and ordinances are the means; and so may be designed by the pipes, through which it is conveyed to the souls of men; for “faith”, and other graces of the Spirit, “come by hearing, and hearing by the word of God”, ([Romans 10:17](#)) hence says the apostle to the Galatians, ([Galatians 3:2](#)), “received ye the Spirit”; that is, the special gifts and graces of the Spirit, comparable to the best oil and purest gold; “by the works of the law”, or through the preaching of that, through the doctrine of justification by the works of it, “or by the hearing of faith?” by the doctrine of justification by faith in the righteousness of Christ, or by the Gospel preached and heard: this is the usual way in which the Spirit and his grace are communicated to men; hence the Gospel is called the “Spirit”, and “the ministration of the Spirit”, ([2 Corinthians 3:6,8](#)) and this seems to be a further confirmation of this sense of the words, since this golden oil is distinct from the pipes through which it flows; as grace is from the Gospel, through which it is received; whereas, in the other sense, they seem to coincide.

Ver. 13. *And he answered me, and said,* etc.] That is, the angel answered to the prophet’s questions:

Knowest thou not what these be? And I said, No, my lord; (see Gill on [Zechariah 4:5](#)”).

Ver. 14. *Then said he, These [are] the two anointed ones,* etc.] Or “sons of oil”^{f91}. Some think the gifts and graces of the Spirit are meant, which come from the God of all grace, remain with Christ, are given freely by him to the sons of God, and are always for the service of the church, and sufficient for it; others, Christ the Son of God, and the Holy Spirit. Christ

is the anointed One, or son of oil, being anointed with the Holy Ghost to the office of Prophet, Priest, and King; and with which oil he has supplied his candlestick, the church, in all ages. The Holy Spirit is the oil of gladness, and that anointing which teacheth all things. And this is the sense of Capellus, as has been observed on (~~3012~~ Zechariah 4:2). And the learned and judicious Pemble makes a “query” of it, whether Christ and the Comforter; or Christ in his two natures; or Christ in his two offices of King and Priest of his church; or how else the words are to be understood: and this was the sense of Origen long ago, though censured by Jerom; it may be the rather, because he interprets the candlestick of the Father. But these epithets, “anointed ones”, and “sons of oil”, are very suitable to them; the one being called the Messiah, or anointed; and the other the unction, and the oil of gladness: and indeed, if by the golden oil emptied out of them is meant the grace of God, as it frequently signifies in Scripture, no other can be meant; since they are the inexhaustible fountain of all grace and gifts to the church in all ages, whereby it is supplied and supported; and may be said to “stand before the Lord of the whole earth”, God the Father; who does not immediately by himself administer to the church, but by Christ the Head of it; and Christ communicates by his Spirit, whom he sends from himself, and from the Father: and the rather they may be thought to be meant, since the ministers of the word seem to be designed by the seven lamps which receive the oil, or gifts and graces of the Spirit, fitting them for their work, from the bowl on the top of the candlestick, which is supplied with it from these two olive trees; and therefore must be distinct from them, or otherwise they will be said to be supplied from themselves: though, whereas both Christ and the Spirit communicate by the word and the ordinances, administered by the faithful dispensers of the word; hence those witnesses of Christ, in all ages, may with propriety enough be called two anointed ones, and “the two olive trees”, as they are in (~~6104~~ Revelation 11:4) where there is a plain allusion to this passage. The Targum renders the words, “these are the two sons of princes”, or “great men”. Some Jewish writers interpret them of their two Messiahs, Messiah ben Joseph, and Messiah ben David^{f92}. Some interpreters understand by them Enoch and Elias; others Peter and Paul; others, better, with Kimchi and Ben Melech, Joshua and Zerubbabel, the one anointed for the priesthood, and the other for the kingdom; of which two offices Jarchi interprets them; and others the two churches, Jewish and Christian.

That stand by the Lord of the whole earth; the Creator and Governor of the universe: ministers of the word are on his side, abide by his truths and ordinances, and are faithful to his cause and interest: or, “before the Lord of the whole earth”^{f93}; they are his ministers, and serve him; they “stand”, as it becomes them, which shows their work is not done; and that it is the Lord’s work they are engaged in; and that they continue and persevere in it: likewise it shows that they are under his eye, notice, dispose, care, and protection; that they are in his favour, and enjoy his presence. How this may be applied to the two divine Persons standing by or before God the Father has been before observed, and to be understood of them as in their office capacity.

CHAPTER 5

INTRODUCTION TO ZECHARIAH 5

This chapter treats of the judgments of God upon the wicked Jews for their sins and impieties, the measure of which was filled up, and of the execution of them, which are represented in two visions: the first is of a flying roll, which signifies the curse of God, and is described by its measure, the length being twenty cubits, and the breadth ten; and by the extent of it, it reaching to the whole earth, and particularly to thieves and false swearers, who shall be cut off by it; and by the certainty of its coming into the houses of such, and the utter desolation it should there make, (~~REF~~ Zechariah 5:1-4) and the other is the vision of an ephah, and a woman sitting in it, and a talent of lead cast upon the mouth of it, which signified wickedness, (~~REF~~ Zechariah 5:5-8) this “ephah” is seen to be lifted up between earth and heaven by two women, who are said to have wings like the wings of storks, and the wind to be in them; and who are said by the angel to carry the “ephah” into the land of Shinar, to build it a house, that it might be established and settled upon its own base, (~~REF~~ Zechariah 5:9-11).

Ver. 1. *Then I turned, and lift up mine eyes, and looked,* etc.] The prophet turned himself from looking upon the candlestick and olive branches, having had a full and clear understanding of them, and looked another way, and saw another vision:

and behold a flying roll, a volume or book flying in the air; it being usual for books, which were written on parchment, to be rolled up in the form of a cylinder; whence they were called rolls or volumes.

Ver. 2. *And he said unto me,* etc.] That is, the angel:

What seest thou? and I answered, I see a flying roll, the length whereof [is] twenty cubits, and the breadth thereof ten cubits; so that it was a very large one, a volume of a very uncommon size, especially it may so seem to us; but in other nations they have very long rolls or volumes, even longer than this: the Russians write their acts, protests, and other court matters, on long rolls of paper, some twenty ells, some thirty, and some sixty, and more^{f94}: and this being the length and breadth of the porch before the

temple, (^{<1068>}1 Kings 6:3) hence the Jewish writers conclude that this flying roll came from thence: it may design either the roll or book in which the sins of men are written; which is very large, and will quickly be brought into judgment, when it will be opened, and men will be judged according to it; which shows the notice God takes of the sins of men; the exact knowledge he has of them; his strict remembrance of them; and the certain account men must give of them another day: or, the book of God's judgments upon sinners, such as was Ezekiel's roll, (^{<3809>}Ezekiel 2:9,10) which are many and great; are rolled up, and not at present to be searched into; but are flying, coming on, and will be speedily executed: or rather the book of the law, called a roll or volume, (^{<3907>}Psalm 40:7 ^{<4047>}Luke 4:17,20) and which will be a swift witness against the breakers of it, as more fully appears from the explanation of it in the next verse (^{<3878>}Zechariah 5:3). It is a mere fancy and conceit of some that the Talmud is meant by this roll, the body of the Jewish traditions, which make void the commands of God, take away the blessing, and leave a curse in the land, as they did in the land of Judea.

Ver. 3. *Then said he unto me, This [is] the curse,* etc.] So the law of Moses is called, because it has curses written in it, (^{<1875>}Deuteronomy 27:15-26 28:15-26 29:19,20 30:19) which curse is not causeless, but is according to law and justice; it is from the Lord, and is no other than the wrath of the Almighty; and, wherever it lights, it will remain and continue for ever. Vitringa, on (^{<3306>}Isaiah 24:6) says, this is the curse which Isaiah there prophesies of, which had its accomplishment in the times of Antiochus; but there the prophet is speaking, not of the land of Judea, but of the antichristian states.

That goeth forth over the face of the whole earth: over the whole land of Judea, and the inhabitants of it, for their breach of the law, contempt of the Gospel, and the rejection of the Messiah; and which had its accomplishment when wrath came upon them to the uttermost, in the destruction of their nation, city, and temple; and is the curse God threatened to smite their land with, (^{<3945>}Malachi 4:6) and this curse also reaches to the whole world, and the inhabitants of it, who lie in wickedness; and to all sorts of sinners, particularly those next mentioned:

for everyone that stealeth shall be cut off [as] on this side, according to it; as it is written and declared on one side of the roll:

and everyone that sweareth shall be cut off [as] on that side according to it; as is written and declared on the other side of the roll; which two sins of theft and false swearing, the one being against the second, and the other the first table of the law, show that the curse of the law reaches to all sorts of sins and sinners; to all who do not keep it in every respect: and, indeed, to all but those who are redeemed from it by the blood of Christ; and that it is proportioned according to a man's sins: and those two are particularly mentioned, because they are sins which prevailed among the Jews at the time Christ was on earth. Theft did, both in a literal and figurative sense, (^{<4234>}Matthew 23:14 ^{<4121>}Romans 2:21 ^{<4115>}Luke 11:52 ^{<4108>}John 10:8,10) and so did vain swearing, (^{<4153>}Matthew 5:33-36 23:16-22).

Ver. 4. *I will bring it forth, saith the Lord of hosts,* etc.] The roll was come forth, and was flying abroad; but the curse and wrath of God, signified by it, is what God would bring forth out of his treasures, according to his purposes and declarations, and execute upon sinners; which shows the certainty of it, and that there is no escaping it:

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; when wrath is gone forth from the Lord, there is no stopping it; and where it takes place it will remain, there is no getting rid of it; it makes an utter desolation of goods and estates, and entirely destroys both body and soul in hell: there seems to be an allusion to the plague of the leprosy, (^{<4145>}Leviticus 14:45). So the son of Sirach says,

“a man that swears much shall be full of iniquity, and the plague shall not depart from his house:”

and again,

“if a man swears in vain, he shall not be innocent or justified, for his house shall be full of calamities^{f95} .”

So the oracle in Herodotus^{f96}, which Grotius has observed, makes an utter destruction of a man's house and family, to be the punishment of the sin of perjury. Moreover, by the house of the thief and swearer may be meant the temple, as in the times of Christ, which was become a den of thieves and perjurers, and for their sins, became desolate, (^{<4213>}Matthew 21:13 23:38).

Ver. 5. *Then the angel that talked with me went forth*, etc.] From the place where he was, and had been interpreting the vision of the flying roll, unto another more convenient for showing and explaining the following one; and, as it should seem, took the prophet along with him:

and said unto me, Lift up now thine eyes, and see what [is] this that goeth forth; either out of the temple or out of heaven, into some open place, where it might be seen.

Ver. 6. *And I said, What [is] it?* etc.] After he had lifted up his eyes and seen it, he desires to know both what it was, and what was the meaning of it:

and he said, This [is] an ephah that goeth forth; which was a measure much in use with the Jews, (¹²⁶⁶Exodus 16:36 ¹⁸⁹⁶Leviticus 19:36 ¹⁸¹⁷Ruth 2:17) it is the same with the “bath”, and held above seven wine gallons. The Targum interprets this of such who dealt in false measures, whose sin is exposed, and their punishment set forth; but rather it designs the measure of iniquity filling up, either in Judea, particularly in the times of Christ, (⁴²³²Matthew 23:32) or in the whole world, and especially in the antichristian states, (⁶⁸¹⁶Revelation 18:5,6): and

He said moreover, this [is] their resemblance through all the earth; or “this is their eye”^{f97}; what they are looking at, and intent upon, namely, this ephah; that is, to fill up the measure of their iniquity: or, as Kimchi and Ben Melech interpret it, this ephah, which thou seest, shows that there is an eye upon them which sees their works; and this is the eye of the Lord, which sees and takes notice of all the evil actions of men, not as approving them, but as observing them, and avenging them. Cocceius, by the “ephah”, understands an abundance of temporal good things bestowed upon the Christian church in Constantine’s time and following, on which the eyes of carnal men were looking.

Ver. 7. *And, behold, there was lifted up a talent of lead*, etc.] By the angel; since he is afterwards said to cast it upon the mouth of the “ephah”. A cicar, or talent of silver, with the Jews, was equal to three thousand shekels, as may be gathered from (¹²³²⁴Exodus 38:24-26) and weighed a hundred and twenty five pounds^{f98}; or, as others, a hundred and twenty^{f99}, and, according to the more exact account of Dr. Arbuthnot, a hundred and thirteen pounds, ten ounces, one pennyweight, and ten and two seventh grains of our Troy weight. A Babylonish talent, according to Aelianus^{f100},

weighed seventy two Attic pounds; and an Attic mina, or pound, weighed a hundred drachmas; so that it was of the weight of seven thousand two hundred such drachmas. An Alexandrian talent was equal to twelve thousand Attic drachmas; and these the same with a hundred and twenty five Roman libras or pounds; which talent is supposed to be the same with that of Moses. The Roman talent contained seventy two Italic minas, which were the same with the Roman libras^{f101}. But since the Hebrew word “cicar” signifies anything plain, and what is extended like a cake, as Arias Montanus observes^{f102}, it may here intend a plate of lead, which was laid over the mouth of the “ephah”, as a lid unto it; though indeed it is afterwards called *trpw[̂ba*, “a stone of lead”, and so seems to design a weight.

And this [is] a woman that sitteth in the midst of the ephah; who, in (^{<388>}Zechariah 5:8), is called “wickedness”; and here represented by a “woman”, because, say some, the woman was first in the transgression; or rather because sin is flattering and deceitful, and draws into the commission of it, and so to ruin: and this woman, wickedness, intends wicked men; all the wicked among the Jews, and even all the wicked of the world; who sit in the “ephah”, very active and busy in filling up the measure of their sins, and where they sit with great pleasure and delight; very openly and visibly declare their sin, as Sodom, and hide it not; in a very proud and haughty manner, with great boldness and impudence, and in great security, without any concern about a future state, promising themselves impunity here and hereafter. This woman is a very lively emblem of the whore of Rome, sitting as a queen upon many waters; ruling over kings and princes; living deliciously, and in great ease and pleasure filling up the measure of her sins. Kimchi interprets this woman of the ten tribes, who wickedly departed from God, and were as one kingdom.

Ver. 8. *And he said, This [is] wickedness*, etc.] A representation of wicked men, who are wickedness itself, as their inward part is, (^{<388>}Psalm 5:9) and particularly of the wicked one, the man of sin and son of perdition, the Roman antichrist and apocalyptic beast; who, though he is called by this title, “his Holiness”, his true and proper name is “wickedness”; *ο ανομοος*, that wicked lawless one, (^{<388>}2 Thessalonians 2:8) yea, wickedness itself, being extremely wicked, a sink of sin and of all abominations, (^{<675>}Revelation 17:5 18:2).

And he cast it into the midst of the ephah; that is, wickedness; that it might be kept within bounds, and not exceed its measure to be filled up: this seems to denote some restraint on sinners, that they may not be able to go all the lengths they would; and some rebuke upon them, that they might not lift up their heads with impunity; and some check upon them, and their furious rage towards the people of God; and also the putting of an utter end to sin and sinners, and particularly the followers of antichrist; (see ~~1945~~ Psalm 104:35).

And he cast the weight of lead upon the mouth thereof; either upon the mouth of the woman, or of the ephah; and, be it which it will, it was done to keep the woman within the ephah, and press her down there; and intends the judgments of God upon sinners; and shows that there is no escaping divine vengeance; that it falls heavy where it lights, and sinks to the lowest hell; and that it will continue, being laid on by the firm, unchangeable, and irrevocable decree of God. Cocceius understands this of the Saracens and Turks, and the barbarous nations, being cast into the Roman empire, to restrain the antichristian tyranny; but it seems better to apply it to the utter destruction of antichrist, signified by a millstone cast into the sea and sunk there, never to rise more; (see ~~1682~~ Revelation 18:21) and with it compare (~~1250~~ Exodus 15:10).

Ver. 9. *Then lifted I up mine eyes, and looked*, etc.] This is not a new vision, but a continuation of the former, as appears from the “ephah” seen in it:

and, behold, there came out two women; out of the same place the “ephah” did. The Targum explains these “two women” by two provinces; and Kimchi interprets them of the two tribes of Judah and Benjamin, who had been carried captive into Babylon; and others of the two kings, Jehoiakim and Zedekiah, who were the cause of the captivity; but Jarchi understands by them the Babylonians and Chaldeans, two nations as one, joined in Nebuchadnezzar’s armies, which carried them captive: others think the two reformers, Ezra and Nehemiah, are meant, who were instruments of purging the Jews, returned from captivity, though but weak ones, and therefore are compared to “women”; yet what they did they did swiftly, and therefore are said to have “wings”, and under the influence of the Spirit of God; hence the “wind”, or “spirit”^{f103}, is said to be in their wings; and they acted from a tender regard to the glory of God and the good of their country; and therefore their wings were like the “wings of a stork”; a

bird of passage, as appears from (⁻²⁴⁸⁷⁻Jeremiah 8:7) and so a fit emblem to be used in the transportation of the “ephah”; of whom Pliny^{f104} says, from whence they come, and whither they betake themselves, is yet unknown; and adds, there is no doubt that they come from afar; as it is plain they must, if that relation be true, which seems to have good authority, that one of these creatures, upon its return to Germany, brought a green root of ginger with it; which must come from the eastern part of the world; from Arabia, or Ethiopia, or the East Indies, where it grows^{f105}: and as it is a bird that takes such long flights, it must have wings fitted for such a purpose; and which are taken notice of in (⁻¹⁸⁹¹⁻Job 39:13) to which the wings and feather of the ostrich are compared; for so Bochart^{f106} there renders the word, “the wing of the ostriches rejoices, truly the wing” as of “a stork, and the feather”; or, as others, “who gave wings to the stork and ostrich?” both remarkable for their wings: and Vatablus renders the word here an “ostrich”; which, according to Pliny^{f107}, is the largest of birds, and almost as big as a beast. In Ethiopia and Africa they are taller than a horse and his rider, and exceed the horse in swiftness; and their wings seem to be given them to help them in running; but which are not sufficient to lift them much above the earth, and so can not be meant here; but rather the stork, whose wings are black and white; and when they fly, they stretch out their necks forwards, and their feet backwards, and with these direct their course; when a tempest rises, standing on both feet, they spread their wings, lay their bill upon their breast, and turn their face that way the storm comes^{f108}. The Targum renders it an eagle, which is the swiftest of birds, and whose wings are very strong to bear anything upon them, as they do their young, to which the allusion is, (⁻⁴⁵²¹⁻Deuteronomy 32:11) and so, if meant here, to lift up and bear away the ephah between the earth and the heaven; but the word is never used of that bird. The Harpies or Furies, with the Heathens, are represented, as women having wings^{f109} as these women are said to have; but these are very different women from them. Though some think the Romans, under Vespasian and Titus, are intended; but it may be that the two, perfections of God, his power and justice, in punishing men for their sins, are meant, particularly in the last times, and at the day of judgment. The power of God will be seen in raising the dead; in bringing all to judgment; in separating the wicked from the righteous, and in the execution of the sentence denounced on them: and the justice of God will be very conspicuous in the judgment and destruction of them.

And the wind [was] in their wings; they had wings, as denoting swiftness, as angels are said to have; hence Maimonides, as Kimchi observes, thought that angels are here meant; but this denotes, that though God is longsuffering, and may seem to defer judgment, which is sometimes a stumbling to the righteous, and a hardening to the wicked; yet, as this is only for the salvation of his elect, so when once the time is up, and the commission given forth, power and justice will speedily execute the sentence: and the “wind” being in their wings shows the greater swiftness and speed in the dispatch of business, and the great strength and force with which they performed it:

for they had wings like the wings of a stork; which, being a creature kind and tender, show that there is no cruelty in the displays of the power and justice of God in punishing sinners:

and they lifted up the ephah between the earth and the heaven; which denotes the visibility of the whole measure of the sins of wicked men; they will all be made manifest, and brought into judgment: and also the visibility of their punishment; they will go into everlasting punishment, in the sight of angels and men; and which will be the case of the antichristian beast, (~~6678~~ Revelation 17:8).

Ver. 10. *Then said I to the angel that talked with me*; etc.] This the prophet said after he had seen the “ephah” come forth; the woman, wickedness, cast into it, and the talent of lead upon her; and the two women lifting up the ephah between heaven and earth:

Whither do these bear the ephah? he neither asks what the ephah signified, nor who were the women that bore it, but only whither they bore it.

Ver. 11. *And he said unto me, To build it an house in the land of Shinar*, etc.] That is, in the province of Babylon, as the Targum paraphrases it; for Babel, or Babylon, was in the land of Shinar, (~~0100~~ Genesis 10:10 11:2) whither the Jews were carried captive, (~~27002~~ Daniel 1:2) (~~23111~~ Isaiah 11:11), and the bearing of the “ephah” thither may denote the cause of their captivity, the measure of sins filled up by them: though this some understand of the like injuries, oppressions, and vexations, brought upon the Chaldeans in the land of Shinar, which they before exercised towards and upon the Jews; and others of the rejection of wicked men from among the Jews, by Ezra and Nehemiah, transporting them as it were back to Babylon again: others of the dispersion of the Jews by the Romans, who

chiefly settled after that in the eastern parts of the world; though indeed the whole world was a land of Shinar, or “shaking out”^{f110} unto them; they being shook out of their own land, and scattered about everywhere; which dispersion has been long and lasting, notorious and conspicuous; and they are now settled upon their own base, established upon their former principles of legality and self-righteousness, and rejection of the true Messiah; or rather this may be understood of the transfer of the ephah, or whole measure of iniquity, into mystical Babylon. The antichristian church of Rome is called Babylon; she is represented as a sink of sin, a mystery of iniquity, (~~REV~~ Revelation 17:5) and a house being built for this man of sin, antichrist, denotes the continuance of him; and being established on its own base, shows the false foundation on which the church of Rome is built, and her carnal security. So Cocceius, by the “two women”, understands the two kingdoms or powers of antichrist, the civil and ecclesiastical powers; which support the man of sin, lift him up, and give him the highest place in the church, and fix his seat where idolatry and persecution reign, as formerly did in Babylon, in the land of Shinar. Though the whole may very well be applied to the last and everlasting punishment of sin and sinners, when the whole measure is filled up. The end of sin and sinners is death and everlasting destruction. The ephah, and the woman in it, are carried, not upwards to heaven, nor to the New Jerusalem, but to the land of Shinar, the land of shaking; to hell, where are utter darkness, weeping, wailing, and gnashing of teeth; where a house is built for them, which denotes their continuance there; and which, being established on its own base, shows their punishment shall forever remain; their worm never dies; their fire is not quenched; the smoke of it ascends for ever and ever; their destruction is an everlasting destruction.

CHAPTER 6

INTRODUCTION TO ZECHARIAH 6

This chapter contains a vision of four chariots, and the explanation of it; and an order to make crowns of gold and silver for certain uses mentioned; and a famous prophecy concerning the Messiah as the builder of the temple, the church. The chariots are described by their number, four; by the place, the mountains, from whence they came out; and by the different colour of the horses in each of them, (~~300~~ Zechariah 6:1-3) upon the prophets inquiry what these were, an explanation is given of them; and they are said to be the four spirits of the heavens; and are described by their situation, standing before the Lord of the whole earth; by their mission from him; by each of the places to which they were sent; and by their success, or by the good effects produced, at least by some of them, (~~304~~ Zechariah 6:4-8) then follows the order to make the crowns; and it is declared what they should be made of, gold and silver; from whom they were to be had, and who were to be concerned herein; and what was to be done with them; they were to be put upon the head of Joshua the high priest, (~~309~~ Zechariah 6:9-11) who, being an eminent type of Christ, a prophecy concerning him is ordered to be delivered to him; who is described by his name, the man, the Branch; by the place he should grow up from; by the work he should do, building the temple of the Lord; by the glory he should have on account of it; and by the offices of King, Priest, and Prophet, he should execute, (~~312~~ Zechariah 6:12,13) and after this was done, then the crowns were to be laid up in the temple of the Lord for a memorial, by the four men above mentioned, (~~314~~ Zechariah 6:14) and though the Messiah is the chief builder of the temple, the church, yet it is suggested that others, and even Gentiles, should come and build in it; and which when done, it would be evident that the prophet had his mission to the Jews of the Lord; and the chapter is closed with a promise of the accomplishment of all this, should they diligently hearken to the voice of the Lord, (~~315~~ Zechariah 6:15).

Ver. 1. *And I turned, and lifted up mine eyes, and looked,* etc.] When he saw another vision, as follows:

and, behold, there came four chariots; by which are meant, not the four Gospels; rather the apostles of Christ, who had their commission from Christ; were sent into all the world by him, and carried his name and Gospel thither; were the instruments Christ made use of in bringing many souls to him, and into his church, and for the defence of his Gospel, and of his interest; and were military chariots, who fought the good fight of faith; and triumphal ones, who were made to triumph in Christ, being more than conquerors through him; though others think angels are here meant, the chariots of the Lord, (^{<3087>}Psalm 68:17) since they are called the four spirits of the heavens; and are said to go forth from standing before the Lord of the earth, and are sent by him into each of the parts of it, (^{<3085>}Zechariah 6:5,7) and are represented by horses of various colours, as in (^{<3088>}Zechariah 1:8) these may be signified by chariots, for their glory, strength, and swiftness, in which Jehovah rides about the world, and executes his will; and are made use of for the destruction of the church's enemies, and for its protection and defence. The Jewish writers, after the Targum, generally interpret them of the four monarchies, the Persian, Grecian, and Roman, by whom were done the will of God in the world; and seem to be greatly the design of the vision:

these came out from between two mountains: and the mountains were mountains of brass; such in which this metal is found, as in Chalcis, where it is said to be first found^{f111}; and from thence it has its name in the Greek tongue; or in the island of Cyprus, from whence it may be is the name of copper; and such mountains were in Judea, Idumea, and Arabia, formerly; as Carmel, according to Hesychius^{f112}; and Phinon in Idumea; and some mountains in Arabia, about eleven miles from Horeb, which, Jerom says^{f113}, formerly abounded with veins of gold and brass: these may intend the decrees and purposes of God, which, like "mountains", are very ancient, earlier than the everlasting hills, high and deep, not to be reached and searched into; are dark, obscure, and hidden to men, till made known; and are firm, solid, and immovable, and are lasting and durable; and, like mountains of "brass", are never to be broken in pieces, revoked, made null and void; for they stand upon the unalterable will of God, upon the basis of infallible wisdom; are supported by uncontrollable power, and can not be disannulled by all the men on earth, and devils in hell: and, according to these fixed and immutable decrees, the said monarchies in succession have took place in the world; unless rather it should be thought, that by these mountains of brass are designed the power and providence of God, by

which the several people that first founded those empires were restrained for a while from going forth to make war upon others, and subdue their kingdoms; until the time was come, it was the will of God they should. The allusion may be to race horses in chariots, formerly used for such exercises, which were held within the circus or bars, till the sign was given when they should start: in like manner these nations were kept within bounds for a while, just as the four angels were bound by the providence of God at the river Euphrates, until they were loosed; which signify the Saracens, and their numerous army of horsemen under their four leaders, who were restrained from overrunning the “eastern” empire of the Romans, until it was the pleasure of God to loose them, and give them liberty, (~~1094~~ Revelation 9:14-16). Grotius understands this literally of the straits of Cilicia, and the vastness of the mountains there, through which the Babylonians and Persians, Alexander and his generals, used to pass into Syria, Judea, and Egypt; but rather these visionary chariots seemed to steer their course through a valley, which lay between two mountains, whereby they escaped the difficulties that lay in their way by the mountains; and may denote the low estate of these monarchies in their original, and the difficulties they grappled with, and got over, before they rose to the grandeur they did. Some interpret the two mountains of brass of the kingdom of Israel, after the Babylonish captivity, and the kingdom of the Messiah; and the four chariots, of the four kingdoms, in this order; the Persian, the Grecian, that of the Lagidae and Seleucidae, and the Roman, which is in course last; but was seen first by the prophet, because utter destruction was brought upon Israel by it^{f114}: according to this interpretation, the red horses are the Romans; and the other, the above mentioned. So Cocceius is of opinion that the two mountains are two powerful and unshaken kingdoms, set up by God; or rather two manifestations of the same kingdom; the one the kingdom of the house of David; the other the kingdom of Christ, which is spiritual, but as to the effect earthly, in the subjection of all nations to it, (~~2072~~ Daniel 7:22,27) the kingdom of the house of David, as to the external form, is abolished, but notwithstanding remains in the root, until it appears in another mountain; and between these two, or in the middle space of time, four kingdoms with their armies would possess the promised land; and he observes, that in (~~2085~~ Daniel 2:35,45), mention is made of two mountains, and, that these chariots in part agree with the several parts of the image there.

Ver. 2. *In the first chariot [were] red horses*, etc.] If these are to be understood of the apostles of Christ, and ministers of the Gospel, they may be compared to “horses”, for bearing the name of Christ, and drawing the chariot of the Gospel; for their strength to labour in the word and doctrine; for their courage in the cause of Christ; and for their swiftness in doing his work; and to “red” ones, for their flaming zeal for the honour of the Redeemer, and their bloody sufferings for his sake: and if of angels, they may be compared to “horses”, because strong and swift to do the will of God; and to “red” ones, because they are the executioners of his wrath and vengeance on wicked men: but if by “the chariots” are meant the monarchies, then by these “red horses” must be designed the Babylonians and Chaldeans, so called because their soldiers were clothed in red, and their chariots were like flaming torches; and they were sanguinary, cruel, and bloody in their tempers, and in their actions to the Jews; and were signified by Nebuchadnezzar’s head of gold in his image; (see Na 2:3,4 ~~306~~ Habakkuk 1:6-8):

and in the second chariot black horses; which, applied to the apostles and ministers of the Gospel, may denote their mean and abject appearance outwardly, and their knowledge in the mysteries of grace, which are dark and obscure to others; and, if understood of angels, is applicable to them, when messengers of ill tidings, or executioners of judgment: but if the monarchies are meant, which seems best, the Medes and Persians are intended; and their “black” colour is expressive of the sorrowful estate of the Jews under them, especially in the time of Haman, as Jarchi and Kimchi observe: black horses were reckoned strong, well made, and fit for labour; and the Ethiopians and Moors chose to have their horses they used in war all of this colour, to strike the greater horror and terror into their enemies; and to see black horses in a dream was accounted a bad omen^{f115}. The Medes and Persians were a strong and warlike people, and were very terrible to their enemies, under Cyrus; and very troublesome and distressing to the Jews, under Cambyses and Ahasuerus.

Ver. 3. *And in the third chariot white horses*, etc.] Which, as referring to Gospel preachers, may denote the purity of their lives and doctrines, and their conquests and victories over the souls of men by the ministry of the word; and, as applicable to angels, may express the purity of their nature and actions, the joyful messages they bring to the heirs of salvation, and their victories over the evil angels; but, as respecting the monarchies, point at the Grecians, and the conquests of Alexander, and his mildness and

gentleness to the Jews: white horses were used in triumphs, in token of victory^{f116}; (see ^{<888>}Revelation 6:2 19:14) and they have been reckoned the swiftest in running; and by the “oneirocritics”, to see them in a dream or vision is a good omen^{f117}; and so it was accounted with the Jews^{f118}; all which suits very well with Alexander, who was famous for his victories over many nations: and who, with great velocity, overran them, and as soon conquered them, and was kind and beneficent to the Jewish nation:

and in the fourth chariot grisled and bay horses: signifying either the diversity of gifts in the ministers of the Gospel; or the different employment and services of angels; or rather the Romans are meant, who were collected out of various nations, and consisted of different people, and had dvarious forms of government, and emperors of different dispositions to the Jews; and particularly as two colours are assigned to these, it may respect the division of their kingdom into Pagan and Papal, as is predicted in (^{<2124>}Daniel 2:41,42). Kimchi thinks the “bay horses” design the kingdom of the Ishmaelites, or Turks, a strong and powerful people; as some think the word used signifies^{f119}; rather the Goths and Vandals; (see ^{<388>}Zechariah 6:7). The word for “grisled” is by the Targum rendered “spotted” or “speckled”; and comes from one which signifies “hail”; and so denotes such coloured horses as are spotted with white spots, like hailstones^{f120}, upon another colour, as black or red; and is by the Septuagint, and others, rendered “various”^{f121}, of divers colours: and the other word for “bay” is rendered by them “starling coloured”; the colour of the starling, which is a black bird, with white spots; and so were a fit emblem of the Goths, Huns, etc. who were of various nations, and had various laws, customs, and usages; though some think by these two are meant the successors of Alexander, the Lagidae and the Seleucidae, put together, because of their intermarriages with one another, as well as succeeding Alexander: the former by the “grisled”, who went and settled in the south country in Egypt, (^{<388>}Zechariah 6:6) whose first king was Ptolemy Lagus, from whence is the name, and who is the king of the south in (^{<2115>}Daniel 11:5) and the latter by the “bay” or “ash coloured”, as the Targum; the kings of Syria hiding deep their counsels, as under ashes, particularly Antiochus, as Grotius observes; and sometimes making war on one nation, and sometimes on another; and both of them in their turns falling upon the Jews suddenly, and with great violence, like hailstones, and making sad devastations among them, reducing them to ashes; but then this sense shuts out the Romans, the fourth monarchy, from having any place in

this vision, which cannot be admitted; since these four chariots answer to the four sorts of metal in Nebuchadnezzar's image, and to the four beasts in Daniel's vision. So the Jewish writers^{f122} say, the red horses are the kingdom of Babylon, which shed much blood in Israel; this is the head of gold: the black horses, the kingdom of the Persians and Medes, like to a bear, who made black the faces of Israel, by the decrees of Haman: the white horses, the kingdom of Grecia, who made white the faces of Israel by reproaches: the horses grisled and bay the fourth kingdom, which decreed various decrees, different from one another: and these four chariots went out from between two mountains, from between the kingdoms of Judah and Israel, which dwell between two countries, that beyond Jordan, and the land of Israel; and they went out between them, and carried them captive; and these kingdoms are called mountains of brass, because strong as brass, and hearkened not to the words of the prophets.

Ver. 4. *Then I answered and said unto the angel that talked with me,* etc.] After he had seen the chariots come out, and had observed the different colours of the horses in them:

what [are] these, my lord? that is, what do they signify? what is the meaning of this vision?

Ver. 5. *And the angel answered and said unto me,* etc.] In order to grant him his request, and explain the vision of the chariots:

these [are] the four spirits of the heavens; or, "the four winds of the heavens"; the apostles and ministers of the Gospel may be compared to "the winds", because their ministry is the ministration of the Spirit, which is like wind that blows invisibly, powerfully, and where it listeth; and because in and by it the Spirit breathes life and comfort into the souls of men; and because of the powerful efficacy and penetrating nature of the word preached by them, and their swiftness and readiness to do the will of God: angels are called "spirits" or "winds", (~~1941B~~ Psalm 104:3,4) they are created spirits, and so differ from God; are incorporeal ones, and so differ from men; and are immaterial and immortal, and so die not: they are spiritual subsistences, and spirits of the heavens, or heavenly spirits; heaven being the place of their abode and residence; and they may be compared to "winds", for their invisibility, wonderful penetration into places and things, their very great swiftness, and prodigious power and strength. The Targum paraphrases the words thus,

“these are the four kingdoms, which are as the winds of heaven;”

and so the same are signified by the four winds in (²⁰¹²Daniel 7:2) to which they may be compared for their swift and forcible carrying all before them, and for their fickleness and changeableness; and to which, the several parts of the world, into which they went, agree:

which go forth, from standing before the Lord of all the earth: so the apostles of Christ, and ministers of the Gospel, stood before him in his eternal purposes and decrees from everlasting; and went forth, having their commission from him in time; and were sent by him into the several parts of the world he is the Lord of; and by whom they were filled with gifts, grace, and courage, fitting them for their work. Angels also stand before him, ministering unto him; always behold him; are in his presence, and enjoy his favour; and go forth from him, being sent forth by him on various accounts into all the parts of the world; which Jehovah is the Creator, Upholder, and Governor of: moreover, this is applicable to the four monarchies; these stood before the Lord in his vast and infinite mind; in the secret decrees of it, before the world was; and the sending and going forth of them from him show that they were powers ordained of God, who has the government of the whole world in his hands.

Ver. 6. *The black horses which [are] therein,* etc.] Which were in the second chariot: no further mention is made of the red horses in the first chariot, because the kingdom of the Chaldeans was now extinct: these design the Medes and Persians:

go forth into the north country: into the country of Babylon or Chaldea, which lay north of Judea; (see ²⁰¹³Jeremiah 1:13-15 3:12 6:22) and other places; these went to Babylon, took that, and seized on the empire, and delivered the Jews, who were captives there:

and the white go forth after them; the Grecians under Alexander, who went after the Medes and Persians into the same country, and fought Darius the Persian, and conquered him:

and the grisled go forth toward the south country; the Romans under Julius Caesar, Augustus, and others before them, who went into Egypt, which lay south of Judea, (²¹¹⁵Daniel 11:5) and conquered that, and other nations, and set up the fourth kingdom or monarchy.

Ver. 7. *And the bay went forth, and sought to go,* etc.] Without leave: these design either the Romans; or, since distinct from the grised, the Huns, Goths, and Vandals; who sought to go out of their own places into other countries: and were desirous

that they might walk to and fro through the earth: without control; overrunning as they, did the Roman empire, and set up ten kingdoms in it; unless this is to be understood of the land of Judea only, through which the Romans walked to and fro at pleasure, and subdued it:

and he said; that is, the Lord of the whole earth, before whom they stood:

Get ye hence, walk to and fro through the earth; as being filled with indignation at them, and yet suffered them to have their will; and so Kimchi interprets the phrase,

“he gave them power to go and subdue lands;”

and to the same purpose Jarchi,

“he gave them power to rule with great authority; and this is the kingdom of Edom or Rome:”

So they walked to and fro through the earth; either the land of Judea, as the Romans did, and made it a Roman province; and these may represent Rome Papal, set up and supported by the above people, even the beast of Rome, which has reigned over the kings of the earth, to whom the ten kings gave their kingdom and power.

Ver. 8. *Then cried he upon me, and spake unto me, saying,* etc.] That is, the Lord of the whole earth spoke to the prophet with a loud voice, and uttered the following words:

Behold, these that go toward the north country; meaning the Medes and Persians, which went towards Babylon:

have quieted my spirit in the north country; by executing the judgments of God upon the Chaldeans, and by helping, favouring, and delivering the people of the Jews; which were very agreeable to the will of God, and well pleasing in his sight, signified by the quieting or refreshing his Spirit.

Ver. 9. *And the word of the Lord came unto me,* saying.] Either “the word of prophecy from the Lord”, as the Targum paraphrases it; the visions being ended, the prophetic part of the book begins; and many excellent

prophecies concerning the Messiah, and his kingdom, are contained in this and the following chapters: or an order from the Lord, which is expressed in the next verses (^{<3860>}Zechariah 6:10-15).

Ver. 10. *Take of "them of" the captivity*, etc.] That is, some of them that were returned from the captivity of Babylon, and who are mentioned by name:

even of Heldai, of Tobijah, and Jedaiah, which are come from Babylon; either with Zerubbabel and Joshua, when they came from thence; or who were now just come from those that remained there:

and come thou the same day; this very day in which they were come from thence:

and go into the house of Josiah the son of Zephaniah; where the above persons were; or where they were to go along with him: this Josiah might be either a goldsmith, and therefore the prophet is sent to him to make the crowns later mentioned; or else he might be a treasurer belonging to the temple, who had gold and silver in his hands, which had been put there for the use of it.

Ver. 11. *Then take silver and gold*, etc. Which the Jewish writers suppose were brought by the above men from their brethren in Babylon, as a free will offering towards the building of the temple:

and make crowns; two at least, one of silver, and another of gold; the one to be put upon the head of Joshua the high priest; the other upon the head of Zerubbabel, as Kimchi conjectures; though, according to the text, they seem to be both, or all of them, be they as many as they will, to be put upon the head of Joshua; and may signify the different states of the priesthood in the present time, and when in its pristine glory; or that both the crown of the priesthood and the crown of the kingdom should meet in his antitype Christ, who is said to have on his head many crowns, (^{<6692>}Revelation 19:12). The Targum renders it, "thou shalt make a great crown"; as if only one crown was to be made of gold and silver mixed together; and so the Arabic version renders it; but more are certainly meant, for it follows:

and set [them] upon the head of Joshua the son of Josedech the high priest; on whose head a fair mitre was set; (see ^{<3805>}Zechariah 3:5) and with the mitre was wore by the high priest the holy crown, made of pure gold;

and which was no other than the plate or “flower” of gold, on which was engraved “Holiness to the Lord”, (^{f123}Exodus 28:36 29:6 39:30) and this, according to the Jewish writers ^{f123}, was a plate of gold two fingers broad, and reached from ear to ear; though Josephus ^{f124} seems to give a different account of it; he says,

“the golden crown surrounds (either the mitre, or perhaps rather the forehead or temples); and on it were three rows of cups or flowers, like those of the herb we call “saccharus”; and the Grecian botanists “hyosciamus;”

or henbane; and after describing the herb, and the figure of the buds, cups, or flowers of it, he adds,

“like to these is made a crown reaching from the hinder part of the head unto both temples; for the flowers do not encompass the forehead; but there is a golden plate, which has the name of God engraved in sacred letters;”

which seems to disagree with the accounts of other Jewish writers; unless, as Braunius ^{f125} observes, they may be thus reconciled, that the crown was nothing else but the plate that was two fingers broad, and was in length from ear to ear; so that about the temples it was ornamented with three rows of henbane flowers on each side: and these three rows may give occasion for the use of the word in the plural number; and some have called it a triple crown ^{f126}; and Popish writers fail not to improve it in favour of the crown their pontiff wears; and Lyra ^{f127} speaks of little crowns or coronets, even in the mitres of the common priests; which (he says) were circles in the lower part of them so called; wherefore the rows of flowers in the high priest’s crown, from whence it might be called **yx**, a flower, might with more propriety bear that name. Philo the Jew ^{f128}, speaking of the golden plate, says it was like a crown engraven with four letters of the name (Jehovah); and further observes, that

“the mitre under it kept the plate from touching the head, on which the “cidaris” or diadem was put; for it was like the cidaris which the eastern kings used for a diadem:”

and indeed this crown, and the three rows of flowers in it, were a hieroglyphic or emblem of the threefold office of Christ, whom the high priest represented, kingly, priestly, and prophetic; and so may be fitly

signified here by crowns in the plural number; and it is usual with the Jewish writers to speak of three crowns, the crown of the law, the crown of the kingdom, and the crown of the priesthood^{f129}; and very probably from the high priest among the Jews wearing crowns it was that the priests among the Heathens had the same ornaments on their heads; and to be crowned was with them the same as to exercise the office of priesthood^{f130}, and who was an eminent type of the Messiah, and in this of having crowns put upon his head, as the following words show.

Ver. 12. *And speak unto him, saying*, etc.] That is, to Joshua the high priest, having the crowns on his head:

thus speaketh the Lord of hosts, saying, behold the man whose name [is] The BRANCH; which is not to be understood of Zerubbabel, as some Jewish writers interpret it; for he was not “the Branch”, by way of eminency, much less that righteous Branch of David, called the Lord our righteousness, (²³¹⁶Jeremiah 23:5,6) the same that is here meant; besides, he was already grown up out of his place; nor did he build a temple, from which he had great glory; nor was he either king or priest, only governor of Judah; and, however, not both, as this person is represented to be; and who is no other than the Messiah; and so the Targum paraphrases the words,

“behold the man Messiah is his name;”

and Jarchi owns that some of their Rabbins interpret the words of the King Messiah. The “Branch” is a name by which the Messiah goes in the Talmud^{f131}, and in other Jewish writings. It is asked^{f132}, what is the name of the King Messiah? it is answered, among others, his name is the “Branch”; as it is said, “behold the man whose name is the Branch; he shall grow up out of his place”: elsewhere^{f133} they speak of five letters doubled, which are the foundation of deliverance to certain persons, or point thereat. The first four, they observe, were accomplished in the deliverance of Abraham from Ur of the Chaldees, of Isaac from the Philistines, of Jacob from Esau, and of the Israelites from Egypt; and the fifth, which is the letter X, the first letter of “Tzemach”, the Branch, by it they say the holy blessed God will redeem Israel at the end of the four monarchies; as it is said, “behold the man whose name is the Branch”, etc.; Philo the Jew^{f134} interprets this passage of a divine Person, the Son of God, by whom no other than the Messiah is meant,

“we have heard (says he) one of the friends of Moses, i. e. Zechariah, saying thus, behold the man “whose name is the east”, or rising sun (so the Greek version renders the words); a new appellation, if you can think it said of one consisting of soul and body; but if of that incorporeal one, bearing the divine image, you will own that the name is fitly given him, the ancient Sun, the Father of beings will cause to arise; whom otherwise he names the first begotten, and who, being begotten, imitates the ways of his Father; and looking at his archetypal exemplars, forms the same.”

Abendana^{f135}, a modern Jew, observes, that

“it is right that the Targum interprets it of the Messiah, for of him it is spoken; therefore it is written, “and he shall grow up out of his place”; for he shall go forth from him, and shall be of the seed of Zerubbabel,—and the King Messiah shall bear the glory of the kingdom, and he shall rule upon the throne of his kingdom;”

and when he is called a man, the meaning is not that he is a mere man, nor was he really man before his incarnation; but as he was to be man, and his incarnation was drawing near, he is so called: of his name the “Branch”, (see ^{<204B>}Isaiah 4:2 11:1 ^{<241B>}Jeremiah 23:5 ^{<388B>}Zechariah 3:8), and Joshua, he is directed to look upon himself, with the crowns on his head, as a type of him; and so were the prophet, and those that were with him; and he is to be beheld, as before in type, so now in truth, by faith, with love and affection, with diligent attention, and great admiration:

and he shall grow up out of his place: or, “from under him”^{f136}; which may regard his natural descent as man, and the persons or person from whom he sprung; as from Abraham, Jacob, Judah, Jesse, and particularly from David, from the royal seed, as Jarchi interprets it: or else the place from whence this Branch arose, the land of Judea, the tribe of Judah, the city of Bethlehem, where he was born; or Galilee, and particularly Nazareth, where he was brought up, and grew, and increased in the stature of his body, and in the wisdom of his mind: or it may be rendered, “from his inferior place”^{f137}; his superior, place, as the Son of God, is heaven; his inferior place, as the Son of man, is the earth; from whence he may be said to be, being born of a woman; and so this Branch is called “the fruit of the earth”, and said to spring out of it, (^{<204B>}Isaiah 4:2 ^{<4851B>}Psalms 85:11) or it is same as **wyl am**, from himself, as Aben Ezra observes; and so Calvin; for this Branch did not grow up through any sowing and planting of man, but

without any hand or concern of his in it; Christ was born of a virgin, through the power of the Highest, and through his own power, as God:

and he shall build the temple of the Lord; not a material temple, but the spiritual temple, the Church; called so in allusion to the temple of Jerusalem, built by Solomon; which was typical of the church, in the builder of it, Solomon, the church being built by Christ the antitypical Solomon, the true Peace, and Peacemaker; in the situation of it on a mount, which denotes the safety, visibility, and exalted state of the church; in the matter of it, being made of choice stones, and excellent timber, to which believers in Christ, who as lively stones are built up a spiritual house, are fitly compared; in the magnificence and stateliness of it, especially as the church will be in the latter day, when the glorious things spoken of it will be fulfilled; and in its strength and firmness, as well as in its holiness: and it is called “the temple of the Lord”, because it is of his building, where he dwells, and where he is worshipped; and in the building of it Christ has a great concern; he is not only the foundation and cornerstone of it, but he is the chief, the master builder of it; he builds it on himself, and builds it up by his Spirit, his ministers, his word and ordinances, making thereby continually an increase of it, and additions to it; see (⁴¹⁶⁸Matthew 16:18).

Ver. 13. *Even he shall build the temple of the Lord*, etc.] Which is repeated, as Kimchi observes, for confirmation sake:

and he shall bear the glory; that is, of building the temple; and the phrase denotes that the glory of it shall be upon him, shall be hung upon him, as in (²⁰²⁴Isaiah 22:24) and so shall be visible; that it would be weighty and heavy, he having many crowns on his head, put there by all the saints, who everyone of them ascribe glory to him; that it would continue, and not pass away like the glory of this world; and that he, and he alone, should bear it; not Joshua, nor Zerubbabel, nor the ministers of the word, nor members of churches, nor any other, but himself; he, and he alone, shall be exalted:

and shall sit and rule upon his throne; in heaven, having done his work on earth, where he is at ease and rest, and exercises power and authority; he rules over the whole world, and the kings of it in general, and in particular over his saints, by his Spirit, word, and ordinances, feeding, protecting, and defending them:

and he shall be a Prince upon his throne; he is both Priest and King, and exercises both offices at one and the same time, and even now in heaven;

having offered himself as a sacrifice on earth, by which he has put away sin for ever, and perfected his people; he is set down upon his throne, as a King crowned with glory and honour; and ever lives as a Priest the throne, to make intercession for them; by appearing in the presence of God for them; by presenting his blood, sacrifice, and righteousness, to his divine Father; by offering up the prayers and praises of his people; by declaring it as his will that such and such blessings be bestowed upon them; and by applying the benefits of his death unto them:

and the counsel of peace shall be between them both; not between Joshua and Zerubbabel, who should agree together, as they did, in the administration of government belonging to their distinct offices; rather between the priestly and kingly offices of Christ; nor the council of peace between the Father and the Son, concerning the salvation of the elect; for that was past in eternity; but better the Gospel of peace, called the whole counsel of God, which, in consequence of Christ being a Priest on his throne, was preached to both Jews and Gentiles; which brought the glad tidings of peace and salvation by Christ to both, and was the means of making peace between them both.

Ver. 14. *And the crowns shall be to Helem*, etc.] The same with Heldai, (^{<360>}Zechariah 6:10):

and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah; the same with Josiah, (^{<360>}Zechariah 6:10):

for a memorial in the temple of the Lord; the crowns, after they had been put upon the head of Joshua, were taken off, and laid up in some part of the temple, of which the Jews make mention in their Misna^{f138}; and say there were golden chains fixed to the beams of the porch (of the temple), by which the young priests went up, and saw the crowns; as it is said, (^{<364>}Zechariah 6:14) “and the crowns shall be to Helem”, etc.; these were laid up for a memorial of the liberality and generosity of those men, as Jarchi interprets it; who had so freely and largely offered towards the building of the temple; or rather, as Alshec^{f139}, another Jewish commentator, observes, they were for a memorial of something future, even of the Messiah, who was typified by Joshua; when he had those crowns upon him; for those crowns respected the glory of Christ’s government in future times; and being made both of silver and gold, and put upon the head of the high priest Joshua, denoted the union of the kingly and priestly offices in the Messiah.

Ver. 15. *And they [that are] afar off shall come*, etc.]. Into the temple; not the material temple; nor is this a prophecy which was fulfilled in Herod, a stranger, repairing that, as Kimchi suggests; but into the spiritual temple, the church; and is a prophecy of the calling of the Gentiles, who are said to be “afar off”, (⁴⁰¹²Ephesians 2:12,13), from God; from having his image on them; from subjection to his law; from the knowledge and fear of him; and from communion with him: from Christ; from the knowledge of his person, righteousness, and salvation by him; from love to him, faith in him, and fellowship with him; from the Spirit of God, and from the people of God, and from any solid hope of eternal life: now these being called by grace, and brought to Christ under the drawings of the Father’s love, shall come to his church, and join themselves to his people:

and build in the temple of the Lord; upon the foundation Christ; and be useful in building up others, either by private conversation, or by public preaching the word; it is not said, they shall “build the temple of the Lord”; that is Christ’s work; but “build in” it:

and ye shall know that the Lord of hosts hath sent me unto you; that is, the Prophet Zechariah, who was sent to the Jews to declare these things to them; or, as the Targum adds, “to prophesy unto you”: which they would fully know, and be assured of, when these things should have their accomplishment:

and [this] shall come to pass, if ye will diligently obey the voice of the Lord your God; not that the fulfilment of the above predictions depended upon their obedience; but when they should in the latter day obey the Gospel of Christ, or “the word of the Lord” their “God”, as the Targum paraphrases it; then this would come to pass, that they should know that the prophet had his mission from the Lord.

CHAPTER 7

INTRODUCTION TO ZECHARIAH 7

This chapter treats concerning the nature and use of certain fasts kept by the Jews, on account of the destruction of the temple, and other things; and concerning the message of the former prophets to them, and the effects of it. The occasion of the former was an embassy sent by the Jews to the priests and prophets, to know whether they should continue the fast of the fifth month; upon which the prophet was sent by the Lord unto them. The time of the prophecy is noted, (^{<307>}Zechariah 7:1). An account of the embassy is given, of the persons that were sent, and to whom, and upon what account, (^{<307>}Zechariah 7:2,3). The answer of the Lord to it by the prophet, showing the usefulness of fasts to him, and putting them upon hearkening to his voice by the former prophets, when Jerusalem was in great prosperity, (^{<307>}Zechariah 7:4-7) and then they are exhorted by him, in the ministry of the present prophet, to acts of righteousness, several species of which are mentioned; and which were the same they had been exhorted to by the former prophets, but had neglected, and hardened their hearts against all exhortations and instructions, (^{<307>}Zechariah 7:8-12) and were the reason of their captivity and desolation, (^{<307>}Zechariah 7:13,14).

Ver. 1. *And it came to pass, in the fourth year of King Darius*, etc.] Near two years after the foundation of the temple was laid, (^{<307>}Haggai 2:10,18) and near two years before it was finished, (^{<1575>}Ezra 6:15) when the work was going forward, and there was a great deal of reason to believe it would be completed:

[that] the word of the Lord came unto Zechariah, in the fourth [day] of the ninth month, [even] in Chisleu: which answers to part of our October, and part of November.

Ver. 2. *When they had sent unto the house of God*, etc.] It is, in the Hebrew text, “when he sent Bethel”; which some, as Kimchi observes, take to be the name of a man that was sent along with those after mentioned; but the Targum and the Septuagint render it, “when”, or “after he had sent unto Bethel”: not the place so called in Jacob’s time; but Jerusalem, where

the temple or house of God was now building; and it may be observed, that the words are expressed in the singular number, “when he had sent”^{f140}; and not, as we render them, “when they had sent”; and agreeably, in (~~301B~~ Zechariah 7:3), it is said, “should I weep”, etc. as if these messengers were sent by a single person, and yet a body of people is meant; and not the captives that remained in Babylon, as most interpreters understand it; but the Jews that were returned from thence, and were in Judea, as Junius and Tremellius observe; for to them the answer is returned, and to them does the Lord by the prophet direct his speech throughout the whole chapter. The persons sent were

Sherezzer and Regemmelech, and their men; who these persons were is not known; they were, no doubt, principal men of the people, by whom they were sent, and the chief of the embassy, and had others with them inferior to them: part of their business at Bethel, or the house of God, was,

to pray before the Lord; that they might be directed aright, and have a proper answer returned to the question they came with. The temple at Jerusalem was the place where men used to go up to pray; (see ~~280~~ Luke 18:10).

Ver. 3. *And to speak unto the priests which were in the house of the Lord of hosts*, etc.] That ministered in the sanctuary, as the Targum explains it, who offered sacrifices, etc. and who were to be consulted in matters of religion, (~~301B~~ Malachi 2:7):

and to the prophets; who were then in being, as Haggai, Zechariah and Malachi:

saying, Should I weep in the fifth month; which is the month Ab, and answers to July: now on the seventh day of this month, according to (~~127B~~ 2 Kings 25:8,9), the temple was burnt by the Chaldeans; and, according to (~~248B~~ Jeremiah 3:12,13), it was on the tenth of this month, which day was kept by the Jews as a day of fasting and humiliation, in commemoration of it; and by the Misnic doctors^{f141} afterwards was removed, and kept on the ninth day of the said month; but, seeing the temple was in great forwardness of being rebuilt, the question with those Jews was, whether they should continue any longer mourning and fasting on that account:

separating myself: that is, from eating and drinking, and not taking the lawful pleasures and recreations of life:

as I have done these so many years? for the space of seventy years, as in (^{<3075>}Zechariah 7:5).

Ver. 4. *Then came the word of the Lord of hosts unto me, saying.*] Upon the sending of this embassy, and upon putting this question.

Ver. 5. *Speak unto all the people of the land,* etc.] Of Judea, who had sent these men on this errand, and whom they represented, and in whose name they spake:

and to the priests; who were consulted on this occasion:

saying, When ye fasted and mourned in the fifth; on the seventh or tenth day of the fifth month Ab, on account of the temple being burnt by Nebuchadnezzar:

and seventh [month]; the month Tisri, which answers to September; on the third day of this month a fast was kept on account of the murder of Gedaliah, (^{<2400>}Jeremiah 41:1) though Kimchi says he was slain on the first day of the month; but, because that was a feast day, keeping a day for a fast on this occasion was fixed on the day following:

even those seventy years; of their captivity, during which they kept the above fasts. The Jews say^{f142} there was no fast of the congregation, or public fast, kept in Babylon, but on the ninth of Ab, or the fifth month only; and if so, other fasts here, and in (^{<3889>}Zechariah 8:19), must be private ones. These seventy years are to be reckoned from the nineteenth of Nebuchadnezzar, when the city was destroyed, to the second or fourth of Darius:

did ye at all fast unto me, [even] to me? the fast they kept was not according to the command of God, but an appointment of theirs; nor was it directed to his glory; nor was it any profit or advantage to him; and therefore it was nothing to him whether they fasted or not; (see ^{<2380>}Isaiah 58:3-7).

Ver. 6. *And when ye did eat, and when ye did drink,* etc.] Either at common meals, or at their festivals:

did not ye eat [for yourselves], and drink [for yourselves]? merely and only for their own refreshment and pleasure, and not for the glory of God; though that ought to be the principal end in eating and drinking, (^{<4001>}1 Corinthians 10:31).

Ver. 7. [*Should ye*] *not [hear] the words which the Lord hath cried by the former prophets*, etc.] As Hosea, Isaiah, Jeremiah, and others; suggesting that it would have been much better for them to have regarded the exhortations and instructions which the Lord sent them by his servants, which would have prevented their captivity; and so would have had no occasion of fasting and mourning: for those prophecies were delivered out

when Jerusalem was inhabited, and in prosperity, and the cities thereof round about her; when Jerusalem, and the cities about it, were full of people, and enjoyed all the blessings of life in great plenty; and which would have continued, had they attended to the exhortations, cautions, and warnings given them:

when [men] inhabited the south and the plain? the land of Judea, as the Misnic^{f143} doctors say, was divided into three parts; the mountainous part, the plain, and the valley. Jerusalem was in the mountainous part, and these are the other two; and not only those parts of the land which were hilly, and those cities that were encompassed with mountains, were in safety and prosperity; but those also that were in the champaign country, and in the low valleys. The “south” was that part of the land of Canaan formerly inhabited by the Amalekites, and which they invaded when David was at Ziklag, (~~HE39~~ Numbers 13:29 ~~880~~ 1 Samuel 30:1). Sometimes it was called Negeb, as here; and sometimes Daroma, as frequently in the Jewish writings; in which Judea is often called the south, with respect to Galilee; for they distinguish between the inhabitants of Galilee and the inhabitants of the south country: and say, a disciple might intercalate the year for Galilee, but not for the south, i.e. Judea. It reached from Eleutheropolis to the south of the land, eighteen or twenty miles: it was distinguished by the Jews^{f144} into upper and nether Daroma, or south country: the upper consisted of the hilly part of it; the nether of the plain; and by Jerom^{f145} mention is made of interior Daroma, by which there should be an exterior one. The “plain”, or “Sephela”, was all the champaign country, near to Eleutheropolis, to the north and west; and so the above writer^{f146} says it was called in his times: now each of these were well inhabited; Daroma, or the southern part; hence it is frequent, in Jewish writings^{f147}, to read of such a Rabbi of Daroma, or the south, as R. Jacob, R. Simlai, and others; and of the elders of the south^{f148}; and so Jerom speaks of Eremmon, and Duma, large villages, in his days, in Daroma or the south; the one sixteen, the other seventeen miles from Eleutheropolis; and of Ether, Jether, and

Jethan, one of which was eighteen, and another twenty miles from it^{f149}; and in the Apocrypha:

“Simon also set up Adida in Sephela, and made it strong with gates and bars.” (1 Maccabees 12:38)

mention is made of Adida in Sephela, fortified, by Simon; and in which also were various other places well stored with inhabitants. This expresses the happy and safe state the Jews were in before their captivity, and in which they would have remained, had they hearkened to the words of the Lord.

Ver. 8. *And the word of the Lord came unto Zechariah, saying.*] Giving him orders to repeat what the former prophets had said, and to urge the same things on the people which they had before rejected, the rejection of which had issued in their ruin.

Ver. 9. *Thus speaketh the Lord of hosts, saying,* etc.] The same things as he had before; for the things following are ever in force, and always to be attended to, and to be regarded and preferred before anything merely ritual and ceremonial; and especially before the traditions and commandments of men, of which nature the above fasts were:

Execute true judgment; or, “judge judgment^{f150} of truth”; this is addressed to the judges of the people, that when any cause came before them between man and man, that they would judge righteously, according to the law of God; and, without respect to persons, pass sentence as the truth of the case required:

and show mercy and compassion every man to his brother; whether in want of food, raiment, or in whatsoever distress, whether of body or mind; which is much more acceptable to God than any legal sacrifices, or outward abstinences and humiliations, (^{<3016>}Hosea 6:6 ^{<6117>}1 John 3:17).

Ver. 10. *And oppress not the widow, nor the fatherless, the stranger, nor the poor,* etc.] Such as have no husband to provide for them, nor father and mother to care for them, and are in a strange land, where they have no friends or acquaintance, and are poor, and can not help themselves. Laws of this kind were frequently inculcated among the Jews; (see ^{<6214>}Deuteronomy 24:14,17):

and let none of you imagine evil against his brother in your heart; thoughts of evil are sinful, and forbidden by the law of God, as well as

actions, which agrees with our Lord's sense of the law, (^{<4162>}Matthew 5:22,28), (see ^{<4897>}Leviticus 19:17).

Ver. 11. *But they refused to hearken*, etc.]. That is, the Jews, before the captivity, refusal to give heed to the above exhortations, and obey the voice of God in them:

and pulled away the shoulder; from serving the Lord, and supporting his interest: or "they gave", or presented, "a rebellious shoulder"^{f151}; a refractory one, that slides back, like a backsliding or refractory heifer, that will not admit of the yoke, (^{<3016>}Hosea 4:16) so these could not bear the yoke of the law, nor the burden of duty; nor suffer the words of exhortation, or receive the admonitions given them:

and stopped their ears, that they should not hear; like the deaf adder, (^{<1884>}Psalm 58:4,5) they would not hear, and pretended they could not; which was an instance of contempt to the speakers.

Ver. 12. *Yea, they made their hearts [as] an adamant stone*, etc.] The word here used is translated a "diamond" in (^{<2470>}Jeremiah 17:1) and it is said to be harder than a flint, (^{<2189>}Ezekiel 3:9). The Jewish writers say^{f152} it is a worm like a barley corn, so strong as to cut the hardest stones in pieces; Moses (they say) used it in hewing the stones for the two tables of the law, and in fitting the precious stones in the ephod; and Solomon in cutting the stones for the building of the temple; and is so hard that it cannot be broken by iron: and as hard is naturally the heart of man, and which becomes more so by sinning, and obstinate persisting in it, that nothing can remove the hardness of it but the powerful and efficacious grace of God: as hard as the adamant is, it is to be softened by the blood of a goat, as naturalists says^{f153}; so the blood of Christ sprinkled on the heart, and a sense of forgiveness of sin by it, will soften the hardest heart:

lest they should hear the law, and the words which the Lord of hosts hath seat in his Spirit by the former prophets; the words of reproof, admonition, caution, and exhortation, which Jeremiah and others were sent to deliver to them, under the influence of the Spirit of God:

therefore came a great wrath from the Lord of hosts; which brought the Chaldeans upon them, who carried them captive into Babylon.

Ver. 13. *Therefore it is come to pass, [that] as he cried*, etc.] The Lord by the former prophets called them to repentance and obedience:

and they would not hear; his words, nor obey his voice:

so they cried: when they were besieged in Jerusalem, and were carried captive into Babylon:

and I would not hear, saith the Lord of hosts; so as to deliver them out of the hands of their enemies; (see ^{<302>}Proverbs 1:24-28).

Ver. 14. *But I scattered them with a whirlwind*, etc.] Denoting the fierceness of his wrath, and the strength of his fury, seen in their dispersion:

among all the nations whom they knew not; such as the Babylonians, Medes, and Persians, people before unknown to the Jews:

thus the land was desolate after them; that is, the land of Judea was destitute of inhabitants, or had but few remaining in it, after the Jews were carried captive into Babylon; for the rest, after the death of Gedaliah, fled into Egypt:

that no man passed through, nor returned; neither from Egypt, nor from Babylon, until the seventy years of captivity were ended; nor indeed did any from other nations pass through and fro, or settle in it, during this time, that we have any account of:

for they laid the pleasant land desolate; either the Israelites by their iniquities, which were the cause of it; or the Babylonians, as the instruments of God's vengeance. This pleasant land is the land of Canaan, a land flowing with milk and honey; the glory of all lands, for its great fruitfulness, and delightful situation; and especially for being the seat of the divine Majesty, and where his people dwelt, and where his temple was, and he was worshipped; (see ^{<306>}Ezekiel 20:6) (^{<307>}Deuteronomy 8:7-10).

CHAPTER 8

INTRODUCTION TO ZECHARIAH 8

This chapter contains promises of various blessings to the people of the Jews; and exhortations to each of the duties incumbent on them; and is concluded with a prophecy of the calling of the Gentiles. The cause of all the blessings promised is the love of God to them, signified by zeal, or jealousy for them, (^{<388B>}Zechariah 8:1,2). The blessings promised are the Lord's return to dwell in Jerusalem, and the integrity and holiness of that city, (^{<388B>}Zechariah 8:3). The long life of the inhabitants of it, and the plenty of children that should be born in it, (^{<388B>}Zechariah 8:4,5) and, however wonderful and incredible this might seem to some, it was not to the Lord, who was determined to bring his people that were in various distant countries to Jerusalem, and settle them there; and renew and reestablish his covenant with them, (^{<388B>}Zechariah 8:6-8) wherefore the Lord encourages them to go on in rebuilding the temple, (^{<388B>}Zechariah 8:9) and promises them that things would be better with them than in times past; that whereas there had been nothing but penury, affliction, and distress, now there should be great affluence and prosperity, (^{<388B>}Zechariah 8:10-12) and though before they were a curse among the nations, now they should be a blessing; and though their fathers were punished, they should be dealt well with, (^{<388B>}Zechariah 8:13-15) and then they are exhorted to the discharge of several duties mentioned, to which they are induced by the Lord's hatred of that which is evil, and by his turning their fasts into cheerful feasts. (^{<388B>}Zechariah 8:16-19) to which is added a prophecy of the calling and conversion of the Gentiles, which would make for the glory of the Jewish church; who are described by their numbers, being many people, and the inhabitants of many cities; by their association together, to pray to the Lord, and worship him; by their coming up to Jerusalem for that purpose; and by their junction with the Jews, to which they will be encouraged by having heard that God is with them, (^{<388B>}Zechariah 8:20-23).

Ver. 1. *Again the word of the Lord of hosts came [to me] saying.*] The phrase, "to me", is wanting in the Hebrew text; and is the only place it is

wanting in, as the Masora observes; though undoubtedly it is to be understood; and therefore is rightly supplied, as it is by the Targum, “with me”. Mention being made in the latter part of the preceding chapter (^{<3018>}Zechariah 7:8-14) of the desolations of the earth, comfort is here administered, as Aben Ezra notes.

Ver. 2. *Thus saith the Lord of hosts*, etc.] This prophecy, according to Kimchi and Ben Melech, respects time to come; the days of the Messiah, in the war of Gog and Magog, when they shall come up against Jerusalem, and the Lord shall pour out his great wrath upon them; and it seems right to interpret it, not only literally of Jerusalem, but spiritually of the church in Gospel times:

I was jealous for Zion with great jealousy; the Arabic version reads, “for Jerusalem, and for Zion”; as in (^{<3014>}Zechariah 1:14), (see Gill on “^{<3014>}Zechariah 1:14”):

and I was jealous for her with great fury: that is, against her enemies; the Babylonians and Chaldeans now, and the antichristian powers in Gospel times. The Targum paraphrases it, “against the people that provoked her to jealousy”; the past tense is put for the future, as Kimchi and Ben Melech observe.

Ver. 3. *Thus saith the Lord, I am returned to Zion*, etc.] The temple being now building, and almost finished, and the worship of God restored in it. The Targum renders it, “I will return to Zion”; and it may refer to the time of Christ’s incarnation, when the Redeemer came to Zion, (^{<280>}Isaiah 59:20) or to the time of the conversion of the Jews in the latter day, of both which it is true; (see ^{<6126>}Romans 11:26):

and will dwell in the midst of Jerusalem: or “cause my Shechinah to dwell there”, as the Targum paraphrases it; which was fulfilled when the Word was made flesh, **καὶ ἐσκήνωσεν**, “and dwelt” or “tabernacled” among the inhabitants of Judea and of Jerusalem, and taught his doctrines, and wrought his miracles, in the midst of them; and will be also when he shall dwell among them by his Spirit and grace in the latter day:

and Jerusalem shall be called a city of truth; when Christ, who is “truth” itself, was in it, and the truths of the Gospel were preached there by him and his apostles, and they were received and professed by many, though despised by others; and especially in the latter day, when the Jews shall generally and cordially embrace Christ and his Gospel, and shall worship

God in spirit and in truth, and not in that shadowy, formal, and hypocritical way they do now; (see ^{<212>}Isaiah 1:26,27) and especially this will be true of the New Jerusalem, into which nothing shall enter that makes a lie, (^{<617>}Revelation 21:27):

the mountain of the Lord of hosts; which will be established upon the top of the mountains, and where the Lord will be seen and exalted in his glory, even the Lamb, with the hundred and forty four thousand with him, (^{<212>}Isaiah 2:2 ^{<640>}Revelation 14:1):

the holy mountain; where the holy word of God will be preached, the holy ordinances administered, and holiness of life and conversation will be strictly attended to; yea, Holiness will be upon the bells of the horses, (^{<340>}Zechariah 14:20).

Ver. 4. *Thus saith the Lord of hosts*, etc.] These words are used at every consolatory promise given, as Kimchi observes, for the confirmation of it:

there shall yet old men and old women dwell in the streets of Jerusalem; signifying that the inhabitants should be very healthful; no sweeping disease or calamity should be among them, but they should live to a good old age, as follows:

and every man with his staff in his hand for very age; or “because of multitude of days”^{f154}; the length of time they should have lived in the world, being worn out, not with diseases, but with old age, and therefore obliged to use a staff when they walk the streets for their support; all which is an emblem of the healthfulness of the inhabitants of Zion, who have no reason to complain of sickness, because their sins are forgiven them; and of that spiritual and eternal life, which they that are written among the living in Jerusalem do enjoy; who are in understanding men, fathers in Christ, and are growing up to the measure of the stature of the fulness of Christ; (see ^{<250>}Isaiah 65:20).

Ver. 5. *And the streets of the city shall be full of boys and girls*, etc.] Denoting a large increase of inhabitants, in a literal sense; and may spiritually signify the large numbers of converts, of new born babes, who are regenerated by the grace and Spirit of God, and are accounted of by the Lord for a generation:

playing the streets thereof; being in health and rigour, and in great security. The Targum renders it, “singing” or “praising in the spacious places

thereof"; singing the praises of God in Gospel strains; saying their Hosannas to the Son of David; rejoicing in the great salvation by Christ, and magnifying the grace of God, and setting forth the glories of it in psalms, hymns, and spiritual songs; (see ^{<4116>}Matthew 11:16,17 21:15,16). In Jerusalem, literally taken, there were various streets, besides the street of the temple, which led to it, (^{<4509>}Ezra 10:9) mention is made of others in Jewish writings, as of the upper street^{f155}, and of the street of the butchers, and of the street of those that dealt in wool^{f156}.

Ver. 6. *Thus saith the Lord of hosts*, etc.] This is repeated for the same end as before; (see Gill on "^{<3804>}Zechariah 8:4"):)

If it be marvellous in the eyes of the remnant of this people in these days; either in the then present days and time; and the sense is, if it should seem wonderful, incredible, and scarcely possible to the small number of the Jews in Judea, that all the great and good things before promised should be fulfilled; or in the times of the Gospel, when the remnant, according to the election of grace, would wonder at the marvellous loving kindness of the Lord, in doing each great things for his church and people:

should it also be marvellous in mine eyes? saith the Lord of hosts; no, not as if it was impossible to be done; it shall be done, as marvellous as it may seem to be. Aben Ezra understands these words, not as spoken by way of interrogation and admiration, but as an affirmation; that God would do that which was marvellous, and such as he had never done the like, even as follows:

Ver. 7. *Thus saith the Lord of hosts, Behold*, etc.] As being something wonderful, of great importance, and deserving attention:

I will save my people from the east country, and from the west country; this can not be understood of bringing those Jews that remained in Babylon, and other places, to their own land, for Babylon lay north of Judea; (see ^{<3806>}Zechariah 6:6,8), and as yet there were no Jews in the western part of the world; but now they are chiefly in the east and west, from whence they will be gathered at the time of their general conversion; though this may refer to the times of the apostles of Christ, and to their ministry in the several parts of the world, who went forth, east, west, north, and south, and were the means and instruments of saving the Lord's people, both Jews and Gentiles, wherever they came, from the rising of the sun, to the setting of the same; (see ^{<3011>}Malachi 1:11 ^{<4081>}Matthew 8:11).

Ver. 8. *And I will bring them,* etc.] To Zion, into the church of God, the Gospel fold, where Christ has engaged to bring his other sheep, that there may be one fold for Jew and Gentile, (^{<3134>}Jeremiah 3:14) (^{<3106>}John 10:16):

and they shall dwell in the midst of Jerusalem: the Gospel church; and be no more foreigners and strangers, but of the household of God, enjoying all the immunities and privileges of the Jerusalem that is above, the mother of us all:

and they shall be my people; appear to be so by effectual calling; which makes those manifest to be the people of God, to be in the covenant of his grace, who before were not known to be so, either by themselves or others, (^{<3120>}1 Peter 2:10):

and I will be their God, in truth, and in righteousness; according to the covenant of his grace, which will now in a very open manner be truly and faithfully fulfilled; and they, in consequence of the grace bestowed on them, will worship God in sincerity and truth, being justified by the righteousness of Christ, and so will have no dependence on their own for their acceptance with God; (see ^{<3129>}Hosea 2:19,20).

Ver. 9. *Thus saith the Lord of hosts, Let your hands be strong,* etc.] In going on with the building of the temple, which was typical of the church of God, since so many great and good things were promised by the Lord, (^{<3104>}Haggai 2:4):

ye that hear in these days; such as Zerubbabel the ruler, Joshua the high priest, and the rest of the people of the land:

these words by the mouth of the prophets; that is, these prophecies of future good things, which were delivered by Haggai, Zechariah, and Malachi; who were the prophets,

which [were] in the day [that] the foundation of the house of the Lord of hosts was laid; which was in the second year of Darius, on the twenty fourth day of the ninth month, (^{<3120>}Haggai 2:10,18):

that the temple might be built; in order to the rebuilding of it, the foundation was laid; and from that time it was to continue building, till it was finished^{f157}.

Ver. 10. *For before these days,* etc.] That the temple began to be built:

there was no hire for men, nor any hire for beasts; that turned to any account; the wages earned by the one, and with the other, were as if they were put into a bag with holes, did not prosper with them, or do them any service, (^{<3006>}Haggai 1:6 2:16):

neither [was there any] peace to him that went out or came in, because of the affliction; there was no safety in passing to and fro, nor any peaceable enjoyment of what a man had, because of affliction and oppression by the enemy on every side, and from every quarter:

for I set all men everyone against his neighbour; expressive of the internal divisions and contentions among themselves, which are said to be of the Lord, because he permitted them as a chastisement upon them for their sins.

Ver. 11. *But now I [will] not [be] unto the residue of this people*, etc.] The remnant brought out of captivity, settled in the land, and now rebuilding the temple:

as in the former days, saith the Lord of hosts; when they neglected the house of the Lord, caring only for their own cieled houses, (^{<3002>}Haggai 1:2-11).

Ver. 12. *For the seed [shall be] prosperous*, etc.] Being cast into the earth, it shall spring up again, and produce a large increase; whereas before, though they sowed much, it came to little, (^{<3006>}Haggai 1:6):

the vine shall give her fruit; be loaded with clusters, and produce large quantities of wine; whereas before there was a drought upon the new wine; and where there were wont to be had fifty vessels out of the press, there were but twenty, (^{<3011>}Haggai 1:11 2:16):

and the ground shall give her increase; as usual, meaning of wheat and barley; whereas before there was a drought upon the corn, and where there used to be a heap of twenty measures, there were but ten, (^{<3011>}Haggai 1:11 2:16):

and the heavens shall give their dew; which makes the earth fruitful; whereas before the heaven over them was stayed from dew, and instead of it were blasting, mildew, and hail, (^{<3010>}Haggai 1:10 2:17):

and I will cause the remnant of this people to possess all these [things]; as a symbol of better things inherited by the remnant according to the election

of grace; and who have the promise both of this life and that to come; and who, seeking in the first place spiritual things, have all others added to them, convenient for them.

Ver. 13. *And it shall come to pass, [that] as ye were a curse among the heathen,* etc.] Reproached, vilified, and called accursed by them; (see ^{<3249>}Jeremiah 24:9) as true Christians, and real believers in Christ, are by the men of this world, (^{<4042>}1 Corinthians 4:12,13):

O house of Judah, and house of Israel; both being carried captive at different times, and were typical of the true and Spiritual Israel of God:

so will I save you, and ye shall be a blessing; be blessed in themselves with the above blessings of plenty and prosperity in outward things; (see ^{<3729>}Haggai 2:19) and a blessing to others, and blessed by them; and all those who are saved in the Lord with an everlasting salvation are blessed with all spiritual blessings in him:

fear not; neither their enemies, nor the accomplishment of these promises:

[but] let your hands be strong; as in (^{<3889>}Zechariah 8:9).

Ver. 14. *For thus saith the Lord of hosts,* etc.] In order to assure them of the truth of what he promised, he observes the fulfilment of what he had threatened, he being as true and faithful in the one as in the other:

As I thought to punish you: determined to do it, by suffering them to be carried captive:

when your fathers provoked me to wrath, saith the Lord of hosts; by their immorality, idolatry, and contempt of his prophets:

and I repented not; the Targum adds, “of my word”; of the resolution he had taken up in his heart, and of the declaration of it by his prophets, that he would punish them; this he did not repent of, revoke, change, and alter, but steadily abode by it, and executed it.

Ver. 15. *So again,* etc.] Or “so I am returned”^{f158}, as in (^{<3889>}Zechariah 8:3):

have I thought in these days to do well unto Jerusalem, and to the house of Judah; by bestowing the above mentioned blessings on them; and as Jehovah has thought, so it comes to pass, and as he has purposed, so it stands; whatever he determines shall be, as for evil, so for good, (^{<2344>}Isaiah 14:24):

fear ye not; as in (³⁸¹³Zechariah 8:13).

Ver. 16. *These [are] the things that ye shall do*, etc.] Which were duties incumbent on them, and which it became them to perform, under a sense of the favours bestowed on them, to show their gratitude to God, and that they might glorify him:

Speak ye every man the truth to his neighbour; not using deceit, prevarication, and lying, (⁴⁰²⁵Ephesians 4:25) and it becomes every man under the Gospel dispensation, according to the gift he has received, to speak, publish, and declare the truth of the Gospel, to the edification of others:

execute the judgment of truth and peace in your gates; that is, execute true judgment, as in (³⁰⁷⁰Zechariah 7:9) do justice between man and man, without respect of persons; the issue of which will be peace between the contending parties: and this was to be done in their “gates”, because there their courts of judicature were kept.

Ver. 17. *And let none of you imagine evil in your hearts against his neighbour*, etc.] (See Gill on “³⁷¹⁰Zechariah 7:10”) hatred without a cause was a governing vice under the second temple, and Jarchi says was the cause of the destruction of it; (see ⁴⁶⁵⁵John 15:25):

and love no false oath; whereby the character and property of a fellow creature are hurt; nor any vain one, which the Jews were addicted to, (⁴⁰⁵⁴Matthew 5:34,35):

for all these [are things] that I hate, saith the Lord; as being contrary to his nature, and to his law; and is a reason why they should be hated and avoided by men.

Ver. 18. *And the word of the Lord of hosts came unto me, saying.*] The word of prophecy, as the Targum paraphrases it: here begins a new prophecy, respecting the abrogation of Jewish fasts, and the calling of the Gentiles.

Ver. 19. *Thus saith the Lord of hosts*, etc.] What follows is a full answer to the question in (³⁰⁷³Zechariah 7:3):

The fast of the fourth [month]; the month Tammuz, which answers to June: this fast was kept on the ninth day of the month, on account of the city of Jerusalem being broken up on that day^{f159}, as it is said, (^{<128B>}2 Kings 25:3,4 ^{<240D>}Jeremiah 39:2 52:6,7) though Kimchi says this was on the seventeenth day of that month, as also says the Misna^{f160}; on which day a fast was kept likewise, for the breaking of the two tables of the law on that day: the reconciliation of this with the above Scriptures is attempted in the Talmud^{f161} by observing, that the Scripture speaks of the first temple, the Misna of the second temple:

and the fast of the fifth; the month Ab, which answers to July, on the tenth of which the city was burnt, (^{<262D>}Jeremiah 52:12,13) but the fast on account of it was kept on the ninth day; (see Gill on “^{<300B>}Zechariah 7:3”) on which day the Jews say that both the first and second temple were destroyed, Bithur was taken, and the city ploughed^{f162}:

and the fast of the seventh; the month Tisri, which answers to September; on the third of this month a fast was kept on account of the murder of Gedaliah; (see ^{<300B>}Zechariah 7:5) and on the tenth day of the same was the day of atonement, which was the grand fast; (see ^{<427D>}Acts 27:9):

and the fast of the tenth; the month Tebet; which answers to December, on the tenth day of which the city of Jerusalem was besieged by Nebuchadnezzar; and this fast was kept on that account, (^{<262D>}Jeremiah 52:4) now of all these fasts the Lord by the prophet says, they

shall be to the house of Judah joy and gladness, and cheerful feasts; that is, there shall be no occasion for them; but, on the contrary, such plenty of good things, both temporal and spiritual, shall be had, that, instead of them, rather festivals should be kept with the greatest cheerfulness, joy, and gladness. So Maimonides^{f163} says, that all these fasts shall cease in the times of the Messiah, with all others, which will be times of joy and gladness.

Therefore love the truth and peace; love to speak truth, and execute the judgment of peace, (^{<300B>}Zechariah 8:16) or express by words and deeds love to Christ, who is the way, the truth, and the life; and also is our Peace, the Peacemaker, and Peace giver; and on these accounts, as well as on others, is greatly to be loved: likewise the Gospel, which is the word of truth, and the Gospel of peace; which contains nothing but truth, and is the ministry of reconciliation, and is to be loved on that account; and even

peace with men is no further to be loved and sought after than as it is consistent with truth; and these being the principal things under the Gospel dispensation, these, and not fasts, or any other ceremonial observances, are to be attended to.

Ver. 20. *Thus saith the Lord of hosts, [It shall] yet [come to pass],* etc.] This is another thing that shall certainly be accomplished:

that there shall come people, and the inhabitants of many cities; in the Gentile world; they shall come and hear the word, believe in Christ, and join together in a Gospel church state; as they did at Antioch, Thessalonica, Corinth, and many other places: Ben Melech says this shall be in the days of the Messiah; and so it has been in the days of the true Messiah Jesus, and will be again in the latter day.

Ver. 21. *And the inhabitants of one [city] shall go to another,* etc.] Which shows their concern for the spiritual welfare of each other, their zeal for the honour and glory of God, and their readiness to attend divine worship:

saying, Let us go speedily to pray before the Lord; for pardoning, justifying, and sanctifying grace which shows their sense of need of these things, and that they are only to be had of the Lord; and that their case required haste, and would admit of no delay:

and to seek the Lord of hosts: by prayer and supplication, as before: the Chaldee paraphrase is, “to seek doctrine from the Lord of hosts”; to learn the truths of his Gospel; to know his will, and be informed of the right way of worshipping him, as well as to seek to Christ for life and salvation:

I will go also; that is, “this shall say to that”, as the Targum supplies it; one shall say to another, and express himself in such language, by way of example and encouragement.

Ver. 22. *Yea, many people, and strong nations,* etc.] Or, “mighty kingdoms”, as the Targum renders it; even such have embraced the Gospel, and professed the Christian religion; of which there has been abundant proof since the downfall of Paganism under Constantine:

shall come to seek the Lord of hosts in Jerusalem; that is, shall attend the public worship of God in the church:

and to pray before the Lord; join in public prayer, and other ordinances of the Gospel. This phrase, which is used also in the preceding verse

(~~302~~Zechariah 8:21), signifies that the Lord, and he only, is the object of prayer: it is not to be made to a creature, or to an idol made with hands, they had been used to pray to before, but to the one only living and true God, Father, Son, and Spirit; and that this is to be done as in the presence of God, who is omniscient, who knows all persons and their cases, and what are their ends and views in their petitions to him, and whether these come from a true heart and unfeigned lips; for all things are naked and open unto him, with whom we have to do; that, under the Gospel dispensation especially, men may come into the presence of God with great freedom and liberty, and pour out their souls before him, and with great boldness and confidence, through the blood of Christ being shed, and a new and living way opened by it, in which they may come and ask in faith whatever they want; though this should always be performed with reverence and godly fear, and with all humility and submission to the will of God: and though it may take in all sorts of prayer, and wherever and by whomsoever performed, either mental or vocal, in the closet or in the family, which is always to be done in like manner before God; yet it seems chiefly to design social and public prayer: which being put up to God in the church, may be said to be before the Lord, it being in the assembly of his saints, where he more especially grants his presence, and shows himself to be a God hearing and answering prayer; (see ~~301~~Psalm 65:1,2).

Ver. 23. *Thus saith the Lord of hosts,* etc.] For the further confirmation and illustration of this prophecy:

in those days [it shall come to pass]; this shall be done in the times of the preaching of the Gospel by Christ and his apostles:

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: which may be understood either of our Lord Jesus Christ; who was a Jew by nation, the Jews were his own people, and Judea his nation; by descent, he springing from the tribe of Judah, and the family of David; by religion, being made under the Jewish law; by his habit and dress, by which, as well as by his language, the woman of Samaria knew he was a Jew, (~~300~~John 4:9) and very probably he wore the fringe the Jews did on the border of his garment, (~~300~~Matthew 9:20 ~~305~~Mark 6:56) and which the Jewish doctors think is here meant ^{f164} by the skirt; but this may intend, in a spiritual sense, the skirt being put for the whole garment, (~~298~~Ezekiel 16:8), the robe of Christ's righteousness, which sensible sinners take hold of by faith, and put it on as their justifying

righteousness: and “ten men” out of “all nations” being said to do it, and this number signifying many, (^{<R15>}Leviticus 26:26 ^{<B008>}1 Samuel 1:8) may denote that the number of them that believe in Christ for righteousness, and are justified by it, are many, (^{<R511>}Isaiah 53:11) though they are but few when compared with others; and that as God has chosen, Christ has redeemed, so the Spirit calls some out of all nations; and God is the God of the Gentiles as well as of the Jews, since the one are justified by him as well as the other, (^{<R19>}Romans 3:29,30) or this may be understood of any of the apostles of Christ, who were all Jews; and especially the Apostle Paul, who was the apostle of the Gentiles; who were sent into all the world to preach the Gospel to the Gentiles, by which means they came to hear it; and many of them out of every nation laid hold on the skirts of these men; believed and embraced the doctrines they preached; were greatly affected towards them; gave up themselves to them; consorted with them; accompanied them, and cleaved unto them; did not care to part with them, as children, that lay hold on their parents’ skirts, will not leave them, but go with them where they go, as follows:

saying, We will go with you; either with Christ, resolving to follow him whithersoever he goes; to hold to him the Head; to abide by his truths and ordinances; to walk on in his ways, whatever they suffer for his name’s sake: or with his ministers and people, determining to go along and join with them in all religious exercises; (see ^{<B0116>}Ruth 1:16):

for we have heard [that] God is with you: with Christ, as he always was; in the council and covenant of grace before time, and at the beginning of time to his incarnation; and during his state of humiliation, and in his sufferings and death; and now in his state of exaltation; hence his name “Ithiel”, God with me, (Proverbs 30: ^{<B001>}1 John 1:1 8:29 16:32) or with his ministers and people, which he has promised to be unto the end of the world; and this the Gentiles heard and understood, by the power that went along with their ministry, to the conversion of multitudes of sinners; and by the miracles which they wrought, for the confirmation of the doctrines they delivered.

CHAPTER 9

INTRODUCTION TO ZECHARIAH 9

This chapter treats of the conversion of the Gentiles, before spoken of in general, now particularly named; of the coming of Christ into the world, and the advantages of it to his church; of the preaching of the Gospel by the apostles, and of their protection, encouragement, and success. The Gentiles converted are first the Syrians that dwelt in Hadrach, Damascus, and Hamath, the Lord's eye being upon them, (^{<3801>}Zechariah 9:1) next the Phoenicians, the inhabitants of Tyre and Zidon, who had a vain opinion of their wisdom, and trusted in their riches, (^{<3802>}Zechariah 9:2-4) and then the Philistines, the inhabitants of Ashkelon, Gaza, Ekron, and Ashdod, guilty of pride, murder, idolatry, and other abominations, (^{<3803>}Zechariah 9:5-7) when the church and people of God should be safely protected, (^{<3804>}Zechariah 9:8) to whom, for their joy and comfort, is given forth a prophecy concerning the coming of the Messiah; who is described by his character as a King, just, having salvation, lowly, and riding on an ass; by the peaceableness of his kingdom; by the various offices he executes; the prophetic office, speaking peace to the Heathen; the kingly office, his dominion being very large; and his priestly office, in the effusion of his blood, by which the covenant is confirmed, his people delivered out of distress, and encouraged to flee to him as their stronghold, where they find plenty and protection, (^{<3805>}Zechariah 9:9-12) next the apostles are represented as military men, accoutered with the bow and the sword of the mighty, (^{<3806>}Zechariah 9:13) whose success is owing to the Lord's appearance over them, and the efficacy of his grace and Spirit attending the word, (^{<3807>}Zechariah 9:14) who are protected and encouraged in it by the Lord, and honoured on account of it, (^{<3808>}Zechariah 9:15,16) and the chapter is concluded with an exclamation, wondering at the grace and glory of Christ, and expressing the satisfying provisions of his house, (^{<3809>}Zechariah 9:17).

Ver. 1. *The burden of the word of the Lord*, etc.] A prophecy, as in (^{<3810>}Proverbs 31:1) which is sometimes of things sorrowful and distressing, as the destruction of people, as in (^{<3811>}Isaiah 31:1 15:1 17:1 19:1 21:1,11)

and sometimes of things joyful, as in (^{<3101>}Zechariah 13:1) and here it contains good news to the church of Christ, (^{<3109>}Zechariah 9:9), etc.; and is called a “burden”, because the word of the Lord is often so to carnal men; (see ^{<2233>}Jeremiah 23:33-39) the words may be rendered, a “declaration”, or “a publication”, of “the word of the Lord”,^{f165}; it signifies a publishing of it or bringing it forth; and so the Arabic version renders it “a revelation of the word of the Lord”; a carrying of it about: which was made

in the land of Hadrach; this is either the name of a man; of some king, as Aben Ezra observes; and some Jewish writers^{f166} say the King Messiah, who is dj “sharp” to the nations of the world, and Ær “tender” to the Israelites: or rather the name of a place, and may design Syria, to which Damascus belonged; (see ^{<2108>}Isaiah 7:8) or some place near it: says R. Jose^{f167},

“I am of Damascus, and I call heaven and earth to witness that there is a place there, the name of which is Hadrach.”

Hillerus^{f168} takes it to be the same with Coelesyria, or hollow Syria, a vale which lay between Libanus and Antilibanus, and goes by many names; the same that is called Hoba, (^{<0145>}Genesis 14:15) the plain of Aren, and the house of Eden, (Amos 1:5) and here Hadrach; and thinks it had its name from Hadar, a son of Ishmael, (^{<0255>}Genesis 25:15) and observes what is said, (^{<0258>}Genesis 25:18), that the “Ishmaelites dwelt from Havilah”, which is to the south of Palestine, “unto Shur”, a town situated over against Egypt, “as you go to Assyria”; that is, to the Agra of Ptolemy in Susiana. The Targum renders it

“in the land of the south.”

There was a city in Coelesyria, called Adra by Ptolemy^{f169}; which, as Jerom says^{f170}, was distant from Bostra twenty five miles; since called the city of Bernard de Stampis; where were Christian churches in the fourth and fifth centuries, whose bishops were present at councils held in those times^{f171}; and, according to this prophecy, here the word of the Lord was to be published; and it may have respect to the conversion of the inhabitants of it in future times: though some take it to be not the proper name of a place, but an appellative, and render it, “the land about”, or “the land about thee”,^{f172}; that is, about Judea; the nations round about it, particularly Syria, Phoenicia, and Palestine.

And Damascus [shall be] the rest thereof; either of the Lord himself; his glorious Shechinah shall rest there, as Kimchi interprets it; and so the Targum paraphrases it,

“and Damascus shall be converted, that it may be of the house of his Shechinah;”

(see ^{<2310>}Isaiah 11:10) or of the word of the Lord, which should be declared and published there, as it was by the Apostle Paul, who was converted near it, and preached in it, (^{<400>}Acts 9:3,19,20) or of Hadrach, or the adjacent country: unless it is to be understood of the burden of the Lord resting on it, or of the taking of this city in the times of Alexander the great; which, with the destruction of the cities after mentioned, some make a type or symbol of the abolition of Paganism in the Roman empire; but the former sense seems best.

When the eyes of man, as of all the tribes of Israel, [shall] be towards the Lord; or, “when the eyes of men shall be to the Lord, and to all the tribes of Israel”; so Kimchi and Ben Melech; that is, as they interpret it, when the eyes of all men shall be to the Lord, and not to their idols; and also to all the tribes of Israel, to go along with them in their ways; as it is said above (^{<302>}Zechariah 8:23), “we will go with you”: or they shall look to the Lord, even as the tribes of Israel themselves do; and which is true of sinners when converted, whether Jews or Gentiles; and particularly was true of that great man, the Apostle Paul, who was converted near Damascus, when the eyes of his understanding being enlightened, and he seeing the insufficiency of all other objects, looked to the Lord alone for pardon, righteousness, life, and salvation; even as all true Israelites do, who are after the Spirit, and not after the flesh. Though some understand these words of the eyes of the Lord being upon every man, as well as upon the tribes of Israel; upon wicked men to punish them, as upon his people to protect and defend them: and to this sense the Targum inclines, paraphrasing the words thus,

“for before the Lord are manifest the works of the children of men, and he is well pleased with all the tribes of Israel.”

Ver. 2. *And Hamath also shall border thereby*, etc.] By the land of Hadrach, or by Damascus; and that it was near Damascus is clear from (^{<2310>}Isaiah 10:9 ^{<2422>}Jeremiah 49:23) it is called Hamath the great in (^{<302>}Amos 6:2) and according to Jerom^{f173}, is the same with Antioch, which

he says was so called by some; and the Targum of Jonathan ben Uzziel on (^{<4012>}Numbers 13:21), renders Hamath by Antioch: and, if so, here was the Lord's rest likewise; here the Gospel was preached, and many converted, and a church, consisting of Jews and Gentiles, was formed; and here the disciples were first called Christians, (^{<4412>}Acts 11:26).

Tyrus and Zidon; these were famous cities of Phoenicia; upon the borders of these our Lord himself was, (^{<4052>}Matthew 15:21) of the conversion of the inhabitants of these places the psalmist prophecies, (^{<0962>}Psalms 45:12) here likewise the Lord had his resting place; we read of the disciples here, (^{<4212>}Acts 21:3,4 27:3):

though it be very wise; particularly Tyre, which was famous for wisdom, (^{<3322>}Ezekiel 28:3,4) which the Lord confounded by the preaching of the Gospel, and by the foolishness of that saved them that believe. Kimchi refers this to the times of the Messiah; his note is, she shall not trust in her wisdom in the time of the Messiah: so Ben Melech.

Ver. 3. *And Tyrus did build herself a strong hold*, etc.] Tyre was built upon a rock, and was a strong fortress itself, from whence it had its name; and, besides its natural defence, it had a wall one hundred and fifty feet high, and its breadth was answerable to its height^{f174}; but yet, as it could not defend itself against Alexander the great, who took it; so neither against the Gospel of Christ, which found its way into it, and was mighty to pull down strong holds in a spiritual sense:

and heaped up silver as the dust, and fine gold as the mire of the streets; the riches of these cities, especially Tyre, are often made mention of; they were famous for their wealth, being places of great trade and merchandise; (see ^{<2322>}Isaiah 23:2,8 ^{<3722>}Ezekiel 27:3 28:4,5) all which were to be holiness to the Lord, and for the sufficient feeding and durable clothing of them that dwell before him, (^{<2322>}Isaiah 23:18) his ministers.

Ver. 4. *Behold, the Lord will cast her out*, etc.] Or "inherit her"^{f175}, or "them", as the Septuagint render the words; when, being converted, she would become the Lord's inheritance and possession, and her riches should be devoted to his service:

and he will smite her power in the sea; for Tyre was situated in the sea, at the entry of it, and was strong in it, (^{<3327>}Ezekiel 26:17 27:3). Kimchi interprets this of her humiliation and subjection in the days of the Messiah; and in a spiritual sense it has been verified in such who have been spoiled

of their carnal strength, in which they trusted, and have laid down their weapons, and have submitted to the sceptre of Christ:

and she shall be devoured with fire; with the spirit of judgment, and of burning, which purges and removes the filth of sin; and with the fire of the word, which burns up and consumes its lusts; and with the flames of divine love, which make souls as a whole burnt offering to the Lord. This was literally accomplished in the burning of Tyre by Alexander^{f176}, which injected fear and dread in cities near it, as follow:

Ver. 5. *Ashkelon shall see [it], and fear*, etc.] That is, as Kimchi explains it, when Ashkelon shall see that Tyre humbles herself and submits, she shall humble herself and submit also: and the sense may be, that the inhabitants of Ashkelon, seeing that Tyre, with all her wisdom and strong reasoning, could not stand before the power of the Gospel, but submitted and embraced the Christian religion, were induced, through the efficacy of divine grace, to do the same; and certain it is that this place became Christian; we read^{f177} of a bishop of Ashkelon, in the synod of Nice, and of other bishops of this place in later councils: it belonged to Palestine, and was one of the five lordships of the Philistines, (~~633~~Joshua 13:3).

Gaza also [shall see it], and be very sorrowful; this was a city of Palestine, near to Ashkelon; they are mentioned together, (~~608~~Judges 1:18) the Gentile inhabitants of this place, when they saw the progress the Gospel made in Tyre, Zidon, and Ashkelon, were grieved at it, but many among them submitted to it: very likely Philip the evangelist first preached the Gospel here; (see ~~403~~Acts 8:26) there was a Christian bishop of this place in the Nicene council, and others in after ones^{f178}.

And Ekron; for her expectation shall be ashamed; this was also one of the five lordships of the Philistines, (~~633~~Joshua 13:3 ~~606~~1 Samuel 6:16,17) which, being near to Tyre, had its dependence on that, expecting it could never be taken; but when they saw that it was taken by Alexander, it was ashamed of its vain expectation, hope, and confidence: and so the inhabitants of this place, when the Gospel came to it, were “ashamed of the house of [their] confidence”, as the Targum paraphrases the words; the confidence they had in their idols, and in the works of their own hands; and were also “ashamed because of their iniquities”, as the Arabic version renders them; being convinced of them, and humbled for them, and betaking themselves to Christ for salvation from them. It is probable, that Philip preached the Gospel here, seeing it was not far from Azotus or

Ashdod, next mentioned, where Philip is heard of after the baptism of the eunuch: and if Ekron is the same with Caesarea, that was called Strato's tower, as say the Jews^{f179}; and which also Jerom^{f180} observes, some say are the same it is certain that Philip was there, (~~480~~Acts 8:40) there were several Christian bishops of this place in later times^{f181}.

And the king shall perish from Gaza; some understand this of Batis, who was governor of Gaza, when it was taken by Alexander; who was fastened to a chariot, and dragged about the city, as Curtius^{f182} relates; but this man was not a king, but governor of the city under one: I rather think the idol Marnes, which signifies "the lord of man", and was worshipped in this place, is here meant; which when it became Christian was destroyed, and a Christian church built in the room of it, as is reported by Jerom^{f183}.

And Ashkelon shall not be inhabited; by Heathens, but by Christians.

Ver. 6. *And a bastard shall dwell in Ashdod*, etc.] Some^{f184} take "mamzer", the word for "bastard", to be the name of a people that should dwell in Ashdod; this is the same place with Azotus, (~~480~~Acts 8:40) and was also one of the five lordships of the Philistines, (~~638~~Joshua 13:3 ~~967~~1 Samuel 6:17) some, by the "bastard" here, understand Alexander the great, who gave out that he was not the son of Philip, but of Jupiter Ammon: others think Jonathan the Maccabee is intended, who took this place and burnt it with fire, and the temple of Dagon in it,

"83 The horsemen also, being scattered in the field, fled to Azotus, and went into Bethdagon, their idol's temple, for safety. 84 But Jonathan set fire on Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, with them that were fled into it, he burned with fire." (1 Maccabees 10)

and though he was not a bastard, yet was a stranger to the Philistines; in which sense the Jewish commentators, Jarchi and Kimchi, interpret the word, and understand it of the Israelites who should dwell in this place; even those, as Aben Ezra says, who were abject, mean, and despised among the Israelites; which would be a great mortification to the proud Philistines, as is suggested in the next clause: and to this sense the Targum paraphrases the words,

"and the house of Israel shall dwell in Ashdod, who shall be in it as strangers:"

but it is best to understand this of Israelites indeed, of true Christians, who are accounted spurious, not the children of God, but aliens and strangers, the filth of the world, and the offscouring of all things; who should dwell here when the Gospel was preached in it, as doubtless it was by Philip, (~~48B~~ Acts 8:40) and so the Septuagint, Syriac, and Arabic versions render the words, “and strangers shall dwell in Ashdod”; men of another religion, and despised and not owned even by their relations, as if they were bastards.

And I will cut off the pride of the Philistines; by Alexander, and by the Jews in the times of the Maccabees, bringing them into subjection, which their haughty spirits could not well bear; or through the abolition of their old Heathenish religion, in which they prided themselves. It may be observed, that all along the conversion of these various people to Christianity is expressed in terms which seem to signify the destruction of them; and that partly because, in the literal sense, reference is had to the conquest of them by Alexander, by which means the Greek language obtained in Syria and Phoenicia, into which, a little after, the Bible was translated, which paved the way for the bringing of these people to the knowledge of Christ, through the preaching of the Gospel; and partly because Paganism was abolished in these places when Christianity prevailed.

Ver. 7. *And I will take away his blood out of his mouth*, etc.] The Septuagint, Syriac, and Arabic versions, read “their blood”; not the blood of the bastard, but of the Philistines. The Targum is, “I will destroy them that eat blood”; the meaning may be, that they shall no more thirst after blood, nor drink it; nor breathe out threatenings and slaughter against the saints, or persecute the people of God: or that they should no more offer the blood of their sacrifices upon the altars to their deities, or eat things sacrificed to them:

and his abominations from between his teeth; their idols and idolatries they were tenacious of, as a man is of his food, or of any thing that is grateful to him; it may design things sacrificed to idols, eaten by them:

but he that remaineth, even he [shall be] for our God: the Targum paraphrases it,

“and the proselytes that remain among them, they also shall be added to the people of our God:”

Jarchi interprets it of the synagogues and schools in the captivity of Edom or Rome; but Aben Ezra's note is much better, that there shall be none remaining of the Philistines, but only such who serve the blessed God openly: but the true sense is, that here should be a remnant, according to the election of grace, who should evidently appear to be the Lord's people, by their conversion and effectual calling:

and he shall be as a governor in Judah; the Targum is,

“they shall be as the princes of the house of Judah;”

that is, as the heads of the families in that tribe; (see ^{<3105>}Micah 5:2) compared with (^{<3106>}Matthew 2:6) all true Christians are as princes, yea, they are kings and priests unto God; and some of them are **PI ak**, as a guide, teacher; and instructor of others; who go before them, and instruct them in the doctrines of the Gospel, as pastors and ministers of the word:

and Ekron as a Jebusite; that is, the inhabitant of Ekron, that shall be converted to Christ, shall be as an inhabitant of Jerusalem, which was called Jebus, (^{<3104>}1 Chronicles 11:4) shall have a dwelling in the church, the city of God, and enjoy all the privileges and immunities of it. Kimchi says this refers to the times of the Messiah, when, he supposes, the Ekronites will be tributary to the Israelites, as the Jebusites were in the days of David. The Targum is,

“and Ekron shall be filled with the house of Israel, as Jerusalem.”

The Syriac version is, “and Ekron shall be as Hebron”.

Ver. 8. *And I will encamp about my house, because of the army,* etc.] Of profane and wicked men, persecutors and heretics, who rose up in great numbers in the first ages of Christianity against the church, the house of God, where he dwells, which consisted of persons called from among the Gentiles as before; in order to protect and defend them from that great company which opposed them, the Lord encamped about them, partly by his angels, (^{<3307>}Psalms 34:7) and partly by his ministers, set for the defence of the Gospel; but chiefly by his own power and presence, who is as a fire round about them. The Targum is,

“and I will cause my glorious Shechinah to dwell in the house of my sanctuary, and the strength of the arm of my power shall be as a wall of fire round about it.”

Because of him that passeth by, and because of him that returneth; either that his people might pass and repass with safety, who attended the worship and service of his house; or because of Satan and wicked men, who go to and fro, seeking to do all the mischief they can to the saints of the most High. This may, in a literal sense, respect the care of God over the Jewish nation, his church and people, in the times of Alexander, who passed to and fro without distressing them; or in the times of the Lagidae and Seleucidae, the kings of Egypt and Syria, during whose commotions, and their passing to and fro against each other, and against them, were still continued a kingdom.

And no oppressor shall pass through them any more; or “exactor”^{f185}; satisfaction for the sins of God’s people being exacted, required, and demanded of Christ their surety, it has been given; wherefore no exactor shall pass through them, or over them, to require it of them; not the law, for they are freed by Christ from the exaction, curse, and condemnation of it; not justice, for that is fully satisfied, and infinitely well pleased with the righteousness of Christ; nor Satan, the accuser of the brethren, requiring punishment to be inflicted, which, though he may do it, will be of no avail against them; nor the Jewish tutors and governors, who exacted of the people obedience, not only to the law of Moses, but to the traditions of the elders; since Christ has redeemed his from this vain conversation, Christians are entirely free from that yoke of bondage. This shows that this prophecy is not to be literally understood, since it is certain, that, after the delivery, of it, there were oppressors or exactors among the Jews in a literal sense: Antiochus and others oppressed them before the birth of Christ; they paid tribute to the Romans in his time; he was born at the time of a Roman tax; and, after his death, Titus Vespasian destroyed their nation, and city and temple: or, if it is, “any more” must be understood of a long time, as it were, before they were utterly oppressed.

For now I have seen with mine eyes; these are either the words of God the Father, looking with pleasure upon his church and people, about whom he encamps; and upon the satisfaction his Son has given to the divine justice for their sins, whereby they are free from all exactions and oppressions: or of the Prophet Zechariah, as Aben Ezra thinks, who saw with his eyes, in the visions of the night, all that is contained in this prophecy: and now, inasmuch as all this predicted was to be fulfilled in, or near, or about the times of Christ, therefore next follows a glorious prophecy of his coming.

Ver. 9. *Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem,* etc.] By whom are meant, not the inhabitants of Jerusalem in common; nor the children in it, that said Hosannas to the son of David; but the church of God, and true believers in Christ, who are called upon to “rejoice” and “shout”: not merely in an external way, by showing marks of outward joy, but in a spiritual manner, for which there was good reason, as follows:

behold, thy King cometh unto thee; Aben Ezra says that interpreters are divided about the sense of this prophecy; some say it is Messiah the son of David; and others, Messiah the son of Joseph. R. Moses, the priest, he observes, thinks that Nehemiah the Tirshathite is meant; and he himself is of opinion that Judas Maccabeus is intended; but Jarchi affirms that it is impossible to interpret it of any other than the King Messiah; and this is the sense of many of their writers, both ancient and modern. It is applied to him in the Talmud; they say^{f186}, he that sees an ass in his dream, let him look for salvation, as it is said, behold, thy king cometh unto thee, “riding on an ass”. R. Alexander relates that R. Joshua ben Levi opposed these two phrases to each other, “in its time”, and “I will hasten it”, (²³¹²Isaiah 60:22) and gave this as the sense to reconcile them: if they (the Israelites) are worthy, i.e. of the coming of the Messiah, “I will hasten it”; if they are not worthy, it shall be “in its time”; and that he also put these Scriptures together, and compared them to that Scripture, “behold, one like the Son of man came with the clouds of heaven”, (²⁷¹³Daniel 7:13) and also what is written, “poor, and riding on an ass”; if they are worthy, he will come with the clouds of heaven; if they are not worthy, he will come poor and riding on an ass^{f187}. In an ancient book^{f188} of theirs, at least so reckoned, it is said the King Messiah shall prevail over them all (the nations of the world, and the Israelites); as it is said, “poor, and riding on an ass, and on a colt, the foal of an ass”: and in several other places of that work, and other treatises in it^{f189}, the text is applied to the Messiah; as it likewise is in their ancient Midrashes or expositions. In one^{f190} it is observed,

“the Rabbins say an ox; this is the anointed for war, as it is said, “his glory is like the firstling of his bullock”, (⁴⁵³⁷Deuteronomy 33:17) an ass; this is the King Messiah, as it is said, “poor, and riding on an ass”;

and again^{f191}, on these words, “binding his foal to the vine, and his ass’s colt unto the choice vine”, (⁴⁴¹¹Genesis 49:11), this remark is made; this

shall be when that shall come to pass which is written of him, “poor, and riding on an ass”. And in another^{f192} of their expositions, the two Redeemers, Moses and the Messiah, are compared together; and, among the several things in which they agree, this is one; as it is said of the former redeemer, “and Moses took his wife and his sons, and set them on an ass”, (~~(1000)~~ Exodus 4:20) so it is said of the latter Redeemer (the Messiah), “poor, and riding on an ass”. And thus it is interpreted by many of their more modern writers^{f193}. This is to be understood of Christ’s coming, not merely to Jerusalem, when he rode on an ass, after mentioned; but of his coming in the flesh, when he came to Zion, and for her good; and which was wonderful, and therefore a “behold” is prefixed to it; and is matter of great joy, which she is called to show, because of the birth of him who is her Saviour; and because of the good things that come by him; and because of his appearing as a King, and her King; for, as he was prophesied of as such, as such he came, though his kingdom was not of this world; and as Zion’s King, being placed there by his Father, and to which he has a right by virtue of redemption, and is owned as such by his people in the effectual calling, and to whom all the following characters belong.

He [is] just: not only essentially righteous as God, but just and upright in the whole course of, his life as man; and faithful in the administration of his office as Mediator; and the author and bringer in of righteousness to his people:

and having salvation; the salvation of his church and people; which he not only had at heart, but had it to execute, being appointed to that service by his Father, and having agreed unto it as the surety of his people, and was the business he was coming into the world to do, here prophesied of; yea, he is called salvation itself, as in a parallel text, (~~(201)~~ Isaiah 62:11) the purpose of it was purposed in him; God resolved to save his people by him, and by him only; he never intended to save any but in and through him; and the thing was not only consulted with him, but the scheme of it was drawn in him; God was in Christ reconciling the world unto himself. The covenant of grace, in which salvation is a principal article, was made with him; and he, as the surety of that covenant, undertook it; and in the fulness of time being sent, came to effect it; for which he was abundantly qualified, being God and man in one person, and so had something to offer as a sacrifice for satisfaction to law and justice, in order to obtain it; and could put a sufficient virtue therein to answer the end, being the mighty God; and having as Mediator a commission from his divine Father, he is become, by

his obedience, sufferings, and death, the author of eternal salvation to his people; and in him salvation is, and in no other; and in vain it is to expect it from any other, or in any other way, than by him, (^{<4012>}Acts 4:12 ^{<4023>}Jeremiah 3:23). Some render the word “saved”^{f194}; as he was by his divine Father, when he was raised from the dead, and not suffered to see corruption; (see ^{<3817>}Hebrews 5:7) others, “saving himself”^{f195}; when he raised himself from the dead, and thereby declared himself to be the Son of God; and when he brought salvation to his body, the church, which is himself, (^{<2335>}Isaiah 63:5)

lowly; meek, and humble, as he appeared to be in the assumption of human nature; in his carriage to sinners, conversation with them, and reception of them; in his ministrations to his disciples; and in not seeking his own, but his Father’s glory. Or “poor”^{f196}; as Jesus the Messiah was; born of poor parents, had not where to lay his head, and was ministered unto by others; (see ^{<4082>}2 Corinthians 8:9)

and riding upon an ass, and upon a colt the foal of an ass; which was fulfilled in Jesus of Nazareth, (^{<4204>}Matthew 21:4,5) not that he rode upon them both, but on the foal only; for so it should be rendered, “upon an ass, that is, upon a colt, the foal of an ass”^{f197}. The Jews have a fable, that the ass Abraham saddled, when he went to sacrifice his son Isaac, was the foal of the ass that was created on the evening of the sabbath, that is, at the creation; and that the same Moses set his wife and sons upon, when he came out of Midian; and the same ass, they say, Messiah the son of David was to ride upon at his coming^{f198}; but one of such a prodigious age surely could not be called a colt, or a foal; however, this fable shows the conviction of their minds that this is a prophecy of the Messiah, and that they expected the Messiah to ride upon an ass, according to it, as our Messiah Jesus did. And the Greeks have another fable, which perhaps took its rise from this prophecy, that when Antiochus entered the temple at Jerusalem, he found in it an image of a man in wood, with a long beard, riding on an ass^{f199}. And a like falsehood is told by Tacitus^{f200}, that the Jews consecrated the effigies of an ass in the inmost part of the temple; because a flock of wild asses, as he pretends, directed them to fountains of water, when in the wilderness, and ready to die with thirst; and yet he himself afterwards says, the Jews have no images, neither in their cities, nor in their temple: and from hence it may be arose the calumny cast upon the primitive Christians, who were sometimes confounded with the Jews, that they worshipped an ass’s head; and which is refuted by Tertullian^{f201}.

Ver. 10. *And I will cut off the chariot from Ephraim*, etc.] That is, the military one; signifying that wars shall cease, (^{394B}Psalm 46:9):

and the horse from Jerusalem; the warlike one; (see ^{315D}Micah 5:10).

Ephraim designs the ten tribes, and Jerusalem stands for the two tribes of Judah and Benjamin; and the sense is, that these shall be one in the days of the Messiah, as Kimchi observes; and that all instruments of war shall be removed from them, and there shall be an entire peace between them; (see ^{231B}Isaiah 11:13 ^{257E}Ezekiel 37:16,19):

and the battle bow shall be cut off; another instrument of war. The Targum paraphrases it,

“I will break the strength of those that make war, the armies of the people;”

all this does not design so much the outward peace that should be in the world at the birth of Christ, as the spiritual peace of his kingdom; and that, as it is not of this world, so neither is it spread, supported, and defended by carnal weapons; and also the peaceableness and safety of his subjects, and the destruction of their enemies:

and he shall speak peace unto the heathen; not only the church of Christ, gathered out of the Jews, should enjoy great spiritual peace, prosperity, and safety; but the Gentiles also should share in it, to whom Christ went, and preached peace; not in his own person, being the minister of the circumcision: but by his apostles, who had the ministration of reconciliation committed to them; and being sent forth by Christ, went everywhere preaching peace by him, who is Lord of all, unto all nations; (see ^{412E}Ephesians 2:17):

and his dominion [shall be] from sea [even] to sea, and from the river [even] to the ends of the earth; according to Aben Ezra, from the Red Sea to the sea of the Philistines, and from the river Euphrates to the ends of the earth: or, as Kimchi cites him, from the south sea, called the sea of Edom, to the north sea, which is the sea of the ocean; from the river that goes out from Eden, which is at the beginning of the east, unto the ends of the earth, which is the end of the west: or, as the Targum paraphrases it,

“from the sea to the west, and from Euphrates to the ends of the earth.”

The phrases are expressive of the extensiveness of Christ's dominion, through the preaching of the Gospel, both in Judea and in the Gentile world, before the destruction of Jerusalem; and especially in the latter day; (see ¹⁹⁷⁸Psalm 72:8). This and the preceding clause are allowed to belong to the Messiah, by a modern Jewish writer^{f202}.

Ver. 11. *As for thee also*, etc.] These words are not spoken to Christ, for **ta**, "thee", is of the feminine gender; but the congregation of Israel, as Kimchi observes; or the church of God: nor are they the words of Christ to her; he is the person before spoken of; but of God the Father, who, having given out prophecies concerning the coming of Christ, and the peaceableness and extensiveness of his kingdom, declares to the church the benefits that she and those that belonged to her should receive by the incarnation, sufferings, and death of Christ:

by the blood of thy covenant; not of the covenant of works, nor of circumcision, nor of that that was made at Sinai, as the Jewish writers interpret it; all which were a yoke of bondage; but of the covenant of grace, namely, the blood of Jesus, which is a considerable article in that covenant; that by which it is ratified and confirmed, and through which all the blessings of it come, as redemption, peace, pardon, justification, and admission into heaven: and this covenant is called the church's covenant, because it is made with her in Christ, her covenant Head, in whom she was considered; and it was made on her account, and she has an interest in it, and in all things contained therein. God is her covenant God and Father; Christ her surety, Mediator, Redeemer, and Saviour, and the covenant itself unto her; and all things in it, the blessings of grace and promises of good things, are hers: and though the covenant at Sinai is not the covenant here intended, that being a covenant which gendered to bondage, and under which men were held as convicted and condemned malefactors; and so cannot be that, the blood of which is the cause of a release from prison, and of bringing into a state of liberty; yet the allusion is unto it, which was a typical covenant; and the blood of the sacrifices then sprinkled on the people is called "the blood of the covenant", (¹⁰²⁸Exodus 24:8). It was not unusual with the Heathens, at making covenants, to use blood, even human blood: it was a custom with them to draw it from each other, and drink it, at least lick and taste of it, as particularly with the Medes and Lydians^{f203}; and was reckoned by them the most sacred bond of covenants; and such covenants with the Armenians and Scythians were accounted the chief covenants of friendship, and their mutual blood they used the greatest bond

of concord^{f204}; and the surest pledge of keeping faith, and that it would abide^{f205}: but the blood of Christ shed is a far greater proof, as well as cement, of love, concord, and friendship; and a much firmer bond of the covenant of grace; and a surer pledge of the continuance of it, and of its being faithfully performed; and which, having the nature of a will or testament, becomes of force through the death of him the testator; (see ~~207~~ Daniel 9:27 ~~304~~ Hebrews 9:14-16 13:20):

I have sent forth thy prisoners: that is, the church's prisoners; not prisoners to her, or in her; for the church of Christ is no prison; nor are those that have a name and a place in her prisoners; they walk at large, and walk at liberty; are fellow citizens with the saints; are Christ's freemen, and are possessed of many privileges and immunities: but these design such persons as are in a secret relation to her, and yet, being in a state of nature, are prisoners; and so are such as are not members of any visible church; nor as yet converted persons and believers in Christ, who have an open relation to the invisible church; but they are such who secretly belong to the general assembly and church of the firstborn, written in heaven, whose names are in the Lamb's book of life; or are chosen in Christ, and also redeemed by his blood: but, being as yet in a state of unregeneracy, are prisoners to sin; are under the power, dominion, and guilt of it; and, being transgressors of the law, are arraigned by it as guilty persons; are convicted and condemned, and shut up in it, and held under it; and are also the captives of Satan, being led as such by him, at his will; and thus they are prisoners, though there is a secret connection between the church and them: and sooner or later, by virtue of the blood of that covenant, which she and they have an interest in, they are brought

out of the pit wherein [is] no water; which is expressive of the state and condition men are in by sin, and while in unregeneracy; they are in mire and clay, in a most filthy and famishing condition, in a very wretched and uncomfortable one; as in a dark and lonesome dungeon, and where no refreshment can be had; where there are no true peace, joy, and comfort. The allusion is to the custom of the eastern countries, and still continues, who, in the nighttime, put their slaves into a well or pit, and there shut them up till the morning, when they are let out for business: now, from this state of captivity and bondage to sin, Satan, and the law, and from all the miseries of such a state, are the Lord's people, and who belong to Zion, the general assembly and church of the first born, delivered by virtue of the blood of Christ, shed for the redemption of them; in consequence of which

it is said to these prisoners of sin, Satan, and the law, go forth; these are made sensible of their wretched condition, and are called and drawn out of it, and delivered from it, and brought into a state of liberty. Ben Melech interprets this pit of the captivity of the Jews.

Ver. 12. *Turn ye to the strong hold, ye prisoners of hope*, etc.] “That hope for redemption”, as the Targum paraphrases it; not for redemption from the Babylonish captivity, at the end of seventy years, which was now over; but for redemption and salvation by Christ; for not the people of the Jews, who stayed in Babylon, can be meant; for, as they were at liberty to go from thence by the edict of Cyrus, they can not be said to be prisoners, much less prisoners hoping for deliverance, when they had, or might have it; but rather the Jews, who were come out of Babylon, as out of a pit, wherein was no water; out of an uncomfortable state and condition, and yet in their own land were encompassed with many straits and difficulties, through the opposition they met with from many, who discouraged and hindered them in their work; but were hoping they should surmount all their difficulties, and get out of their troubles: though it seems better to understand it of such, who, about the time of the Messiah’s coming, were looking for the consolation and redemption of Israel, and hoping and waiting for it; as good old Simeon, and others, who were prisoners under the former dispensation; but expecting deliverance and salvation by the Messiah. It may be applied to all sensible sinners, in every age and period of time; all men are concluded in sin, shut up under the law, and led captive by Satan; but some are not sensible of their imprisoned state, nor desirous of being out of it, nor have any hope concerning it; others groan under their bondage, long for deliverance, and are hoping for it: they hope that Christ will receive them, and save them; that he will pardon their sins; that the Spirit of God has begun a good work in them, and will perform it; and that they shall enjoy eternal glory and happiness; for all which there is good ground to hope: as that Christ will receive sinners sensible of their lost perishing condition into his arms of mercy; since he is the good Samaritan, the merciful High Priest, the compassionate Saviour; who, in his love and pity, has redeemed the sons of men; and seeing he died for sinners, even the chief of them; and therefore it need not be doubted that he will receive them; and, besides, he has made kind invitations to them to come to him, and has promised he will in no wise reject them; and has actually received sinners, and most kindly and tenderly embraced them: as also that they shall be saved by him; since complete salvation is wrought out by him, and

that for such as are lost, and even the most abandoned of sinners; and which is freely to be had, not according to the works of men, or as they shall deserve; but purely through the free grace of God, and his abundant mercy in Christ: as well as that their sins shall be pardoned of God for his sake, seeing there is forgiveness with God; he has promised, proclaimed, and published it; the blood of Christ has been shed for it; and he is exalted as a Saviour to give it, and has ordered it to be preached in his name; and some of the greatest of sinners have had their sins forgiven them: likewise such have good ground to hope that the work of God is begun in them; though it may be at present but a day of small things with them; there being some light let into them, as to their state, and the way of salvation by Christ; some fear of God, and love to him, to Christ, his people, truths, ordinances, ways, and worship; sin is become odious, and Christ precious: and good reason they have to hope, and even to be confident, that this good work will be performed in them, though at times they have many fears about it; since it is in such good hands, and the glory of all the divine Persons is concerned in it; wherefore they may most safely go on to hope for eternal life, which God has promised, before the world began, is in Christ, and in his hands to give; and is the free gift of God through him, whose righteousness entitles to it, and whose grace makes meet for it; wherefore, having the one, they may truly hope for the other; for grace is a well of living water, springing up unto eternal life: such as these may well be called prisoners of hope; partakers of that grace, and as it were shut up in it, and under the influence and in the exercise of it; which is a gift of grace; is of the operation of the Spirit of God, through whose power it is exercised; is founded on the person, blood, and righteousness of Christ; is encouraged by the promises of the Gospel; and is increased through the discoveries of the love of God; and deals with things unseen and future: and those who have the least share of it, as these described are supposed to have, are here encouraged “to turn to the strong hold”; by which is meant, not Judea, nor Jerusalem, nor the temple in it, nor the church of God; but rather the blessed God, as Kimchi interprets it; and indeed a divine Person is intended, even the Messiah, who is a “strong hold” for refuge, and was typified by the cities of refuge, whither the manslayer fled, and was safe; to which the allusion may well be thought to be, since one of the names of the cities of refuge was Bezer, which signifies a fortress, or strong hold; and comes from the same root as the word here used: and such who are enabled and encouraged to flee to Christ for refuge, are safe from vindictive justice, which is fully satisfied by the blood, righteousness, and

atonement sacrifice of Christ; and from the law, its curses, and condemnation; Christ being made a curse for them, and having had its sentence of condemnation executed on him; and from all their sins, and the sad effects of them; from the guilt of them, and obligation to punishment by them; from Satan, and all enemies, in whose power it is not to destroy them, being out of their reach; and from the wrath of God, everlasting destruction, and the second death: and such find Christ to be a strong habitation, or a dwellingplace; where they may and do dwell safely, pleasantly, and comfortably, enjoying plenty of all good things; their bread in this munition of rocks being given to them, and their water sure unto them; and to “turn” to it is to quit all other dependencies, and to believe in Christ, and trust all with him:

even today do I declare [that] I will render double unto thee; which is said, either to the church, or rather to her prisoners, to each of them, to encourage them to flee to Christ, and trust in him; seeing, by the present declaration of grace made, they may expect to enjoy all fulness of grace, plenty of blessings, temporal and spiritual; the promise of this life, and that which is to come; all spiritual blessings in Christ, grace here, and glory hereafter. So “double” signifies anything large, sufficient, plentiful, (^{230P}Isaiah 40:2 61:7) particularly the Spirit and his grace; and double comfort from him, instead of distress and trouble before experienced: according to the accents, the word for “double” is to be connected with the word “declare”, and be read “this day”, at this present time, however distressing it may be, or you in it be attended with uncomfortable and distressed circumstances, “I declare double”^{f206}; double grace, as some supply it, an abundance of it; which “I will render unto thee”; to everyone of the prisoners of hope, who turn to the strong hold Christ, in whom they will find a fulness of all grace, and shall receive out of it grace for grace; double grace, a large measure of it; double to what was received under the former dispensation. Cocceius renders it “another declarer”, discoverer, or shewer forth, “do I render unto thee”^{f207}; meaning the Spirit of God, the other Comforter from the Father: Christ was the first declarer, who declared his Father, his nature, perfections, purposes, mind, and will, (^{301B}John 1:18) the Holy Spirit is the second, or the other declarer, who was to bring all things to remembrance spoken by Christ, and to lead into all truth, and show things to come, and to take of the things of Christ, and show them to his people, (³⁴⁴⁶John 14:16,26 16:13,14) and who was sent after Christ, was received up into heaven, as his second, his deputy, to

officiate in his room and stead; as this word is used sometimes of the second priest, or sagan, or deputy of the high priest, (²⁶²⁴Jeremiah 52:24).

Ver. 13. *When I have bent Judah for me*, etc.] By whom are meant the apostles, who were Jews, and whose ministrations were made use of as a bow with arrows, to strike the hearts of men, and bring them into subjection to Christ: they were a bow of the Lord's bending and preparing, and which abode in strength, being made strong and effectual through the hands of the mighty God of Jacob:

filled the bow with Ephraim: or rather, "filled Ephraim with the bow"^{f208}; filled his hand with it; meaning, that some out of the ten tribes, as were the apostles, should be employed in drawing the bow of the Gospel, and shooting its arrows, the doctrines of it; which are comparable to them for swiftness, suddenness, and secrecy, and for their piercing and penetrating nature:

and raised up thy sons, O Zion, against thy sons, O Greece; that is, persons of the land of Judea, as such the apostles were, and who belonged to Zion the church of Christ; who were raised up, qualified, and sent forth by him into the Gentile world, with weapons of warfare, not carnal, but spiritual; against the Gentiles in general, and the wise men of Greece, as at Athens, in particular, to confound some, and to conquer others, and bring them to the obedience of Christ. Some understand this of the Maccabees raised up against Antiochus, and the Greeks that possessed the kingdom of Syria:

and made thee as the sword of a mighty man; that is, made the Gospel in the hands of the church, and of her sons, as a sword in the hand of a mighty man, by whom execution is done with it; this is the sword of the Spirit, even the word of God; and is sharp and cutting, and is the power of God unto salvation; as it is girt upon the thigh, and is in the hands of Christ the most Mighty; and as it is accompanied with the Spirit of God, and of power.

Ver. 14. *And the Lord shall be seen over them*, etc.] His apostles and ministers: or, "shall appear to them"^{f209}; and be seen by them, as he was in the days of his flesh; they saw his person, his miracles, his sorrows, and sufferings; they saw him after his resurrection, and some have seen him since his ascension, with the eyes of their bodies, as well as with the eyes of their understandings; and so were fit to be witnesses of him: or, "the Lord

shall appear over them”, or “upon them”^{f210}; he was seen over, and above them, when he ascended up to heaven; and upon them, by the descent of his Spirit on them at the day of Pentecost, and in other miraculous gifts bestowed upon them: or, “the Lord shall appear unto”, or “for them”^{f211}; by giving strength of body, and fortitude of mind; by protecting and preserving them, and by succeeding their labours:

and his arrow shall go forth as the lightning: meaning the Gospel, and the swift progress of it, as well as the light it communicates, and the glory that goes along with it, and the efficacy of it:

and the Lord God shall blow the trumpet; of the Gospel, so called, in allusion to the jubilee trumpet, which proclaimed liberty to servants, and restoration of inheritances: or to the trumpets made for the congregation of Israel to gather them together, and to express their joy at feasts: or to the trumpet used to proclaim war, and as an alarm for it; and this was blown by the Lord himself in person when here on earth, and by his ministers in his name:

and shall go with whirlwinds of the south; that is, the Lord in the ministration of the Gospel shall go forth with the efficacy and energy of the Spirit: the Spirit is compared to “wind”, because he works in a sovereign way where he listeth, and oftentimes imperceptibly, and ever powerfully; and to the “south” wind, because that brings warmth, serenity, and calmness, produces rain, and makes fruitful; and he it is which makes the Gospel efficacious; (see ²⁴⁴⁶Song of Solomon 4:16 ⁴⁸⁸⁸John 3:8).

Ver. 15. *The Lord of hosts shall defend them*, etc.] Against all their enemies; against Satan, and his temptations, and all the opposition made by him; against the world, and all the rage and reproach of men; this was remarkably verified in the apostles, who were preserved by the Lord amidst a thousand snares and dangers; and who was able to do it, being Jehovah, and the Lord of armies in heaven and in earth; he was as a shield unto them, as the word^{f212} used signifies; and to which he is often compared in Scripture. The Targum renders it,

“the Lord of hosts shall have mercy on them;”

he encompassed them about with his favour as with a shield:

and they shall devour; or “eat”^{f213}; spiritual food; Christ the bread of life; whose flesh is meat indeed, and who is lived upon by faith; the blessings

and promises of the everlasting covenant, of which the meek eat, and are satisfied; the Gospel and the truths of it, the words of faith and good doctrine, with which faithful ministers are nourished; all which is necessary, that they may be strengthened, and qualified to feed others with knowledge and understanding:

and subdue with sling stones; such who are stouthearted, and far from righteousness; who become by their ministry penitent and humble, and subject to Christ, his Gospel and ordinances, even by the means of preaching of the word, which seem very unpromising and unlikely; being to men foolishness, and like the scrip and sling David took with him, and by which he brought Goliath down to the ground:

and they shall drink; of the love of God, which, for its antiquity, purity, and refreshing nature, is like the best wine; and of the blood of Christ, which is drink indeed; and of the grace of the Spirit, which revives, strengthens, and extinguishes thirst:

[and] make a noise as through wine; being full of joy and thankfulness for their spiritual food and drink; and so warm, zealous, and fervent in spirit, serving the Lord; free and open in their ministrations, loudly proclaiming the grace of God; bold, and fearless of danger:

and they shall be filled like bowls; that were full of the blood of the offerings, as Jarchi and Kimchi explain it; or rather, as the Targum, that were full of fine flour and oil; they having their souls filled with good things, as the first of the above writers observes; a comfortable view of interest in the love of God; a large measure of spiritual joy, and a fulness of the gifts and graces of the Spirit, qualifying them for their work:

[and], as the corners of the altar; the Targum is,

“they shall shine as the blood that shines upon the wall of the altar;”

at the corners of which it was poured out; signifying that they should be as full of the Spirit, and spiritual things, as the altar was of blood: so the Jewish writers say, when the priest took the blood in the bowl, he sprinkled of it two sprinklings upon the two corners of the altar, on the diameter of it, and below upon the northeast horn, and upon the southwest horn; and he ordered it so, as to sprinkle the blood on the horn, that it might surround the corners, and that the blood might be on the four sides of the altar round about^{f214}.

Ver. 16. *And the Lord their God shall save them in that day*, etc.] In the times of the Gospel, and the dispensation of it; meaning either the apostles, before said to be protected and defended, (^{<3095>}Zechariah 9:15) or rather the persons converted, conquered, and subdued by them, who are not killed, but saved by the Lord their God, their glorious Redeemer, from sin, Satan, the law, wrath to come, and out of the hands of all their enemies:

as the flock of his people; they being his special people, by choice, by covenant grace, and by redemption, and like to a flock of sheep; to sheep, for harmlessness, meekness, weakness, and timorousness, for being prone to go astray, and for their being clean, profitable, and sociable; and to a flock, being a distinct society of men, and but one, and a small one too, though a flock beautiful and holy:

for they [shall be as] the stones of a crown; like the gems and precious stones which are on a king's crown; they being Christ's jewels, highly valued and esteemed of by him; and comparable to them, for their richness through the grace of God, and for their purity, brightness, and glory in themselves, as owing to that; and for the glory they give to Christ, and for the durability of them. The Targum renders it, "the stones of the ephod"; they may be translated, "the stones of separation"^{f215}; set for boundaries to distinguish places; those being separated by the grace of God, in effectual calling, from the rest of mankind, and laid as lively stones upon the foundation Christ:

lifted up as an ensign upon his land; the land of Judea, as trophies of victorious grace; as monuments of praise and thankfulness; and as means of encouraging others to seek to Christ, and believe in him. The allusion seems to be to trophies erected on account of victories obtained by valiant men, to perpetuate their memories; which were sometimes of brass, and sometimes of marble, with inscriptions and titles on them, that they might endure forever; and where sufficiency of such materials could not be got, a vast heap of stones used to be laid together; or large trees, and their branches cut down, and the spoils of the enemy laid upon them; and these were raised up as trophies to perpetuate the memory of mighty men to posterity. So Germanicus, having conquered the nations between the Rhine and the Elbe, piled up a vast heap of marble stones, and dedicated them to Tiberius^{f216}; and Fabius Aemilianus, having, with an army not amounting to 30,000 men, defeated an army of the Gauls near the river Rhosne, consisting of 200,000 men, set up a trophy of white stone, as well as built

two temples, one to Mars, and another to Hercules^{f217}; and Domitius Aenobarbus, and Fabius Maximus, having got the victory over the Allobroges, the people of Savoy and Piedmont, erected stone towers on the spot, and fixed trophies adorned with hostile arms, which before had been unusual^{f218}; and it was an ancient custom with the Goths and Swedes, in the camps and fields where battles were fought, to fix stones like the Egyptian pyramids, on which they engraved, in a brief manner, the famous exploits performed, thereby to perpetuate the memory of the names and actions of great men^{f219}; and these pillars of stone set up for trophies, the chapiters of them might be made in the form of crowns, and may be here referred to; and so some render the words to this sense^{f220}.

Ver. 17. *For how great [is] his goodness?* etc.] Not of the land of Judea, as Kimchi; nor of the doctrine of the law, as the Targum; nor of the people of the Jews; but of the Messiah: and designs not his essential nor his providential goodness; but his goodness as Mediator, which he has in his heart, and has shown unto his people, in being their surety, and becoming their Saviour; in assuming their nature; bearing their sins, and obeying and suffering in their room and stead: and also that which he has in his hands for them, and communicates to them; his fulness of grace; all those spiritual blessings that are in him; the large measures of grace given at conversion; and the numerous instances of his goodness afterwards; yea, it includes glory, as well as grace:

and how great [is] his beauty? not as God, nor as man, but as Mediator; as beheld in the covenant and promises; in the Gospel and in the truths and in the ordinances of it:

corn shall make the young men cheerful, and new wine the maids; by “young men” are meant the same as in (†1 John 2:14) believers in Christ, who are lively, warm, and zealous for Christ, his cause and interest; who are active, diligent, and industrious in the discharge of duty; and are strong in Christ, and in his grace; and particularly in the grace of faith, and quit themselves like men: and by “maids” or “virgins” are meant the same; so called because of their chaste adherence to Christ; for their beauty, comeliness, and attire; and for their purity of divine worship and conversation: and the Gospel is intended by “corn” and “new wine”; which is compared to “corn”, in opposition to the chaff of human doctrines; and because it contains Christ the bread of life, and is nourishing and comfortable: and to “new wine”, not because it is a novel doctrine, for it is

the everlasting Gospel ordained before the world was; but because, under the Gospel dispensation, to which this prophecy refers, it is newly and more clearly revealed; (see Gill on “~~<3895>~~Zechariah 9:15”). The effect of which is, that it makes saints “cheerful”, fills them with joy and spiritual mirth; for it is a joyful sound: or, “shall make fruitful”,^{f221}; it causes them to grow and increase, and makes them fruitful in every good word and work: or, “shall make them speak” eloquently^{f222}; or cause them to put forth the fruit of their lips, in giving thanks to God for the abundance of grace bestowed upon them: or, “shall” make “them sing”,^{f223} as others; in psalms, hymns, and spiritual songs. This new wine may be interpreted of the gifts and graces bestowed in great plenty on the day of Pentecost, both on sons and daughters, on servants and handmaids, whereby they prophesied, and saw visions, (~~<4126>~~Acts 2:16,17) (see ~~<4158>~~Ephesians 5:18,19).

CHAPTER 10

INTRODUCTION TO ZECHARIAH 10

This chapter is a prophecy of the conversion of the Jews in the latter day, when the fulness of the Gentiles is brought in, spoken of in the preceding chapter (^{<300>}Zechariah 9:1-17). It begins with an exhortation to ask rain of the Lord; denounces wrath upon his enemies; and consists of various promises to his people. The exhortation to ask rain is in (^{<300>}Zechariah 10:1) to which encouragement is given from its being of the Lord, from his willingness to grant it, and from the fruitfulness occasioned by it. The vanity of idols, and idolaters, who can not give it, is exposed; and the distress and confusion they were thrown into is observed, (^{<300>}Zechariah 10:2). The anger of the Lord against the principal of them is declared; and his gracious visitation of the people of the Jews, whom he will honour and glorify, is taken notice of, (^{<300>}Zechariah 10:3) from whom the Messiah sprung, than which a greater glory can not be enjoyed, (^{<300>}Zechariah 10:4) and then follow various promises, relating to them; as of victory over their enemies, through the presence of the Lord with them, (^{<300>}Zechariah 10:5) of strength and salvation to them, as owing to his free grace and mercy, (^{<300>}Zechariah 10:6) of inward spiritual joy in them and theirs, (^{<300>}Zechariah 10:7) of their effectual calling and spiritual increase, in consequence of redeeming grace, (^{<300>}Zechariah 10:8) of their having a name and a place in Gospel churches, where they will remember the Lord, and live with their children, being converted, (^{<300>}Zechariah 10:9) which conversion of theirs is represented in terms alluding to their deliverance from Egypt and Babylon, (^{<300>}Zechariah 10:10,11) and the chapter is concluded with a promise of spiritual strength, so that they shall continue in their profession of faith in Christ, and persevere therein to the end, (^{<300>}Zechariah 10:12).

Ver. 1. *Ask ye of the Lord rain in the time of the latter rain*, etc.] There was the former and the latter rain, of which (see ^{<300>}Hosea 6:3 ^{<2023>}Joel 2:23). The former rain was in autumn, a little before or about seed time; the latter was in the spring, and a little before harvest, which is here referred to. So Hesiod^{f224} calls those rains the autumnal and vernal rains;

and between these two rains there was seldom any more. Jerom says^{f225} that he never saw in the eastern countries, especially in Judea, any rain at the end of the month of June, or in July; and now, at Aleppo, a little more northerly, for three or four months after May, they have scarce so much as any dew upon the ground, as Pemble on the place observes. So Dr. Shaw says^{f226}, little or no rain falls in this climate (of Algiers and Tunis), during the summer season; and in most parts of the Sahara, particularly in the Jereede, they have seldom any rain at all. It was likewise the same in the holy land, (^{<2080>}Proverbs 26:1) where rain is accounted an unusual thing in “harvest”, (^{<2010>}2 Samuel 21:10) where it is also mentioned, “from harvest till rain dropped on them”; i.e. their rainy season fell out, as in Barbary, in the autumnal and winter months.

“The first rains (he observes) fall here some years in September, in others a month later; after which the Arabs break up their ground, in order to sow wheat, and plant beans: this commonly falls out about the middle of October.”

If the latter rains fall as usual in the middle of April, (in the holy land we find they were a month sooner, (^{<2023>}Joel 2:23).) the crop is reckoned secure; the harvest coming on in the latter end of May, or in the beginning of June, according to the heat and quality of the preceding seasons: wherefore, since there was so little rain fell in these countries, and particularly in Judea; if these former and latter rains failed, a scarcity followed; for, for want of the former rain, the earth was hard, and not easily ploughed up; and for want of the latter the grain withered away in the blade, and did not ear, at least did not produce ears plump and good; so that these rains were great temporal blessings, and to be asked for, as they were by the Jews, when they were wanted; and for which they appointed fasts^{f227}, and were emblems of spiritual blessings here designed; for rain here is not to be literally understood, but mystically and spiritually; and designs either the love and favour of God, and the comfortable discoveries of it; see (^{<2165>}Proverbs 16:15 19:12) which may be compared to rain in its original; it is from above, from on high, it comes from heaven; it is not owing to anything in man, but to the will of God; and is distinguishing, as rain falls on one city, and not on another; in its objects, undeserving persons, as rain is sent on the just and unjust; in its manner of communication, it carries not for the will and works of men; it comes at times in great abundance, and the discoveries of it are to be asked for; in its effects, it softens and melts the heart into evangelical repentance; it cools

and extinguishes the flaming wrath of a fiery law in the conscience; it refreshes and revives the drooping spirit, and makes the barren soul fruitful: or the blessings of grace in general may be meant; these are from above, depend on the will of God; are to be sought after, and asked for; are free grace gifts; are given largely and plentifully, and make fruitful: or the coming of Christ in the flesh in particular is intended; (see ^{<301>}Hosea 6:3) who came down from heaven; is a free gift of God to men, was sought after, and greatly desired, and to be desired, by the Old Testament saints, and very grateful to such when he came. This may also be applied to his spiritual coming in his power and kingdom in the latter day, which is to be earnestly wished and prayed for, (^{<171>}Psalm 72:7,8,16) or else the Gospel may be designed; (see ^{<631>}Deuteronomy 32:2) (^{<251>}Isaiah 55:10,11) this is of God, and from above; comes and falls upon the sons of men, according to divine direction; softens hard hearts, when it becomes effectual; comforts the souls of God's people; is a blessing to be desired, and asked for; and will be enjoyed in great plenty in the latter day:

[so] the Lord shall make bright clouds; by which may be meant the ministers of the Gospel, who are of God's making, and not man's: these may be compared to "clouds" for their number, especially as they will be in the latter day; and for their moving to and fro, to communicate spiritual knowledge: and to "bright" ones, such as from whence lightning springs, thunderclouds, full of water; (the same word is used for lightning, (^{<832>}Job 38:25);) because full of Gospel truths, and because of that clear light they diffuse to others:

and give them showers of rain: productive, under a divine influence, of large conversions among Jews and Gentiles:

to everyone grass in the field: on whom these showers fall with efficacy, and a divine blessing; everyone of these have a spiritual knowledge of Christ, faith in him, repentance towards God, food and fulness of it; and are filled with the fruits of righteousness, or good works, to the glory of God; (see ^{<251>}Isaiah 55:10). The Targum is,

“that he may give to them (the children of men) corn to eat, and grass to the beasts in the field;”

taking the words literally.

Ver. 2. *For the idols have spoken vanity,* etc.] The vanities of the Gentiles cannot give rain; if they promise it, they speak vain things; God only can

give it, and therefore it must, be asked of him, (²⁴⁴²Jeremiah 14:22). The word for idols is “teraphim”, the same as in (⁰¹³¹⁹Genesis 31:19 ²⁸⁰⁴Hosea 3:4) and here signifies worshippers of idols, as the Targum interprets it; and may be understood of the idolatrous Papists who worship idols of gold, silver, brass, and wood, (⁶⁰²¹Revelation 9:20,21) and who speak lies in hypocrisy, great swelling words of vanity, and even blasphemy against God, his name, his tabernacle, and them that dwell in heaven, (⁵⁰⁰¹1 Timothy 4:1,2 ⁶⁶³⁶Revelation 13:6). Jarchi on (¹²⁷³⁴2 Kings 23:24), says, the teraphim are images that speak by sorcerers or sorceries; and to such evils the followers of the man of sin are addicted, (⁶⁰²¹Revelation 9:21 18:23) and the Jews¹²²⁸ have a notion that those images were so formed, that they were capable of speaking and talking with men; (see ²⁸⁰⁴Hosea 3:4) they seem to confound them with the “talisman”:

and the diviners have seen a lie; delivered it out, and others believed it, being given up to judicial blindness, because they received not the love of the truth, (⁵¹²⁰2 Thessalonians 2:10,11). The Targum is,

“the diviners prophesy falsehood;”

or preach false doctrine, as the Romish clergy do, who are meant by the diviners:

and have told false dreams; about transubstantiation, purgatory, etc. which are visionary things; false doctrines are compared to dreams, (²⁴²⁵Jeremiah 23:25,27,28,32):

they comfort in vain; by works of supererogation, by selling pardons, and praying souls out of purgatory:

therefore they went their way as a flock; as a flock of sheep straying from the fold. The Targum is,

“they are scattered as sheep are scattered;”

that is, the Jews, being hardened against the Christian religion, by the idolatry, lies, and dreams of the Papists, wander about in their mistakes and errors concerning the Messiah; which is their case to this day, and will be until the man of sin is destroyed:

they were troubled, because [there was] no shepherd; or, “no king”, as the Targum paraphrases it; that is, the King Messiah, according to them, is not yet come; which is their affliction and trouble, that they are as sheep

without a shepherd: or, “they answered”, that there “is no shepherd”^{f229}; they replied to the diviners, the tellers of false dreams and idolaters, and affirmed that the Messiah is not come, and that the pope of Rome is not the shepherd and bishop of souls.

Ver. 3. *Mine anger was kindled against the shepherds*, etc.] The Targum interprets it of “kings”; as the “goats” of “princes”, in the next clause; by whom, according to Jarchi, Aben Ezra, Kimchi, and Abarbinel, are meant the kings of Greece; but rather the antichristian kings are designed, the kings of the earth, who have committed fornication with the whore of Rome, which is the cause of the anger of the Lord being kindled: or else ecclesiastical rulers are meant, the Romish clergy, the chief of them, as cardinals, archbishops, bishops, etc. who may fitly be represented by the shepherds of Israel in the times of the prophets for their name, professing to be of Israel, or to be Christians; and by them for their ignorance, covetousness, luxury, disregard to the flock, tyranny and cruelty over it, and murder of it; (see ²⁵⁶⁰Isaiah 56:10), against these the fire of God’s wrath will be kindled, and with it will they be destroyed:

and I punished the goats; not the Seleucidae, as the above Jewish writers; though they may with propriety be so called, since they were the successors of Alexander, signified by the he goat in (²⁰⁸⁵Daniel 8:5) rather the monks and friars, comparable to these for their filthiness and uncleanness; and because they pretend to be guides of the people, and to go before them, and yet use them ill, and push them with their horns of power; wherefore God will punish them, and kill those children of Jezebel with death, (⁶¹²²Revelation 2:22,23):

for the Lord of hosts hath visited his flock, the house of Judah; by sending the Gospel to them, and his Spirit with it, to make it effectual to their conversion; which will be at the time that the antichristian hierarchy will be destroyed; then the Lord’s flock, who have gone astray, shall be returned to the true Shepherd and Bishop of souls, and shall seek the Lord their God, and David their King, and shall be saved by him: a gracious visitation this will be!

and hath made them as his goodly horse in the battle; this denotes that the Jews, when converted, will be bold in their God; valiant for the truth on earth; courageously fight the good fight of faith, and be victorious over their enemies; and that they will be in great honour and esteem among the saints, though so mean and justly despicable now: the sense is, that as the

horse shows its strength and courage in battle, so should they; (see ^{<1899>}Job 39:19-25).

Ver. 4. *Out of him came forth the corner*, etc.] Or “cornerstone”; by which is meant a king or ruler, as the Targum, Jarchi, and Kimchi; and is no other than the King Messiah, who was to come out of Judah, and did spring from that tribe, (^{<118D>}1 Chronicles 5:2 ^{<8714>}Hebrews 7:14) and this is a reason why God will visit the house of Judah, or the Jews, in the latter day, because the Messiah was promised and sent unto them, salvation was of them, though they rejected him; but the Lord will have mercy on them; the Redeemer shall come to Zion in a spiritual manner, and turn away iniquity from them, and then all Israel shall be saved by him. The epithet of a “corner” stone well agrees with him, that being not only the ornament, but the strength and support of the building, which knits, cements, and keeps the whole together: Christ is a beautiful and precious cornerstone, which gives glory and lustre to the church, and is the support, yea, the foundation of it; and who joins and unites together men and angels; Jews and Gentiles; Old and New Testament saints; saints above and below; saints in all ages and places, and of all nations and denominations; and is the Head of the corner, being superior to men and angels, to the kings of the earth, and to the church of God; (see ^{<401>}Ephesians 2:20).

Out of him the nail; the Targum is, “out of him his Messiah”; which shows that this text was formerly understood of Christ by the Jews; Jarchi and Kimchi interpret it of a prince and governor; so Eliakim the governor is said to be “as a nail in a sure place”, (^{<2023>}Isaiah 22:23) who was a type of Christ; and this agrees with Christ himself. The allusion is either to a nail, by which the timber in the building is compacted together, and the whole is strengthened, as the church is by Christ: or to a nail to which the cords of tents are fastened, as those of shepherds, travellers, or soldiers; the church is as such a tent; Christ is the nail to which its cords are fastened, which denotes the stability and security of it: or to a nail fixed in a wall, on which things are hung; on Christ are hung all the vessels of mercy; the covenant of grace, and all its promises and blessings; and all the glory of his Father’s house, of his building, the temple, and of the salvation of his people, is to be hung on him.

Out of him the battle bow; or “warrior”, as Jarchi interprets it; the Lord is a man of war; Christ makes war in righteousness; the armies of heaven follow him; he is at the head of them, and fights the battles of his people,

and is victorious, and makes them more than conquerors; their spiritual armour is from him, and they are armed by him, (^{6691b} Revelation 19:11-14)

out of him every oppressor together: or “exactor”^{f230}; which is used in a good sense, (²³⁰⁷ Isaiah 60:17) as it must be here, since all the rest of the epithets are; and may design the apostles of Christ, who preached the doctrines of grace and righteousness, and required of men the obedience of faith; and these came out of Judah and Jerusalem, and went into all the world, demanding faith in and obedience to the Son of God.

Ver. 5. *And they shall be as mighty [men]*, etc.] That is, the converted Jews shall be such; they shall be strong in faith, giving glory to the Messiah; they shall be strong in the grace that is in him; they shall be strong in the Lord, and in the power of his might; his strength shall be made perfect in their weakness:

which tread down [their enemies] in the mire of the streets in the battle; being victorious over sin, Satan, and the world, through Christ, in whom they will believe:

and they shall fight; against all their inward and outward enemies, the good fight of faith, with great valour and courage:

because the Lord [is] with them; who is the Lord of hosts or armies; his presence gives boldness and intrepidity; for, if he is for them, who can be against them? the battle is theirs, success is certain:

and the riders on horses shall be confounded; such that come up against them on them, and trust in them, shall be beaten by them, and so made ashamed; and the flesh, both of the horses and their riders, shall be the food of the fowls of the air, (⁶⁶⁹⁸ Revelation 19:18) perhaps the Turkish cavalry is meant, who may attempt to hinder the settlement of the Jews in their own land; the armies of the Turks consisting greatly of horsemen, (⁶⁶⁹⁶ Revelation 9:16).

Ver. 6. *And I wilt strengthen the house of Judah*, etc.] Both with internal and external strength, so that they shall be able to stand their ground against enemies of every sort:

and I will save the house of Joseph: the ten tribes, such of them that shall be found, for all Israel shall be saved, (^{6512b} Romans 11:26) not only temporally, but spiritually, with an everlasting salvation:

and I will bring them again to place them; there is but one word in the original text; it is composed of two words, as Kimchi observes, of **בּוּעַ**, “to return”, and **בּוּעַ**, “to sit” or “dwell”^{f231}, quietly, constantly, and at ease; and our version takes in both senses: the meaning is, that these people should be returned from the state and condition and from each of the places they are in, and be settled either in their own land, or in Gospel churches, under a Gospel ministry, enjoying Gospel ordinances, or in both:

for I have mercy upon them; which is the spring and source of all the above benefits promised, or that are after mentioned; even of the covenant and its blessings; the mission of Christ, and salvation by him; regeneration, pardon, and eternal life; hence they that had a “loammi” upon them, and were not the people of God, now will be his people; and those who had not obtained mercy shall obtain it, even those that were concluded in unbelief:

and they shall be as though I had not cast them off; or rejected them from being his people; which was done when the natural branches, the Jews, were broken off, and the Gentiles of the wild olive tree were grafted in; when their civil and church state were dissolved, and their city and temple destroyed:

for I [am] the Lord their God; covenant interest always remains, and is the source of all the blessings of grace, and will be of the conversion of the Jews, (^{<5125>}Romans 11:26-29):

and will hear them; when, the Spirit of grace and supplication being poured upon them, they shall cry unto the Lord, and look to him for salvation. The Targum is,

“and I will receive their prayer.”

Ver. 7. *And [they] of Ephraim shall be like a mighty [man]*, etc.] What remain, and shall be found of the ten tribes, shall be as is said of Judah, or the Jews of the two tribes, (^{<3805>}Zechariah 10:5):

and their heart shall rejoice as through wine: they shall be filled with inward and spiritual joy, through the love of God shed abroad in their heart; and through the Gospel of Christ having a place there; and through the blessings of divine grace, those streams of love, and which flow in the Gospel, and make glad the hearts of God’s people; all which are comparable to wine:

yea, their children shall see [it], and be glad; they shall see the strength, victory, and salvation of their fathers, and the joy they shall be possessed of, and join with them in it, having a share in the same blessings they are partakers of:

their heart shall rejoice in the Lord; in the person and offices of Christ, who will now be known by the spiritual seed and offspring of the church, and in the great salvation wrought out by him, and in all the blessings of grace that accompany it. The Targum is,

“their heart shall rejoice in the word of the Lord;”

the essential Word, the Son of God.

Ver. 8. *I will hiss for them*, etc.] Or “whistle for them”^{f232}; the word signifies, as Kimchi and Ben Melech observe, the motion of the lips with the voice, and is a sign of calling; and so the Targum renders it, I will cry or call for them; and it denotes the call of them by the Gospel, which is the voice of Christ, which is soft, sweet, and melodious; is a sound of love, grace, and mercy; of peace, pardon, life, and salvation: the allusion seems to be to the shepherd gathering his sheep together with his pipe or whistle, and which was a reed; and so may denote the weakness of the instrument, the ministry of the word in itself, which is made the power of God unto salvation:

and gather them; from the places where they are scattered, into their land; or, by effectual calling, out from the state and condition in which they are, and from among the men of the world, to the Lord himself, as their Redeemer and Saviour; and to him for pardon and righteousness; and into his churches, and communion with him there: Kimchi observes, that some interpret this verse of future time; and Jarchi says it relates to it; and in the Talmud^{f233} it is applied to the times of the Messiah; where they speak of a bird called “racham”, which we translate the gier eagle, (^{f147}Deuteronomy 14:17) and they say it is so called, because, when that comes, mercies come into the world, which this word signifies. R. Bibi bar Abi says, when it sits, it makes a whistling or hissing, from whence it is called “sarakrak”, a word derived from what is here used; and when it sits on the ground, and hisses or whistles, the Messiah will come, as it is said, “I will hiss for them”, etc.; the gloss is, when it stands not, but sits and chirps, it is a sign of good news. The design, seems to be to show, that the Messiah’s coming is owing mercy, and would be good news, which the Gospel publishes.

For I have redeemed them; from sin, Satan, the law, death, and hell, and every enemy, by his precious blood, and the sacrifice of himself when here on earth; and this is the foundation of the effectual calling of any and every sinner; and will be the reason of the conversion and ingathering of the Jews in the latter day; they being a people redeemed and purchased by the blood of Christ, (²³⁰⁰Isaiah 43:1):

and they shall increase as they have increased; either when in Egypt, or in the days of Solomon; their number shall be as the sand of the sea, (²³⁰⁰Hosea 1:10) a nation shall be born at once; they shall be multiplied, and not be few, and glorified, and not be small; yea, the place shall be too strait for them to dwell in, (²³¹⁸Jeremiah 31:18 ²³⁴⁸Isaiah 49:18-22 66:8).

Ver. 9. *And I will sow them among the people*, The people of God in the Gentile world: this is to be understood of the conversion of the Jews, when they will become the good seed that hear the word, and understand it, and bring forth fruit; and of their being known, acknowledged, and reckoned among the people of God, who now are not; and of their being planted in Gospel churches, where the word is truly preached; the ordinances are faithfully administered; the Lord grants his presence, and saints have communion one with another; to be in such a fruitful soil, and in such sacred enclosures, fenced by the power and grace of God, is a great happiness:

and they shall remember me in far countries; they shall call to mind what their ancestors did to Christ, and mourn on account of a pierced Saviour; they shall remember him in the ordinance of the supper, being in a Gospel church state; they shall remember what he did and suffered for them, and his love to them in all, and that with faith, affection, and thankfulness:

and they shall live with their children; a very happy, comfortable, temporal life; and they shall live a spiritual life; a life of faith on Christ; of communion with him, and of holiness from him, and to his glory: and their children also shall live the same life, being regenerated and quickened by the same grace; these are the church's children:

and turn again; that is, when they shall turn again, either to the Lord, shall be converted unto him; or return to their own land.

Ver. 10. *I will bring them again also out of the land of Egypt*, etc.] The Targum paraphrases it,

“and as I brought them out of the land of Egypt, so will gather their captivity out of Assyria;”

suggesting there would be a likeness between the one and the other. Egypt may denote the state of distance and bondage in which all men are by nature; and the Jews, at their conversion, will be brought out of it, into the glorious liberty of the children of God, by the mighty arm of the Lord, according to his purposes and promises. Moreover, as Cocceius observes, Egypt may signify Rome, or the Romish jurisdiction, which is spiritually called Egypt and Sodom, (⁶¹¹⁸Revelation 11:8) for darkness, idolatry, tyranny, and cruelty; and out of which the Jews, as many of them as are there, will be brought at the time of their conversion:

and gather them out of Assyria; which may design the Turkish or Persian dominions, or both, as the above commentator suggests; from whence the Jews, as many as are in those parts, will be brought into their own land, as follows; (see ²³¹¹¹Isaiah 11:11 ⁶⁶⁶²Revelation 16:12):

and I will bring them into the land of Gilead and Lebanon; Gilead was a land of pasture, and signifies “a heap of testimonies”; and may mystically intend the Scriptures, which testify of Christ, and direct to green pastures, beside the still waters: and Lebanon, that goodly mountain, and hill of frankincense, and where cedars grew, may design the church, whither the converted Jews will be brought, and worship before it, (⁶¹¹⁹Revelation 3:9) or both may literally be understood, which they shall return unto; Gilead being, as Kimchi observes, beyond Jordan eastward; and Lebanon, comprehending the whole land of Israel, on this side of it:

and [place] shall not be found for them; they will be so numerous; (see ²³¹¹Isaiah 49:20,21) the Targum is,

“and I will bring them to the land of Gilead and the sanctuary, and it shall not be sufficient for them;”

that is, to hold them. The Septuagint render it, “and not one of them shall be left”: all Israel shall now be converted and saved, though their number will be as the sand of the sea, (²³¹⁰Hosea 1:10).

Ver. 11. *And he shall pass through the sea with affliction*, etc.] Either the people of the Jews, as Israel of old did, when they came out of Egypt, to which the allusion is; or the wind shall pass through the sea, as Aben Ezra supplies it, and it shall become dry; that is, the river of Egypt: or

“affliction”^{f234}, as many supply it, shall pass through the sea; the nations, which are many as the sea, as Kimchi interprets it; and so may design that hour of temptation that shall come upon all the earth, (⁶⁶¹⁰Revelation 3:10) or with which the kingdom of the beast, who rose up out of the sea, and consists of many waters, people, tongues, and nations, will be afflicted, (⁶⁶¹¹Revelation 13:1 17:1,15 16:3 ⁶⁶¹²Revelation 18:21) which the Lord shall pass through and smite; or it may in general denote the sea of this world, and the afflictions of it, which the Lord causes his people to pass through, and brings them out of them:

and shall smite the waves in the sea: that is, the Lord shall smite them; repress afflictions, which are like the proud waves, not suffering them to proceed further than is for his glory and his people’s good, and remove all obstacles in their way; (see ²³¹⁵Isaiah 11:15,16) or destroy their enemies, which are like the proud waters, that otherwise would go over their souls, and overwhelm them; and particularly the antichristian states, at the pouring out of the vials, signified by the sea, and by fountains and rivers, (⁶⁶¹³Revelation 16:3,4). Kimchi explains it of the multitude of the people:

and all the deeps of the river shall dry up; not Nile, the river of Egypt, as Jarchi and Aben Ezra^{f235}, but the river Euphrates; see (⁶⁶¹²Revelation 16:12) the drying up of which signifies the destruction of the Turkish empire; and the Targum paraphrases it,

“all the kings of the people shall be confounded:”

and the pride of Assyria shall be brought down; the pride of the Ottoman empire, of which the old Assyria is a part, and which has been large and powerful, that shall be destroyed; this will be at the passing away of the second woe; and then quickly comes the third, which is as follows, (⁶⁶¹⁴Revelation 11:14):

and the sceptre of Egypt shall depart away; all rule and government shall cease; (see ⁰⁴⁰⁰Genesis 49:10) meaning that the kingdom of the antichristian beast of Rome, called Egypt, (⁶⁶¹⁸Revelation 11:8) shall be at an end; which will be at the blowing of the seventh trumpet, and upon and through the pouring out of the seven vials. So the Targum, the dominion of the Egyptians shall be taken away; or its rod, with which it has smote, hurt, and greatly oppressed and afflicted the saints; persecution shall now cease; it will not be in the power of the Romish antichrist to persecute any more.

Ver. 12. *And I will strengthen them in the Lord*, etc.] Not the Egyptians and Assyrians, but the Jews, as in (^{<3015>}Zechariah 10:5), the Targum is,

“I will strengthen them in the word of the Lord;”

in the Messiah, by his power, and in the grace that is in him; and their faith and hope in him, and love to him: or “by”^{f236} him; so that, through him strengthening them, they will be able to do all things; to exercise grace; perform duty; withstand temptation; oppose indwelling sin; bear the cross of Christ; endure afflictions; engage with all their spiritual enemies, and conquer them: for the words may be rendered, “I will cause them to prevail”, or “overcome in the Lord”^{f237}; all their enemies, temporal and spiritual; and even to be more than conquerors through him that has loved them:

and they shall walk up and down in his name, saith the Lord; walk in him, the way to the Father, to heaven and happiness; walk by faith on him, in his strength, and in imitation of him; walk according to his Gospel, calling on his name, professing and worshipping him; and walk in his church and ordinances, agreeably to his will; (see ^{<3015>}Micah 4:5). Kimchi owns that this whole chapter belongs to the times of the Messiah, as well as the former. The words may be considered as a testimony to the doctrine of the Trinity; that I, Jehovah the Father, will strengthen them in Jehovah the Son; and they shall walk up and down in the name of the Son of God, saith Jehovah the Spirit. Moreover, as a promise of the saints’ final perseverance, very peremptorily expressed; I “will” strengthen them, and they “shall” walk, etc.

CHAPTER 11

INTRODUCTION TO ZECHARIAH 11

This chapter contains a prophecy of the destruction of the Jews, and shows the causes and reasons of it; and is concluded with a prediction concerning antichrist. The destruction of the temple and city of Jerusalem, and the inhabitants of it, is signified by figurative expressions, (^{<3810>}Zechariah 11:1,2) which occasions an howling among the shepherds or rulers of Israel, on account of whose cruelty and covetousness the wrath of God came upon them without mercy, (^{<3810>}Zechariah 11:3,5,6) but inasmuch as there were a remnant according to the election of grace among them, named the flock of the slaughter, Christ is called upon to feed them; who undertakes it, and prepares for it, (^{<3810>}Zechariah 11:4,7) but being abhorred by the shepherds, whom he therefore loathed and cut off, he determines to leave the people to utter ruin and destruction, (^{<3810>}Zechariah 11:8,9) and, as a token of it, breaks the two staves asunder he had took to feed them with, (^{<3810>}Zechariah 11:10,11,14) and, as an instance of their ingratitude to him, and which is a justification of his conduct towards them, notice is taken of his being valued at and sold for thirty pieces of silver, (^{<3812>}Zechariah 11:12,13) but, in the place of these shepherds cut off, it is suggested that another should arise, who is described by his folly, negligence, and cruelty, (^{<3815>}Zechariah 11:15,16) to whom a woe is denounced, (^{<3817>}Zechariah 11:17).

Ver. 1. *Open thy doors, O Lebanon*, etc.] By which may be meant, either the temple of Jerusalem, which was built of the cedars of Lebanon;

“the gates of which are said^{f238} to open of themselves forty years before the destruction of Jerusalem, when Jochanan ben Zaccai, who lived at the same time, rebuked them, saying, O temple, temple, wherefore dost thou frighten thyself? I know thine end is to be destroyed; for so prophesied Zechariah, the son of Iddo, concerning thee, “open thy doors, O Lebanon”.”

So Lebanon, in (^{<3800>}Zechariah 10:10), is interpreted of the sanctuary, both by the Targum and by Jarchi; or else it may be understood of Jerusalem,

and of the whole land of Judea, because it was situated by it; it was the border of it on the north side.

That the fire may devour thy cedars; of which the temple was built, and the houses of Jerusalem, which were consumed by fire; unless the fortresses of the land are meant. So the Targum paraphrases it,

“and the fire shall consume your fortresses.”

Ver. 2. *Howl, fir tree; for the cedar is fallen*, etc.] By which are designed the princes, nobles, and magistrates of the land: so the Targum interprets them of kings and princes; (see Na 2:3 ^{<2510>}Ezekiel 31:3):

because all the mighty are spoiled; which is an explanation of the figurative expressions in the former clause, and in the following; and designs rich men, as the Targum paraphrases it, who at this time would be spoiled of their wealth and substance.

Howl, O ye oaks of Bashan; which the Targum interprets of governors of provinces; and men of power and authority are doubtless intended; (see ^{<2302>}Isaiah 2:13 ^{<3010>}Amos 2:9):

for the forest of the vintage is come down; or rather, “the fortified forest”; meaning the city of Jerusalem, which was a fortified place, and like a forest full of trees, for number of inhabitants, but now cut down and destroyed; (see ^{<2306>}Isaiah 10:16-19).

Ver. 3. [*There is*] *a voice of the howling of the shepherds*, etc.] Which may be understood either of the civil rulers among the Jews, who now lose their honour and their riches; and so the Targum, Jarchi, and Aben Ezra, interpret it of kings; or of the ecclesiastical rulers, the elders of the people, the Scribes and Pharisees:

for their glory is spoiled; their power and authority; their riches and wealth; their places of honour and profit; their offices, posts, and employments, whether in civil or religious matters, are taken from them, and they are deprived of them:

a voice of the roaring of young lions; of princes, comparable to them for their power, tyranny, and cruelty: the Targum is,

“their roaring is as the roaring of young lions:”

for the pride of Jordan is spoiled; a place where lions and their young ones resorted, as Jarchi observes; (see Gill on “^{<249B>}Jeremiah 49:19”). Jordan is here put for the whole land of Judea now wasted, and so its pride and glory gone; as if the waters of Jordan were dried up, the pride and glory of that, and which it showed when its waters swelled and overflowed; hence called by Pliny^{f239} “ambitiosus amnis”, a haughty and ambitious swelling river.

Ver. 4. *Thus saith the Lord my God*, etc.] The Syriac version adds, “to me”; not the Prophet Zechariah, but the Messiah, who calls the Lord his God, as he was man and Mediator, (^{<407>}John 20:17) for what follow are the words of God the Father to him, calling upon him, and giving him a commission to

Feed the flock of the slaughter; meaning the people of the Jews in general, to whom Christ was sent as a prophet, to teach and instruct them by the ministry of the word; so “feeding” is interpreted of prophesying, by the Targum and Jarchi: and these are called “the flock of slaughter”, because of the cruel usage they met with from their shepherds and owners, mentioned in the next verse (^{<315>}Zechariah 11:5); and because they were appointed and given up to ruin and destruction of God, on account of their sins and transgressions; though there was a remnant among them, a little flock, afterwards in this chapter called the poor of the flock (^{<317>}Zechariah 11:7), who were the special care of Christ, and were fed by him in a spiritual manner; and may go by this name, because exposed to the cruelties of men, and are accounted as sheep for the slaughter, (^{<435>}Romans 8:36) these Christ was called upon by his Father in the council of peace to take care of, which he did; and in the everlasting covenant of grace he agreed to feed them; and in the fulness of time he was sent to the lost sheep of the house of Israel, who were as sheep without a shepherd; and he fed them with knowledge and with understanding.

Ver. 5. *Whose possessors slay them, and hold themselves not guilty*, etc.] Not the Romans after Christ came, into whose hands they were delivered, and by whom they were slain in great numbers, not accounting it any sin to put them to death; but the priests, Scribes, Pharisees, and doctors, among the Jews, who ruined and destroyed their souls, by feeding them with poisonous doctrines; teaching them the commandments of men, and to observe the traditions of the elders; and to seek for life and salvation by the works of the law, which was a ministration of condemnation and death to them; and yet thought they did God and the souls of men good service:

and they that sell them; as false teachers make merchandise of the souls of men:

say, Blessed [be] the Lord, for I am rich; having devoured widows' houses and substances, under a pretence of long prayers; and enriched themselves through tithes of everything, and by other methods; as the Scribes and Pharisees did:

and their own shepherds pity them not; those who should have been concerned for the welfare of their souls had no compassion on them. Aben Ezra, Kimchi, and Ben Melech, interpret this of God, the Shepherd of Israel; the verb being singular, though the noun is plural: so God is called Makers, Creators, (^{<490>}Psalm 149:2 ^{<210>}Ecclesiastes 12:1) and this sense agrees with the following words.

Ver. 6. *For I will no more pity the inhabitants of the land, saith the Lord,* etc.] Or spare them; but cause his wrath to come upon them to the uttermost, as it did at the time of Jerusalem's destruction by the Romans;

but, lo, I will deliver the men everyone into his neighbour's hand; this seems to refer to the factions and divisions among themselves during the siege of Jerusalem, when multitudes fell into the hands of the zealots, and heads of parties, and perished by them:

and into the hand of his king; Vespasian the Roman emperor; the Jews having declared, long before this time, that they had no king but Caesar, (^{<495>}John 19:15) and now into his hands they were delivered up:

and they shall smite the land; that is, the Romans shall lay waste the land of Judea:

and out of their hand I will not deliver [them]; as formerly out of the hands of their neighbours, the Philistines, Ammonites, etc. and out of the captivity of Babylon. It denotes that their destruction would be an utter one; nor have they been delivered yet, though it has been over 1900 years ago.

Ver. 7. *And I will feed the flock of slaughter,* etc.] According to the call and commission he had from his divine Father, (^{<810>}Zechariah 11:4) he determines to do as it was enjoined him, and as he had undertook:

[even] you, O poor of the flock; besides the people of the Jews in general, to whom Christ was sent, and he came to feed, there were a small remnant,

according to the election of grace, he had a special regard for; and whom he fed by the word and ordinances with himself, the bread of life; and with the discoveries of his love, and with the covenant of grace, its blessings and promises, the sure mercies of David. These are called “the poor of the flock”, because they were the poor of this world, as were the disciples and followers of Christ; “the poor have the Gospel preached unto them”; (~~AKB~~ Matthew 11:5) and because they were spiritually poor, or poor in spirit, (~~AKB~~ Matthew 5:3) who saw their spiritual poverty, and owned it; who bewailed it, and were humbled under a sense of it; and sought after the true riches; and acknowledged that all they had were owing to the grace of God: and who, as to the frame of their mind, are the meek and humble ones; or, as to their outward state and condition, afflicted ones, as the word^{f240} may be rendered; who were persecuted, reviled, reproached, and accursed by others, (~~AKB~~ John 7:49) and, as to their gifts and graces, the meanest of God’s people:

And I took unto me two staves; the one I called Beauty, and the other I called Bands; Jarchi, agreeably to the Targum, interprets this of the division of the kingdom of Israel into two parts, in the times of Rehoboam and Jeroboam. Some think persons are meant. In the Talmud^{f241} it is explained of the disciples of the wise men in the land of Israel, who make each other pleasant by their doctrines; and of the disciples of the wise men in Babylon that corrupt one another, or object to one another: according to Aben Ezra, Zerubbabel and Nehemiah are intended: others, the good king Josiah, and the bad king Zedekiah: others the priest, and the king, as Abendana observes; and Kimchi explains it of the different manner in which the Lord led the people, according to their behaviour to him; when they behaved well, they had good kings and governors, which led them in a right way, and they were filled with good things; but when they behaved otherwise they had evil kings, and evil befell them. The first of these staves some render “clemency”,^{f242} lenity, kindness, gentleness; and suppose it has respect to the kind and gentle manner in which God dealt with the Jews before the times of Christ, both as to civil and religious things; as to civil things, by bringing them into and settling them in a pleasant land, a land flowing with milk and honey; by giving them wholesome laws, by which they were governed, such as no other nation had; and by setting over them judges, to protect, defend, and deliver them; and kings to rule over them, very wise and good, especially some of them, David, Solomon, etc.: and as to religious things, by giving them a revelation of his mind and will, his

word, statutes, and judgments, he did not give to other nations; and by sending prophets to instruct them in them, and stir them up to the observance of them; and by appointing a place of worship, and settling the form of it; setting apart men to the office of priests, and ordering sacrifices to be offered, with the whole of temple service; which were the beauty of the Lord, to be beheld in his sanctuary: and then the latter, called “Bands”, which some render destroyers^{f243}, may denote either the destruction of this people, when they sinned against God, either by the Chaldeans or by the Romans; when severity was exercised on them, and wrath came upon them to the uttermost, in the ruin of their nation, city, and temple: and others think these may refer to the different usage of the Roman emperors, with respect to the Jews, who, for the most part, used them kindly, until the times of Nero; but afterwards, by him and other emperors, they were treated very roughly, until they were utterly destroyed by them; but as it plainly appears from the context that this is spoken of no other shepherd but Christ, and of no other feeding but his, they must design the instruments he makes use of, and still continues to make use of, in feeding his people. Shepherds commonly have but one staff, rod, or crook; but Christ has two: so the psalmist makes mention of a “rod” and “staff”, when speaking of Christ as a Shepherd, (^{1920b} Psalm 23:4) and these two staves some interpret of his twofold way of government, lenity to his people, and severity to his enemies; but rather it denotes the very great diligence and care Christ takes of his flock, both in guiding and directing them, and in protecting and defending them from their enemies: he fed his people in his own person when here on earth, with his staff “Beauty”, or “clemency”; he was sent, and came to the lost sheep of the house of Israel, and had great compassion on them, as being like sheep without a shepherd; their present shepherds, or who bore that name, being such as are before described: and his tenderness and gentleness towards them appeared in his calling sinners to repentance; in his gracious invitations to come unto him; by his kind reception of them; his affable and courteous deportment towards them; the gentle reproofs and suitable instructions he gave them, and the comfortable truths of the Gospel he delivered to them; and, during his personal ministry, he suffered his disciples to go nowhere else with his Gospel; and, at his resurrection from the dead, ordered them to begin preaching at Jerusalem, and to continue preaching to the Jews first everywhere, as they did, until they rejected the Gospel; and then Christ broke both his staves, or removed the Gospel, and the ordinances of it, which I think are meant by these staves: for these staves are not only ensigns of the shepherd, as

instruments of guiding, directing, and protecting the flock; but emblematical, as their names show; and emblems they might be of the stay and staff of food, of the whole stay of bread, and the whole stay of water, (~~231B~~ Isaiah 3:1) and we find that Christ's rod and staff, in a mystical sense, are of use to feed, refresh, and comfort, as well as to guide and direct, (~~120B~~ Psalm 23:4) by the staff "Beauty" we are to understand the Gospel, which was preached to the Jews before the destruction of Jerusalem, which is beautiful and pleasant in itself; the doctrines of it are so, such as those of peace, pardon, righteousness, and salvation by Christ; and such are the promises of it, being absolute and unconditional, sure and suitable to the cases of God's people, and likewise its ministers, (~~250B~~ Isaiah 52:7) and the ordinances of it comely and lovely; and besides, it sets forth the beauty of Christ, and represents the saints' beautifulness in him; and it is like the shepherd's staff; of great use in feeding the flock, not only by supplying with food, being food itself, milk for babes, and meat for strong men; and by directing to Christ, his covenant and church, where it is to be had; but by setting right such who are going in wrong pastures; pushing forward such as are backward to duty; fetching back such as are driven away, or backslidden, and preserving the whole from wolves and bears: and by the other staff, "Bands", the ordinances of the Gospel are designed, which are of use to keep the saints together, and to direct them to proper food; particularly the ordinance of the Lord's supper, which, as it is a feeding ordinance, and sets forth Christ, as food for faith, his flesh which is meat indeed, and his blood which is drink indeed; so it is a knitting and uniting ordinance, and is fitly expressed by "bands"; is not only a means of knitting the affections to Christ, whose love is so fully expressed in it; but of uniting the hearts of believers to one another, who herein become one bread, and one body, and feed together; and have communion with each other, and maintain their church state in a comfortable manner; and keep the unity of the spirit in the bond of peace; and the ordinances of the Gospel, though they are such bonds as are disagreeable to graceless persons, who are for breaking them asunder; yet they are a yoke that is easy, and a burden light to the people of God, (~~340B~~ Psalm 2:3 ~~411B~~ Matthew 11:30). It may be observed, that the word for "bands" is rendered "pilots", (~~327B~~ Ezekiel 27:8,29) and masters or governors of ships, (Jon 1:6) and is so rendered here ^{f244}; and as churches may be compared to ships, (~~688B~~ Revelation 8:9) so may ministers of the word to those who have the government and direction of them; and whose business lies in the ministration of the word, and the administration of ordinances, and taking care of the discipline of the

Gospel: this seems to be the evangelic sense of these words; and they express the manner in which Christ fed his own dear people in Judea, partly by his own ministry, and partly by the ministry of his apostles, while he had an interest there, until the sins of that nation brought utter ruin upon them. It is a most ridiculous application made of these two staves by Antoninus, archbishop of Florence^{f245}, that Zechariah, being of the Dominican order, took to him in the person of God two staves; the one he called “Beauty”, which is the order of the preaching Friars; and the other “Bands”, which is the order of the Minors:

and I fed the flock; with the said staves, as he had determined; which includes the doing of the whole office of a shepherd; taking an exact account of his sheep, that none be lost; going before them, and setting them an example in the exercise of grace and discharge of duty; leading them to the still waters of his Father’s love; to the fountains and fulness of his own grace; to the rich provisions of his house, and the green pastures of Gospel ordinances; feeding them himself, and with himself, the bread of life, the hidden and heavenly manna; appointing shepherds under him, whom he qualifies to be pastors, gives them to his churches as such, and who receive from him the doctrines of the Gospel to feed them with; and protecting them from all their enemies, the roaring lion, Satan, wolves in sheep’s clothing, false teachers, and the world’s goats, who thrust with side and shoulder, and push with their horns of power; as well as by seeking that which is lost; bringing back that which is driven, or drawn away; binding up that which is broken; strengthening the weak; healing the sick; and watching over the whole flock night and day, lest any hurt them.

Ver. 8. *Three shepherds also I cut off in one month*, etc.] Not Moses, Aaron, and Miriam, as is suggested in the Talmud^{f246}; nor David, Adonijah, and Joab, who died in the space of a month; nor the three kings, Jehoash, Jehoiakim, and Zedekiah, who died by the hand of their enemies in a very little time; which is the sense of some, as Abendana observes; nor the three last prophets, Haggai, Zechariah, and Malachi, according to Aben Ezra; nor the three Maccabees, Judas, Jonathan, and Simon, as Abarbinel; rather the three sects among the Jews, the Pharisees, Sadducees, and Essenes, instead of which last some put the Herodians; and others the Scribes; though some are of opinion that the three sanhedrim or courts of judicature among the Jews are designed; but it seems best of all to interpret them of the three orders of magistrates among them, princes, prophets, and priests; and the “cutting” them “off” may denote the cessation of civil government,

the sealing up of vision and prophecy, and the putting an end to sacrifice; which is much better than to interpret them of the three Roman emperors who succeeded Nero; that is, Galba, Otho, and Vitellius, who were put to death by their own subjects, within the space of a year and some days^{f247}; and which is a term of time that can not well be thought to be expressed by a month; which either signifies in general a small space of time; or, if a certain month is meant, either it designs the month Nisan, in which Christ suffered, when of right sacrifice should have ceased, as well as then prophecy was sealed up, and there was no more of it among the Jews, nor any civil government in their hands: or else the month Ab, in which the city of Jerusalem was burnt; and so an end was put in fact to all the above offices there. It may be that a month of years is intended, as in (^{411D}Revelation 11:2 13:5) and so Abarbinel here interprets it; though he applies it to the times of the Maccabees; but it may respect the thirty years, or thereabout, which were between the death of Christ and the destruction of Jerusalem, within which compass of time the above events were actually and manifestly fulfilled:

and my soul loathed them; because they did not perform the duties of their office; the civil magistrate did not govern according to the laws of God; the prophets did not teach sound doctrine; and the priests did not do their service aright, nor teach the people the use and end of sacrifices, and in them direct to the Messiah, as they should have done: wherefore Christ expressed his dislike of them by words in his ministry, particularly in Matthew chapter twenty three, (^{423B}Matthew 23:1-39) and by deeds, causing vengeance to come upon them to the entire removal of them: or, “my soul was shortened”, or “contracted in them”, or “towards them”^{f248}; his affections were lessened towards them; he loathed their ways and works, which were not good; and he rejected and cast them off as his people, and wrote a “loammi” on them; took away his Gospel from them, and abolished their civil and church state:

and their soul also abhorred me; which is the reason of the former; and so the Targum paraphrases it,

“and my Word cast them away, because their soul abhorred my worship;”

all ranks and orders of men among the Jews had Christ in abhorrence; they abhorred his person, his name, his miracles, his doctrines, his ordinances, and his people; this they did because of his mean appearance; and because

of his inveighing against their traditions, superstitions, and immoralities; and this appeared by their contemptuous rejection of him as the Messiah; by their crucifixion of him; and by persecuting his disciples and followers.

Ver. 9. *Then said I, I will not feed you*, etc.] That is, any longer; either personally, or by his apostles; he fed them himself, during his public ministry; and afterwards by his apostles, whom he ordered to preach the Gospel to the Jews first; but that being contradicted, blasphemed, and despised by them, they were ordered to turn away from them, and go to the Gentiles: this shows that not the shepherds only, but the body of the people, abhorred Christ and his Gospel: and therefore it was taken away from them:

that that dieth, let it die; literally, by the pestilence, that going by the name of death in Scripture; and spiritually, they that are dead in sin, let them continue so; let them die through famine of the word they have despised; let them die in their sins, and die the second death, they justly deserve:

and that that is to be cut off, let it be cut off; literally, by the sword; spiritually, the meaning is, that whereas some were in righteous judgment appointed to ruin, vessels of wrath fitted to destruction; let them be left to themselves, to a judicial blindness, and hardness of heart, and be cut off as unfruitful branches, and be no more in a church state here, and hereafter cast into everlasting burnings:

and let the rest eat everyone the flesh of another; through famine; or destroy each other in their internal divisions, which was the case of the Jews, when Jerusalem was besieged; (see ^{<485>}Galatians 5:15).

Ver. 10. *And I took my staff, [even] Beauty, and cut it asunder*, etc.] Signifying that he dropped his pastoral care of them: the Gospel indeed, which is meant by the staff “Beauty”, cannot be made void; it will have its designed effect; it is the everlasting Gospel, and will endure; its blessings, promises, doctrines, ordinances, and ministers, shall continue, till all the elect are gathered in, even unto the second coming of Christ: but then it may be removed from one place to another; it may be taken from one people, and given to another; and which is generally owing to contempt of it, unfruitfulness under it, and indifference to it; and this is the case here, it designs the taking away of the Gospel from the Jews, who despised it, and the carrying of it into the Gentile world; (see ^{<213>}Matthew 21:43 ^{<413>}Acts 13:46,47):

that I might break my covenant which I had made with all the people; not the covenant of works, that was made with all mankind in Adam; that was broke, not by the Lord, but by man; and was broke before the Gospel was published; nor the covenant of grace, for this was not made with all the people, nor can it be broken; but the Mosaic economy, the Sinai covenant, called the old covenant, which gradually vanished away: it was of right abolished at the death of Christ; when the Gospel was entirely removed, it more appeared to be so; and this was thoroughly done at the destruction of the city and temple. The last clause may be rendered, “which” covenant “I have made with all the people”; the Gentiles, having promised and given orders to send the Gospel unto them, which was accordingly done.

Ver. 11. *And it was broken in that day*, etc.] In right, the day Christ died; apparently, when the Gospel, the substance of it, was removed; and, in fact, at the time of Jerusalem’s destruction:

and so the poor of the flock; (see Gill on “³⁸¹⁰⁷Zechariah 11:7”):

that waited upon me; as servants on their masters; as clients on their patron; as beggars at the door for alms; as attendants on the worship of God, for the manifestations of himself, for the performance of promises, and for answers of prayer: or “observed me”^{f249}; what he said and did, his word, and his ordinances; what he abolished, and what he instituted:

knew that it [was] the word of the Lord; either that Christ the Shepherd was the essential Word of the Lord; or that the prophecies concerning the destruction of the Jews, their civil and ecclesiastical state, were the word and decree of God now fulfilled; or that the Gospel taken from them is the word of the Lord, which he is the author of; his grace is the matter and substance of; and which he speaks by his ministers; and may be known by the matter and efficacy of it; by the refreshment and comfort it gives; by its leading souls to Christ; and by the harmony, agreement, and uniformity of its doctrines.

Ver. 12. *And I said unto them, If ye think good*, etc.] Not to the poor of the flock that waited on him, and knew the word of the Lord, and valued it; but to the other Jews that despised Christ and his Gospel:

give me my price; or, “give my price”^{f250}; what I am valued at by you, to Judas the betrayer: or the price due unto him for feeding the flock, such as faith in him, love to him, reverence and worship of him. So the Targum

paraphrases it, “do my will”. Kimchi says the price is repentance, and good works:

and if not, forbear; unless all is done freely, willingly, and cheerfully; (see ^{<4016>}Ezekiel 2:5,7) or, if worth nothing, give nothing:

So they weighed for my price thirty [pieces] of silver; the price a servant was valued at, (^{<0213>}Exodus 21:32) see the fulfilment of this prophecy in (^{<4015>}Matthew 26:15). The Jews own ^{f251} that this prophecy belongs to the Messiah; but wrongly interpret it of thirty precepts given by him: in just retaliation and righteous judgment, thirty Jews were sold by the Romans for a penny, by way of contempt of them ^{f252}.

Ver. 13. *And the Lord said unto me*, etc.] The Prophet Zechariah, in a visionary way representing the sanhedrim of the Jews, the chief priests, scribes, and elders:

Cast it unto the potter; for the purchase of his field, in order to make a burying ground of it for strangers:

a goodly price that I was prized at of them; this is sarcastically said; meaning that it was a very poor price; and showed that they had no notion of the worth and value of Christ, the Pearl of great price:

and I took the thirty [pieces] of silver, and cast them to the potter in the house of the Lord; it is a question with some what these pieces of silver were; they are commonly understood of silver shekels. So the Targum, in (^{<0216>}Genesis 20:16 45:22) renders pieces of silver by shekels of silver; and Eusebius ^{f253} calls these here thirty staters, the same with shekels; which, if common shekels, reckoned at one shilling and three pence, made but thirty seven shillings and sixpence; and if shekels of the sanctuary, which at most were but two shillings and sixpence, thirty of these would make but three pounds fifteen shillings; and therefore may be truly called, ironically speaking, “a goodly price”; being no more than the price of a servant, as before observed: but Drusius objects to this, seeing a potter’s field was bought with this money; and asks, who can believe that a field near so populous a city as Jerusalem could be bought for thirty shekels? and observes, from R. Elias Levita ^{f254}, that it is a rule with their doctors, that all silver mentioned in the law signifies shekels; in the prophets, pounds; and in the Hagiographa, talents: this is said, but not proved: to understand these of pounds, indeed, would make the price considerable, and sufficient for the purchase of a large field; for a silver maneh or pound with the Jews

was of the value of sixty shekels, (³⁶¹²Ezekiel 45:12) and thirty of these make two hundred and seventy pounds; but then this would not in an ironical way be called “a goodly price”: and as to the objection about the purchase of a field with such a sum of money as thirty shekels amount to, it may be observed, what Grotius seems rightly to conjecture, that this was a field the potter had dug up, and had made the most of it, and so was good for nothing but for such an use, for which it was bought, to bury strangers in. It is also a difficulty to fix it certainly to whom this money was ordered to be given, and was given. It is here said “to the potter”; but Jarchi and Kimchi observe, that some of their interpreters render it the “treasurer”; **a** and **y** being sometimes changed for one another; thus, the Targum paraphrases it,

“under the hand of the treasurer;”

and so others^{f255}; and indeed the money was given to the chief priests and elders, some of whom might be in that office, (^{417B}Matthew 27:3,6) though there is no need of such an alteration of the word, since the money Judas took for betraying Christ, and cast into the temple to the priests, they took up, and gave it to the potter for the field they bought of him with it; and, in the evangelist, the phrase by way of explanation is rendered, “for the potter’s field”, and may be here properly enough translated, “for the potter”; as the particle **l a** is sometimes used^{f256}; that is, to be given to him for purchase money^{f257}: and whereas the money is said to be cast, or given to him, “in the house of the Lord”, i.e. in the temple, it appears a fact, in the accomplishment of this prophecy, that it was cast into the temple, (^{417B}Matthew 27:5) and was took up by the priests; who, in all probability, sent for the potter thither, and agreed with him for his field, and paid him his money there; for there is no reason to believe that he had a workhouse for his business in the temple; though it may be he had one near it; (see ^{248D}Jeremiah 18:1,2) and worked for the service of it, since earthen vessels were used in temple service^{f258}. The accomplishment of all this is in (^{417B}Matthew 27:7-10).

Ver. 14. *Then I cut asunder mine other staff, [even] Bands,* etc.] By which is meant, either the removal of the form of civil government from the Jews; or the abrogation of the Mosaic law, and the carnal ordinances of the Jews, in which judaizing Christians joined them, until the destruction of Jerusalem; or rather the ordinances of the Gospel, which, upon taking that away, ceased:

that I might break the brotherhood between Judah and Israel; the Gospel and Gospel ordinances being removed from the Jews, there was no more work of conversion among them; their church state came to nothing, and an entire disagreement between them and the Gentiles ensued: and so it is when God takes away his word and ordinances from a people, they are unchurched and their brotherhood is broken, those being the bands which keep them together; and therefore, when loosed, their unity and society cease. There seems to be an allusion to the case of the two tribes of Judah and Benjamin, and of the ten tribes; the former are often signified by Judah only; and the latter by Israel or Ephraim: the division between them was made in the times of Rehoboam, which continued unto their respective captivities; after the Jews' return from the Babylonish captivity, there was some show of an union between them; some of the ten tribes returning with the Jews, and coalescing in one state; and moreover, at their certain stated feasts, they came from different parts of the world, and joined together in religious service; (see ~~400~~ Acts 2:1-47) but, upon the dissolution of their civil and church state, this friendly correspondence was broken off, and their communion with each other ceased: and as for the Jews, after the Christians were called out from among them at Jerusalem, and removed to Pella, they fell into internal divisions and quarrels among themselves, which lasted during the siege of that city; and when it was taken and destroyed, their brotherhood and union among themselves were broken to such a degree, that they were scattered one from another; and now know not of what kingdom and tribe they are, whether of Judah or Israel, or of what tribe in either.

Ver. 15. *And the Lord said unto me*, etc.] The Prophet Zechariah:

Take unto thee yet the instruments of a foolish shepherd; the meaning is, that the prophet should put on the habit of a shepherd, and take a scrip and staff in his hands, and represent a foolish shepherd, hereafter described.

Ver. 16. *For, lo, I will raise up a shepherd in the land*, etc.] Not in the land of Judea, but in the Roman empire; and so not Herod, nor King Agrippa, as Kimchi; nor Antiochus Epiphanes, as others; nor those wicked priests and princes, who governed after the times of Zechariah; nor the Scribes and Pharisees in Christ's times, though they are often called fools by him, and were truly foolish shepherds; nor even Titus Vespasian, who destroyed the city and temple; nor Bar Cozba, who set up for the Messiah, and was a false one; or any other of that sort. Calmet^{f259} thinks this designs

the Roman emperors, successors of Tiberius, under whom Jesus Christ was crucified. Caligula succeeded Tiberius. Claudius Caligula, and Nero succeeded Claudius: everyone knows (adds he) the characters of those princes, that they were truly foolish shepherds, mad, wicked, and cruel: but rather it intends shepherd, or shepherds, not in a civil, but in an ecclesiastic sense; all such after Christ, who took upon them this office, but did not perform it aright, as heretics, false teachers, with which the first ages abounded; and especially it points at the bishop of Rome, and all under him, when he fell off from the true doctrine and discipline of the Gospel, the man of sin, or antichrist, as Jerom rightly observes; who, though his coming is according to the working of Satan, yet may be said to be raised up by the Lord, because he suffered him to rise; and by his secret providence, and wise ordination in righteous judgment, he came to the height of his power: with him agrees the name of a “shepherd”; he calls himself the vicar of Christ, the chief shepherd and bishop of souls; Peter’s successor, who was ordered to feed the sheep and lambs of Christ; and universal pastor, and a single one, that will not admit of any associate. The character of a “foolish” one belongs to him, though he would be thought to be wise; nor is he wanting in wicked craft and cunning, but ignorant of the pastoral office, and how to feed the church of God; and is a wicked or evil shepherd, as the word^{f260} used is pretty much the same in sound with our English word “evil”: he governing the flock, not with and according to the word of God, but according to his own will and laws; for his “instruments” are laws of his own making, an exercise of tyrannical power over kings and princes, unwritten traditions, pardons, indulgences, etc.:

[which] shall not visit those that be cut off; not that cut off themselves, or are cut off by the church; but such that go astray, wander from the fold, and are in danger of being lost; *twdbwa*, that are perishing, as Jarchi explains the word; these he looks not after, nor has he any regard to their spiritual and eternal welfare:

neither shall seek the young one; the lamb, the tender of the flock; he will not do as the good shepherd does, carry the lambs in his arms, (²³¹¹Isaiah 40:11) or, “that which wanders”^{f261}; that strays from the fold, and out of the pastures, or the right way:

nor heal that that is broken; that is of a broken and of a contrite spirit; or whose bones are broken, and consciences wounded, through falls into sin:

nor feed that that standeth still; that can not move from its place to get fresh pasture, but is obliged to stay where it is, and needs supply and support there:

but he shall eat the flesh of the fat; that is, as the Targum well explains it,

“shall spoil the substance of the rich;”

(see ~~668B~~ Revelation 18:3,7):

and tear their claws in pieces; take all their power and privileges from them; all which well agrees with the pope of Rome.

Ver. 17. *Woe to the idol shepherd*, etc.] Or, “the shepherd of nothing,”^{f262}; that is, no true shepherd, that is good for nothing, for an idol is nothing in the world, (~~480B~~ 1 Corinthians 8:4) and who is an idol himself, sits in the temple of God, and is worshipped as if he was God. (~~500B~~ 2 Thessalonians 2:4 ~~668C~~ Revelation 13:4,8,15) and is an encourager and defender of idolatry:

that leaveth the flock; has no regard to its spiritual concerns; does not feed it, but fleece it, and leaves it to the cruelty and avarice of his creatures under him:

the sword [shall be] upon his arm; with which he should feed the flock:

and upon his right eye; with which he should watch over it:

his arm shall be clean dried up; his power shall be taken away from him; the antichristian states, which supported him, shall withdraw from him; the ten kings shall hate the whore, strip her naked, eat her flesh, and burn her with fire, (~~667C~~ Revelation 17:16):

and his right eye shall be utterly darkened; not only given up to judicial blindness, which has been always his case; but his kingdom shall be full of darkness, (~~668D~~ Revelation 16:10) his hidden things of darkness shall be exposed; all his crafty schemes will be confounded; and all his wit, cunning, and subtlety, will cease; and everything desirable to him will be taken away from him. His “arm” may denote his secular power, which shall be taken away from him: and his “right eye” his knowledge of the Scriptures, judgment in controversies, and infallibility pretended to by him, which will cease, even in the opinion of men. Ben Melech interprets it the eye of his heart or mind; and so Aben Ezra.

CHAPTER 12

INTRODUCTION TO ZECHARIAH 12

This chapter contains a prophecy of the defence, protection, and salvation of the church of God; and of the effusion of the Spirit; and of the conversion of the Jews in the latter day. It begins with a title and preface, describing the power of God, from the creation of the heavens and earth, and soul of man, (~~<3821>~~Zechariah 12:1) then follows the subject matter of the prophecy, in a way of judgment upon the enemies of the people of God, and in a way of salvation to them. The judgments on their enemies are signified by various metaphors; by Jerusalem's being a cup of trembling, a burdensome stone, and a hearth, and torch of fire to them, (~~<3821>~~Zechariah 12:2,3,6). The effects of which are to them astonishment, madness, blindness, and utter destruction; and to the people of God confidence in him, salvation from him, and strength and protection by him, (~~<3821>~~Zechariah 12:4,5,7,8) and, at the same time that God will destroy all the enemies of his people, he will pour out his Spirit upon his chosen ones among the Jews. The consequence of which will be, their faith in Christ, signified by looking to him whom they have pierced; and their repentance towards God, expressed by mourning; and this illustrated by mourning for an only and firstborn son, (~~<3821>~~Zechariah 12:9,10) and which is further illustrated by the mourning for Josiah in the valley of Megiddon; and by an enumeration of the several families in Jerusalem, that should separately mourn on this account, (~~<3821>~~Zechariah 12:11-14).

Ver. 1. *The burden of the word of the Lord for Israel*, etc.] And against their enemies; for the good of the church of God, for its joy, comfort, and salvation; or, “concerning Israel”^{f263}; what shall befall them in the latter day, as the destruction of antichrist, prophesied of in the preceding chapter (~~<3821>~~Zechariah 11:1-17); and what is hereafter said may be believed that it shall be accomplished. The Lord is described in the greatness of his power, speaking as follows:

saith the Lord, which stretcheth forth the heavens: as a curtain, (~~<3842>~~Psalm 104:2) the expanse or firmament of heaven, which is stretched out as a canopy over all the earth around:

and layeth the foundation of the earth; firm and sure, though upon the seas and floods, yea, upon nothing, (^{<3810>}Psalm 24:2 ^{<3811>}Job 26:7):

and formeth the spirit of man within him; the soul of man, with all its powers and faculties, gifts and endowments; which is of his immediate creation, and which he continues daily to form, and infuse into the bodies of men, and holds in life there; hence he is called the Father of spirits, (^{<3810>}Hebrews 12:9).

Ver. 2. *Behold, I will make Jerusalem a cup of trembling unto all the people round about*, etc.] The Targum renders it,

“a vessel full of inebriating liquor;”

which intoxicates and makes giddy, and causes to tremble, stagger, and fall like a drunken man. The phrase denotes the punishment inflicted by the Lord upon the enemies of his church and people; (see ^{<2512>}Isaiah 51:22,23):

when they shall be in the siege both against Judah [and] against Jerusalem; not by Antiochus Epiphanes; nor by Titus Vespasian; nor by Gog and Magog, as Kimchi; but by the antichristian powers, especially the Mahometan nations, the Turks, which shall come against Jerusalem, when the Jews are returned thither, and resettled in their own land; (see ^{<3815>}Ezekiel 38:5,6). The words should be rendered, “and upon Judah shall it be”^{f264}, i.e. the cup of trembling, “in the siege against Jerusalem”; according to the Targum, and the Jewish commentators, the nations of the earth shall bring the men of Judah by force to join with them in the siege of Jerusalem; as, in the times of Antiochus, many of the Jews were drawn in to fight against their brethren; but the meaning is, that not only the wrath of God will come upon the Mahometan nations that shall besiege Jerusalem; but also on those who bear the Christian name, who are Jews outwardly, but not inwardly; and shall join with the Turks in distressing the people of the Jews upon their return to their own land: to besiege Judah, or a country, is not proper and pertinent: Jerusalem, when again in the hands of the Jews, according to this prophecy, only is to be besieged, as it will, by the Turks; and it should be observed, that it never was besieged by Antiochus, and therefore the prophecy can not be applied to his times, as it is by many.

Ver. 3. *And in that day will I make Jerusalem a burdensome stone for all people*, etc.] The Targum renders it “a stone of offence”; at which they shall stumble and fall; but it seems to design the immovableness of the state

and condition of Jerusalem, that those who attempt to remove her out of her place, or to make any alteration in her happy circumstances, will not be able to do it, (^{<931>}Psalm 125:1). Jerom makes mention of a custom in the cities of Palestine, and which continued to his times throughout all Judea, that large, huge, round stones, used to be placed in the towns and villages, which the youths exercised themselves with, by trying to lift them up as high as they could, by which they showed their strength; and the same ancient writer observes that a like custom obtained in Greece; for he says he himself saw in the tower at Athens, by the image of Minerva, a globe of brass, of at very great weight, which he, through the weakness of his body, could not move; and asking the meaning of it, he was told that the strength of wrestlers was tried by it; and no man might be admitted a combatant, until it was known, by the lifting up of that weight, with whom he should be matched; and the throwing of the “discus” was an ancient military exercise, as old as the times of Homer, who speaks^{f265} of it; and is mentioned by Latin writers, as appears from some lines of Martial^{f266}; see the Apocrypha:

“In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us,” (2 Maccabees 2:14)

and this, as it tried the strength of men, so it was sometimes dangerous to themselves, or to bystanders, lest it should fall upon their heads: and as it was usual to defend themselves and oppress enemies by casting stones at them, so young men used to exercise themselves by lifting up and casting large stones; to which Virgil^{f267} sometimes refers; and it is well known that Abimelech was killed even by a woman casting a piece of a millstone upon his head, (^{<006>}Judges 9:53) and such heavy stones, and the lifting of them up, in order to cast them, may he alluded to here:

all that burden themselves with it shall be cut in pieces; all that attempt to unsettle and remove it shall be pressed down with the weight of it, and be utterly destroyed: or, “shall be torn to pieces”^{f268}; as men’s hands are cut and torn with rough and heavy stones, The Targum is,

“all that injure her shall be consumed;”

which gives the sense of the passage:

though all the people of the earth be gathered together against it; so safe and secure will the people of God be; he being a wall of fire round about them, and the glory in the midst of them.

Ver. 4. *In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness,* etc.] The meaning is, the enemies of God's people shall be astonished at the failure of their attempts, and be filled with fury and madness because they cannot accomplish their designs; and shall be at their wits' end, not knowing what course to take: perhaps reference is had to the Turkish armies, that shall be brought against Jerusalem to recover it into their possession, which generally consist of a large cavalry; (see ^{<3816>}Revelation 9:16,17):

and I will open mine eyes upon the house of Judah; which phrase is sometimes used, as expressive of the wrath of God against his enemies, (^{<3804>}Amos 9:4,8) and, if the house of Judah signifies the same as Judah, joined with the nations of the earth in the siege, (^{<3817>}Zechariah 12:2), it must be so understood here; but rather it seems to be different, and to intend those who will inhabit other parts of Judea, and who will be truly the people of God, Jews not only literally, but spiritually; and so is to be interpreted in a good sense, of the divine love to them, care of them, and protection over them; (see ^{<3843>}Job 14:13) and so the Targum paraphrases it,

“and upon those of the house of Judah, I will reveal my power to do them good:”

and will smite every horse of the people with blindness: that is, every rider of them, either with blindness of mind or body, or both. It may be, as the former smiting, mentioned in the beginning of the verse, respects the mind, this may regard the body; so that they shall not see their way, and their hands shall not perform their enterprise.

Ver. 5. *And the governors of Judah shall say in their heart,* etc.] The governors of the rest of the cities in Judea, besides Jerusalem, when they shall observe the armies of the people, their horses and their riders, smitten by the Lord, as above, shall take heart, and be of good courage: and secretly say within themselves,

The inhabitants of Jerusalem [shall be] my strength in the Lord of hosts their God; that is, they, in the strength of the Lord, shall overcome their enemies, and so be the means of preserving and securing the other cities of

Judah from destruction: the governors do not place their strength and confidence in the inhabitants of Jerusalem, but as they are strengthened in and by the Lord their God, from whom all strength, safety, and salvation come. In this and the following verse (³⁸¹⁶Zechariah 12:6), by “the governors of Judah” are not meant Judas Maccabeus, and his brethren, as some think; for though there are some things in the context that seem to agree with them, and they may be an emblem of the governors in the times referred to, for their courage, bravery, and success; yet the thread of history, and series of prophecy, will not admit such a sense.

Ver. 6. *In that day will I make the governors of Judah like a hearth of fire among the wood*, etc.] As a large hearth of fire, with wood all about it, devours and consumes it; so shall the governors of Judah be to the nations that shall come up against Jerusalem. The Targum renders it,

“as a garment of fire among wood:”

and like a torch of fire in a sheaf; of wheat, which presently destroys it; (see Obidiah 1:18):

and they shall devour all the people round about, on the right hand and on the left; on the south and on the north, as the Targum interprets it. The phrase denotes the utter destruction of the people on all sides:

and Jerusalem shall be inhabited again in her own place, [even] in Jerusalem; upon that very spot of ground which was formerly called Jerusalem shall the city be built again, and inhabited; and shall continue, notwithstanding the attempts of all the nations of the earth to destroy it; (see ²⁴¹⁸Jeremiah 30:18).

Ver. 7. *The Lord also shall save the tents of Judah first*, etc.] That is, the Jews, who will be in other parts of the land encamped in tents, to defend themselves against their enemies; these will be saved out of the hands of them, before the inhabitants of Jerusalem will be saved; and in such a manner, that it will evidently appear that their salvation is of the Lord: and his end in so doing will be,

that the glory of the house of David, and the glory of the inhabitants of Jerusalem, do not magnify [themselves] against Judah; lest the chief of the family of David, and the principal inhabitants of Jerusalem, should glory over their brethren in other parts of Judea; and say it was owing to them that they were saved and delivered out of the hands of their enemies.

Ver. 8. *In that day shall the Lord defend the inhabitants of Jerusalem,* etc.] As with a shield against their enemies; and such is the Lord to all his people; he is their shield to protect them; he keeps and guards them by his power; he encompasses them about with his favour, as with a shield; and gives unto them the shield of salvation; all which will eminently appear to be the case of the Jews at this time:

and he that is feeble among them at that day shall be as David; they that have the most fearful hearts, and feeble minds, shall be as courageous, as valiant, and as victorious as David; and they that are the weakest, in a spiritual sense, in the grace and in the doctrine of faith, and in that part of it, respecting the use of things indifferent, who are ready to be “offended, stumble, and fall”^{f269}; for the spiritual reign, which will at this time take place, will not be a state of perfection; even those will be like David, beloved of the Lord, kings as well as priests unto God, and as strong in faith as he:

and the house of David [shall be] as God; the stronger sort of believers among them, such as are strong in the Lord, in the grace of faith, and in the doctrines of the Gospel; they shall have much of God with them, great grace upon them, and be like unto him in goodness, truth, and holiness: or they shall be like “Elohim”, the angels, as this word is rendered, (~~308B~~ Psalm 8:5) for knowledge, purity, and readiness to do the will of God; and it follows:

as the Angel of the Lord before them; that is, as Christ, who is the Angel of the covenant, and of the divine Presence; and in whom the name of the Lord is; who is at the head of his people, and goes before them, as their Leader and Commander, and the Captain of salvation, (~~302B~~ Micah 2:13) whose image they bear, and into which they are changed from glory to glory by the spirit of God; and which will now be very clearly discerned upon the saints in the latter day glory. Kimchi and Ben Melech, by “the house of David”, understand the King Messiah^{f270}, who was to be of the seed of David; and so does Cocceius, who takes the “as” to be a note, not of similitude, but of truth, he being truly God, and the Angel of Jehovah. The Targum is,

“the house of David shall be like great men or princes that shall prosper, as the Angel of God before them.”

Ver. 9. *And it shall come to pass in that day,* etc.] So often mentioned in this chapter; by which is meant the latter part of the Gospel dispensation, the spiritual reign of Christ:

[that] I will seek to destroy all the nations that come against Jerusalem; and shall destroy them. The whole of this paragraph seems to refer to the same as in (²³⁰¹Ezekiel 38:1-39:29).

Ver. 10. *And I will pour out upon the house of David, and upon the inhabitants of Jerusalem,* etc.] The Jews that belong to the family of Christ, and to the heavenly Jerusalem, the church of the firstborn, whose names are written in heaven:

the Spirit of grace and of supplications; by which is meant the Holy Spirit of God, who is called the “Spirit of grace”; not merely because he is good and gracious, and loving to his people, and is of grace given unto them; but because he is the author of all grace in them; of gracious convictions, and spiritual illuminations; of quickening, regenerating, converting, and sanctifying grace; and of all particular graces, as faith, hope, love, fear, repentance, humility, joy, peace, meekness, patience, longsuffering, self-denial, etc.; as well as because he is the revealer, applier, and witnesser of all the blessings of grace unto them: and he is called the “Spirit of supplications”; because he indites the prayers of his people, shows them their wants, and stirs them up to pray; enlarges their hearts, supplies them with arguments, and puts words into their mouths; gives faith, fervency, and freedom, and encourages to come to God as their Father, and makes intercession for them, according to the will of God: pouring it upon them denotes the abundance and freeness of his grace; (see ^{2340B}Isaiah 44:3):

and they shall look upon me whom they have pierced; by nailing him to the tree at his crucifixion; and especially by piercing his side with a spear; which, though not personally done by them, yet by their ancestors, at least through their instigation and request; and besides, as he was pierced and wounded for their sins, so by them: and now, being enlightened and convicted by the Spirit of God, they shall look to him by faith for the pardon of their sins, through his blood; for the justification of their persons by his righteousness; and for eternal life and salvation through him. We Christians can have no doubt upon us that this passage belongs to Christ, when it is observed, upon one of the soldiers piercing the side of Jesus with a spear, it is said, “these things were done that the Scripture should be fulfilled; they shall look on him whom they have pierced”; and it seems also

to be referred to in (~~6007~~ Revelation 1:7) yea, the Jews themselves, some of them, acknowledge it is to be understood of the Messiah. In the Talmud^{f271}, mention being made of the mourning after spoken of, it is asked, what this mourning was made for? and it is replied, R. Dusa and the Rabbins are divided about it: one says, for Messiah ben Joseph, who shall be slain; and another says, for the evil imagination, that shall be slain; it must be granted to him that says, for Messiah the son of Joseph that shall be slain; as it is written, “and they shall look upon whom they have pierced, and mourn”, etc. for, for the other, why should they mourn? hence Jarchi and Kimchi on the place say, our Rabbins interpret this of Messiah the son of Joseph, who shall be slain; and the note of Aben Ezra is, all the nations shall look unto me, to see what I will do to those who have pierced Messiah the son of Joseph. Grotius observes, that Hadarsan on (~~0280~~ Genesis 28:10-16) understands it of Messiah the son of David. The Jews observing some prophecies speaking of the Messiah in a state of humiliation, and others of him in an exalted state, have coined this notion of two Messiahs, which are easily reconciled without it. The Messiah here prophesied of appears to be both God and man; a divine Person called Jehovah, who is all along speaking in the context, and in the text itself; for none else could pour out the spirit of grace and supplication; and yet he must be man, to be pierced; and the same is spoken of, that would do the one, and suffer the other; and therefore must be the $\psi\epsilon\alpha\nu\psi\rho\omega\pi\omicron\varsigma$, or God-man in one person. As to what a Jewish writer^{f272} objects, that this was spoken of one that was pierced in war, as appears from the context; and that if the same person that is pierced is to be looked to, then it would have been said, “and mourn for me, and be in bitterness for me”; it may be replied, that this prophecy does not speak of the piercing this person at the time when the above wars shall be; but of the Jews mourning for him at the time of their conversion, who had been pierced by them, that is, by their ancestors, hundreds of years ago; which now they will with contrition remember, they having assented to it, and commended it as a right action; and as for the change from the first person to the third, this is not at all unusual in Scripture:

and they shall mourn for him as one mourneth for [his] only [son]; or, “for this”^{f273}; that is, piercing him; for sin committed against him; because of their rejection of him, their hardness of heart, and unbelief with respect to him; and on account of their many sins, which were the occasion of his being pierced; which mourning will arise from, and be increased by, a

spiritual sight of him, a sense of his love to them, and a view of benefits by him. Evangelical repentance springs from faith, and is accompanied with it; and this godly sorrow is like that which is expressed for an only son; (see ^{<1080>}Amos 8:10 ^{<1072>}Luke 7:12) and indeed Christ is the only begotten of the Father, as well as the firstborn among many brethren, as follows:

and shall be in bitterness for him, as one that is in bitterness for [his] firstborn; sin is a bitter thing, and makes work for bitter repentance.

Ver. 11. *In that day shall there be a great mourning in Jerusalem*, etc.] Great numbers being awakened, convinced, and converted, and brought to true repentance:

as the mourning of Hadadrimmon in the valley of Megiddon. Lightfoot^{f274} thinks the prophet alludes to the two great and general lamentations of Israel; the one about the rock Rimmon, where a whole tribe was come to four hundred (it should be six hundred) men, (^{<1074>}Judges 20:47) and may be rendered, “the sad shout of Rimmon”; and the other in the valley of Megiddo, for the death of Josiah. Some take Hadadrimmon to be the name of a man, as Aben Ezra; and the Targum and Jarchi say who he was, and also make two mournings to be alluded to^{f275}; paraphrasing the words thus,

“at that time mourning shall be multiplied in Jerusalem, as the mourning of Ahab the son of Omri, whom Hadadrimmon the son of Tabrimmon slew in Ramothgilead; and as the mourning of Josiah, the son of Amon, whom Pharaohnecho, or the lame, slew in the valley of Megiddo:”

and so the Syriac version renders it,

“as the mourning of the son of Amon in the valley of Megiddo.”

Of the first of these, (see ^{<1023>}1 Kings 22:31-37) and of the latter, (^{<1029>}2 Kings 23:29) according to Jerom, it was the name of a place in the valley of Megiddo, near to Jezreel; and which, in his time, went by the name of Maximianopolis, called so in honour of the Emperor Maximian; it was seventeen miles from Caesarea in Palestine, and ten miles from Jezreel^{f276}; and mention is made by Jewish^{f277} writers of the valley of Rimmon, in which place the elders intercalated the year; though Jerom elsewhere^{f278} says, that Adadrimon was a king, the son of Tabrimmon, who reigned at Carchemish, whom Pharaohnecho slew at the same time he slew Josiah.

Both words, Hadad, or Adad, and Rimmon, are names of idols with the Syrians.

Ver. 12. *And the land shall mourn*, etc.] That is, the inhabitants of it; not only Jerusalem, but the land of Judea, and the people in it everywhere: in the Talmud^{f279} it is said, this is the mourning of the Messiah, that is, on his account:

every family apart; though the mourning will be general and public, yet it will be not in a body of the whole people together, but separate and distinct:

the family of the house of David apart, and their wives apart; the men by themselves, and the women by themselves, which is according to the custom of the Jews in public worship; those that belong to the family of David shall mourn because of the Jews' long rejection of the King Messiah, Jesus the son of David, the Saviour, whom God raised up of his seed:

the family of the house of Nathan apart, and their wives apart; not of Nathan the son of David, the brother of Solomon, as some think; for, as Aben Ezra observes, he and his family are comprehended in the family of David; but of Nathan the prophet, who will mourn because the Jews have so much slighted Jesus the great Prophet, the Lord raised up in Israel, his doctrines and ordinances.

Ver. 13. *The family of the house of Levi apart, and their wives apart*, etc.] Because of the contempt of the priestly office of Christ, which theirs prefigured, and was abolished by him; because of their trampling upon his blood, righteousness, and sacrifice:

the family of Shimei apart, and their wives apart; not of Shimea the son of David, (^{<33B>}1 Chronicles 3:5) as Jarchi thinks, for his family is comprehended in the family of David; nor of Shimei the son of Merari, and grandson of Levi, (^{<33B>}1 Chronicles 6:16,17), for the same reason: some think that, by way of prophecy, the family of Semei, mentioned among the progenitors of Christ, (^{<43B>}Luke 3:26), is intended; and others have thought of Shammai, a famous Misnic doctor in the times of Christ, whose disciples were called the house or family of Shammai, of which frequent mention is made in the Misna and Talmud: but the Septuagint, Syriac, and Arabic versions, read "the family of Simeon"; mentioned together with Levi, as brethren in iniquity, and now mourn for the common concern they had in the crucifixion of Christ, and their refusal of him.

Ver. 14. *All the families that remain*, etc.] That will be in being in those times;

every family apart, and their wives apart; for the whole nation shall be born at once, and converted, and all Israel shall be saved, (²⁴⁶⁸Isaiah 66:8
⁵¹²⁶Romans 11:26).

CHAPTER 13

INTRODUCTION TO ZECHARIAH 13

In this chapter are prophecies concerning the purification of the penitent Jews before spoken of; the removal of idols, and false prophets, out of the earth; the death of Christ; the destruction of the greater part of men, and the salvation of a few of them. The cleansing of such that mourn for sin, in a fountain opened for that purpose, is spoken of, (~~3810~~ Zechariah 13:1) the utter abolition of idols, and false prophets, and unclean spirits, is affirmed, (~~3810~~ Zechariah 13:2) the parents of false prophets will forbid them to prophesy; they themselves will be ashamed of their visions; they will throw off the rough garment, which was a token of their being prophets, and by which they deceived: they will confess they are no prophets, and what they are, and own the wounds they have received from their friends on that account, (~~3810~~ Zechariah 13:3-6) and whereas the Messiah, as pierced and crucified, is spoken of in the preceding chapter (~~3820~~ Zechariah 12:10), whose blood is the cleansing fountain mentioned in this, an account is given of his death; who is described by his office, the Shepherd of the Lord; and by his natures, human and divine, the Man his fellow; his death is signified by smiting with the sword, which was done by the order of the Lord; the consequences of which were the scattering of the sheep, and the turning of the hand of the Lord upon them in a way of mercy, (~~3810~~ Zechariah 13:7) and then it is declared that two parts in three of the land should be cut off, and a third part saved, but yet so as by fire, whom the Lord would own as his people, and they should acknowledge him to be their God, (~~3810~~ Zechariah 13:8,9).

Ver. 1. *In that day there shall be a fountain opened*, etc.] Which Aben Ezra and Kimchi understand literally; but R. Moses the priest figuratively; and so the Targum, which interprets it of the doctrine of the law being open as a fountain of water; and so Abendana, who compares it with (~~2110~~ Isaiah 2:3) but rather it should be understood of the preaching of the Gospel, and the administration of Gospel ordinances; though better of Christ himself, the fountain of gardens, and of living waters, from whose pierced side, of whom mention is made as pierced in the preceding chapter

(~~3120~~ Zechariah 12:10), sprung blood and water; blood for justification, remission, and cleansing, and water for sanctification: and best of all of his blood particularly, called a “fountain”, not so much for the quantity of blood shed, as for its full virtue and efficacy to answer the purposes for which it was shed; it being the blood not only of man, and of an innocent man, but of the Son of God; and may be said to be “opened”, because of its continued virtue to cleanse from sin; it is not sealed, but opened, and always stands open; there is no hinderance or obstruction in coming to it; not the meanness or poverty of persons, they that have no money may come to these waters; nor their sinfulness, even though they are the chief of sinners; nor their being of this and the other nation, it is exposed to all; to all that the Father has given to Christ; to all sensible sinners: though it follows,

to the house of David, and to the inhabitants of Jerusalem; for this, as it may be literally understood of the Jews in the latter day, including their great men and common people, high and low, rich and poor; so mystically of all the family of Christ the son of David, and of all that belong to the heavenly Jerusalem, even the whole church of the firstborn, whose names are written in heaven:

for sin, and for uncleanness; that is, for sin, which is uncleanness; sin is an unclean thing, and has defiled all human nature, and nothing can remove the pollution of it; but the blood of Christ can remove it, and that being shed makes atonement for it, procures the pardon of it, and justifies from it in the sight of God; and being sprinkled on the conscience, removes it from that. The Targum interprets it mystically of the forgiveness of sins, paraphrasing it thus,

“I will forgive their iniquities, as they are cleansed with the water of sprinkling, and the ashes of the heifer, which is for sin.”

Ver. 2. *And it shall come to pass in that day, saith the Lord of hosts,* etc.] In the latter day, at the time of the conversion of the Jews, when they shall turn to the Lord, and their sins shall be forgiven, and washed away in the fountain of his blood; for this refers not to the times of the Babylonish captivity, and their deliverance from that, which was now over, when idolatry ceased among that people; nor to the times of Christ, when soon after the false prophets among the Heathens, and their lying oracles, ceased, and Paganism in the Roman empire was destroyed; but to the times before mentioned, of which it is predicted by the Lord, saying,

[that] I will cut off the names of the idols out of the land, and they shall no more be remembered; meaning the idols of gold, silver, brass, and wood; images of the Virgin Mary, and saints departed, worshipped by the Papists, (⁶⁶³Revelation 9:20,21) for at this time mystical Babylon will fall, the idolatry of the church of Rome will be at an end, and will never be revived more:

and also I will cause the prophets, and the unclean spirit, to pass out of the land; by “the prophets” are meant false prophets, as the Targum explains it, even all the Popish hierarchy, pope, cardinals, archbishops, bishops, priests, etc. all that wretched body, which goes by the name of the false prophet, who at the battle of Armageddon will be taken, and with the beast cast alive into the lake of fire, (⁶⁶³Revelation 19:20) and by “the unclean spirit”, or “spirits”, the singular for the plural, are meant the three unclean spirits like frogs, and which are the spirits of devils, that come out of the mouth of the dragon beast, and false prophet, the Jesuits, monks, and friars; these shall be no more then on the earth, after these times, (⁶⁶³Revelation 16:13,14). Jarchi and Kimchi interpret “the unclean spirit” of the corruption of nature; but that will not cease as long as men are in a mortal state. This prophecy is, by the ancient Jews,¹²⁸⁰ applied to the times of the Messiah.

Ver. 3. *And it shall come to pass, [that] when any shall yet prophesy,* etc.] Or attempt to prophesy, or propagate their idolatrous religion and principles after this time, when they shall be abundantly detected and exposed:

then his father and his mother that begat him; of whom he is born, and who, as his parents, must be supposed to have the most tender regard unto him, even to these the imposture will be so flagrant, that they will not encourage him, but, on the contrary,

shall say unto him, Thou shall not live; but die, according to the law against the false prophet in (⁶⁸³Deuteronomy 18:20):

for thou speakest lies in the name of the Lord; which is the very character of the followers of the man of sin, who speak lies in hypocrisy, pretending that they are of God, and carrying a show of truth; religion, and holiness, (⁵⁰³1 Timothy 4:1,2):

and his father and his mother that begat him shall thrust him through when he prophesieth; so great will be their love to God, and to his truth,

that, notwithstanding the nearness of blood, their hands will be upon him first, and either beat him, or put him to death; a son, according to the law, not being to be spared in such a case, (~~f280~~ Deuteronomy 13:6-10).

Ver. 4. *And it shall come to pass in that day, [that] the prophets shall be ashamed, everyone of his vision, when he hath prophesied,* etc.] He shall be ashamed of the doctrines he has delivered, they will appear to all men so ridiculous and absurd; as the doctrines of merit, and the works of supererogation; of transubstantiation and purgatory; of pardons, penance, &c:

neither shall they wear a rough garment to deceive; or, “a hairy garment”^{f281}; such as the first and ancient inhabitants of the earth wore, who used the skins of beasts for covering, as Diodorus Siculus^{f282} observes: and Pausanias^{f283} says of the first natives of Locris, not knowing how to weave and make garments, used to cover their bodies, to preserve them from the cold, with the undressed skins of beasts, turning the hair outward, as more becoming: and such a hairy garment, or much like it, Elijah wore; hence he is called a hairy man, (~~f284~~ 2 Kings 1:8) and John the Baptist, who came in the power and spirit of that prophet, appeared in a like habit, clothed with camel’s hair, (~~f285~~ Matthew 3:4) and in like manner good men, especially in times of distress and trouble, used to wander about in sheepskins and goatskins, (~~f286~~ Hebrews 11:37) which seem to be the same sort of raiment: and now, in imitation of such like good men, and true prophets of the Lord, particularly Elijah, the false prophets, as Jarchi and Kimchi observe, in order to deceive the people, and pass for true prophets, put on such rough and hairy garments, as if they were very humble and self denying men. Braunius^{f284} thinks the prophet may have respect to a custom among the idolatrous prophets, who used to clothe themselves with the skins of the sacrifices, and lie on them in their temples, in order to obtain dreams, and be able to foretell future things; of which (see Gill on ~~f287~~ Amos 2:8”) but it seems to have respect to the habits of the monks and friars, and of the different orders by which they are distinguished as religious persons, and gain respect and veneration among men; and under the guise of sanctity and devotion, and of an austere and mortified life, impose their lies and deceptions upon them; but now will lay their habits aside, as being ashamed of their profession and principles.

Ver. 5. *But he shall say, I [am] no prophet,* etc.] That he is not of the Romish clergy, or of any of their religious orders, having laid aside his habit:

I [am] an husbandman; he shall put on the habit of a husbandman, and work for his bread; for he will not be able to support himself, as before, with the sale of pardons and indulgences, and by praying souls out of purgatory; for no man hereafter will buy of his merchandise, (~~6811~~ Revelation 18:11) and he will be ashamed of his former calling and traffic, and will not own that he was ever concerned therein; but will affirm that he was never of the Romish clergy, but always a layman, and employed in husbandry:

for man taught me to keep cattle from my youth; he will say he was brought up to husbandry, or in some mechanic business, from his youth, and never was in any convent or monastery, or of any religious order: it may be rendered, “for man made me to work from my youth”¹²⁸⁵; and is not to be restrained to keeping cattle, or any particular employment.

Ver. 6. *And [one] shall say unto him, What [are] these wounds in thine hands?* etc.] That is, if thou art not a prophet, what is the meaning of these wounds in thine hands? which design either those his father and mother had given him, when they thrust him through for being a false prophet, (~~813~~ Zechariah 13:3) or the mark of the beast he received in his right hand, which he was obliged to take when he entered into holy orders, (~~6819~~ Revelation 13:9,16,17), or the wounds and stripes he gave himself, in the exercise of his superstition and will worship:

then he shall answer, [Those] with which I was wounded [in] the house of my friends; he will pretend that these were wounds he had privately in his father’s family, by way of correction, for not doing his civil and secular business as he ought to have done; or he shall be obliged to confess the mark of the beast on him; or that these were wounds he had given himself in the temples and churches, dedicated to angels and saints, his patrons, friends, and lovers; with whom he committed spiritual adultery or idolatry, and before whose images and shrines he had cut and given himself these wounds and gashes, to the great dishonour of Christ, as if his crucifixion and wounds were of no avail; wherefore his sufferings and death are next spoken of: and some understand these words of Christ, introduced after this manner; the prophet having spoken of the false prophet, thrust through by his parents, because that Christ would be reckoned a false prophet and

impostor by his countrymen the Jews, and be crucified by them as such, represents the Jews as upbraiding him with his crucifixion, which they suggest he righteously suffered, for seducing their nation: to which he replies, that indeed he was crucified, and thereby wounded with the nails drove into his hands and feet; and this usage he met with from those of his own nation, and who pretended to be the friends of the Messiah, and to expect his coming, and this at or near Jerusalem, where was the temple or house of God; but all this he endured, not for any crime he had been guilty of, but according to the counsel and will, purpose and decree, of God; whereby he was appointed the Shepherd of the flock; the Mediator between God and man; the Saviour of his people; and to die such a death, in order to obtain salvation for them; which counsel and will of God are clearly and strongly expressed in the following verse (³⁸³³⁷Zechariah 13:7): and to this sense Capellus interprets the words.

Ver. 7. *Awake, O sword, against my shepherd*, etc.] Not Judas Maccabeus, slain in battle by Bacchis^{f286}, as Grotius fancies; but Christ, Jehovah's Shepherd; for these are the words of Jehovah the Father, concerning his Son, whom he calls "my Shepherd"; because he has a property in him, as well as in the flock; and he was chosen, called, set up, and sent as such by him; on whom he laid the straying of all the sheep; and who as such died and rose again, and is accountable to his divine Father for the flock committed to him: by "the sword" awoke against him are meant either the sorrows and afflictions of Christ, which, like a sword, pierced through his soul; or the violent death he was put to, being stricken and cut off for the transgressions of his people; or the Jews, who were the instruments of it; so wicked men are called, (⁴⁹⁷¹³Psalm 17:13) or rather the glittering sword of justice, which was drawn against him, and sheathed in him; which is called upon to "awake", it seeming as though it was asleep; it having been a long time since the first sin of Adam was committed, in which all his posterity was concerned, and for which satisfaction to divine justice must be made; and longer still since Christ became a surety, and engaged to do it; moreover, it was a great while since it was promised that he should come, and be smitten and wounded for sin; and, after he was come into the world, it was some time before the orders were given to this sword to awake against him:

even against the man [that is] my fellow, saith the Lord of hosts; the human nature of Christ is signified by "the man"; not that he was really man before his incarnation, only in the purpose and covenant of God; and

he often appearing in a human form; and the Scripture speaking of things future as present; though here it regards him in the days of his flesh, and as suffering: his divine nature is expressed by being “the fellow” of the Lord of hosts; not only being near to him in place and affection, but his equal, being truly a divine Person; of the same nature, glory, and majesty, with him^{f287}, though distinct from him; and so fit to be the Shepherd of the flock:

smite the Shepherd; the order is given to the sword of justice, by the Lord of hosts, to smite the Messiah, the Shepherd, even unto death: this was according to his purpose; was his will of command; agreeable to his mind; what he took a kind of pleasure in, and in which he had a hand himself; for it is rendered “I will smite”, (~~¶~~Matthew 26:31):

and the sheep shall be scattered; particularly the apostles, who, upon the seizure of Christ, were scattered from him, and one another, whereby this prophecy was fulfilled, (~~¶~~Matthew 26:31,56):

and I will turn my hand upon the little ones; the same with the sheep, the disciples of Christ^{f288}; yea, all that Christ died for, and to whom God is gracious for his sake; even all the little ones that believe in him; who are few in number, little in their own sight, and contemptible in the eyes of the world; pusillanimous, fearful, and of little faith, as the apostles of Christ were at the time he died: on these the Lord turned his hand; not his chastising hand, though that is sometimes on the saints; much less his hand of justice, which was laid on Christ, and it would have been unjust to have laid it on sinner and surety both; but his hand of grace and mercy, power and protection; which was upon the apostles in their ministrations, succeeding them to the conversion of sinners, and preserving them from their enemies; and all the elect are saved in consequence of the death of Christ, and redemption by him. Aben Ezra says this prophecy refers to the great wars which shall be in all the earth in the times of Messiah ben Joseph; but they regard the times of Christ the son of David, who is already come. The Targum is,

“be revealed, O sword, against the king, and against the ruler his companion, who is like unto him;”

and Jarchi interprets it of the king of Moab; and Aben Ezra of every king of the nations that shall in the above times reign over the earth, who thinks himself to be as God; which sense Kimchi approves of, and observes, that

the “little ones” are governors and princes, who are less than kings: and another Jewish writer^{f289} says the sense is, awake, O sword, against the king of Ishmael, who is called the king of the Turks (the grand seignior), that rules over Asia and Africa; which are more than three fourths of the world, and the greater part of the Jewish nation are in captivity under his hand; him God calls his Shepherd, because he hath given into his hand to feed his flock in their captivity, and this flock is the nation of Israel; and he is called the man his fellow, because he thinks himself, through the pride and haughtiness of his heart, to be as God; and upon the ruin of this prince, he supposes, will be the deliverance of the Jews, who, being scattered into several parts, will, in separate bodies, return to their own land: and by the “little ones” he thinks are meant the kings of the nations of Edom, or of the Roman nations, which are the lesser pastors of the sheep. Manasseh ben Israel^{f290} makes mention of the same exposition of the passage, but is of opinion that the words are rather to be understood of the pope of Rome, who calls himself a pastor, and next to God, and his vicar on earth; and against him and those like to him, inferior in power, God will make war. But much more agreeable, and very remarkable, are the words of R. Samuel Marochianus^{f291}, who, writing of the coming of the Messiah, says,

“I fear, O my Lord, that that which Zechariah the prophet said, “I will smite the Shepherd, and the sheep of the flock shall be scattered”, was fulfilled when we smote the Shepherd of those little ones and holy apostles.”

Moreover, it may be observed, that the word for “little ones” sometimes signifies great ones, as Mr. Pocock^{f292} has observed, and particularly in this text; which, according to the sense some give of it, mentioned by R. Tanchum, is, “I will turn mine hand upon the illustrious and the princes”, and not “upon the little ones”, as commonly understood; and which he takes to be the best of the expositions adduced: and with this agree the several oriental versions; some copies of the Septuagint read, “upon the shepherds”; and so the Arabic version; and the Syriac version renders it, “the superiors”; and so may very well be applied to the apostles of Christ, who were in the highest office in the church, and shepherds of the flock; on whom, after the death of Christ, God turned his hand of power, which was upon them, and was with them in their ministrations, making them successful wherever they went; and also his hand of providence was upon them, protecting and preserving them, until they had done the work they were sent about. After this prophecy concerning the Messiah, occasionally

inserted here, the prophet returns to his prediction of the state of the church, and what shall befall it in the latter day.

Ver. 8. *And it shall come to pass, [that] in all the land, saith the Lord,* etc.] Either in all the land of Israel, as Kimchi interprets it; or rather in all the world, as Aben Ezra and others; for this prophecy seems to have respect, not to the calamities of the Jews at the destruction of Jerusalem, after the death of Christ, when a few were saved, a remnant according to the election of grace, yet so as by fire, for whose sake the days of tribulation were shortened; but to the external state of the church, and the trouble of it throughout Christendom, about the time of the destruction of antichrist:

two parts therein shall be cut off [and] die; all hypocrites, formalists, and outward court worshippers; who seem as if they would be at this time two thirds of the professors of true religion; who will not be able to stand the hour of temptation that will come upon all the earth, to try the inhabitants of it; which will be the last struggle of the beast of Rome, (^(66:10) Revelation 3:10) but will be twice dead, plucked up by the roots; will die to the profession of religion, and be cut off from the people of God, and have no more a name with them:

but the third shall be left therein; the few names in Sardis, which have not defiled their garments; the hundred forty and four thousand that will stand with Christ, and by him, on Mount Zion, being redeemed from among men, (^(66:1) Revelation 3:4 14:1,4) compare with this (^(66:19) Revelation 16:19).

Ver. 9. *And I will bring the third part through the fire,* etc.] Into tribulation, as the Targum explains it; or into great distresses, comparable to fire, as Kimchi observes; this is the hour of temptation that will be in the Philadelphian church state, (^(66:10) Revelation 3:10). Daniel's time of trouble, such as there never was since there was a nation, (^(27:1) Daniel 12:1) and the time of the slaying of the witnesses, (^(66:10) Revelation 11:7-9):

and will refine them as silver is refined, and will try them as gold is tried; their graces, principles, and profession, will be tried; their dross and tin will be removed, and they will be purged and purified; a more pure and glorious state of the church will take place, in which there will be great purity of Gospel worship, discipline, and conversation; when the word will be more purely preached, the ordinances more purely administered, and the saints

will live more holy lives and conversations, signified by the witnesses ascending up into heaven, (^{<69112>}Revelation 11:12):

they shall call on my name; which includes the whole of divine worship, and particularly designs prayer, that pure offering and incense, which shall now be offered to the name of the Lord in every place, (^{<30111>}Malachi 1:11) hence it follows,

and I will hear them; accept their prayers, and give an answer to them: so the Targum paraphrases the words,

“he shall pray in my name, and I will receive his prayer:”

I will say, It [is] my people; the Lord will make it appear to themselves and others that they are his special, peculiar, and covenant people, by calling them out of Babylon; by bestowing his favours upon them; and by granting his presence with them, as well as by the witnessing of his Spirit to them; (see ^{<6804>}Revelation 18:4 19:1):

and they shall say, The Lord [is] my God: they shall know him to be their covenant God and Father, and claim their interest in him, and acknowledge him as such; which is the greatest happiness that can be enjoyed, (^{<4315>}Psalm 144:15 ^{<6213>}Revelation 21:3).

CHAPTER 14

INTRODUCTION TO ZECHARIAH 14

This chapter treats of the coming of Christ with all his saints, and his personal appearance among them; and of the signs of the times before that; and of what shall befall the enemies of the church, both open and secret; and of the happy state and condition of the church itself. First there will be a time of great affliction to the people of God, (^{<3840>}Zechariah 14:1,2), when the Lord will appear and fight for them, and will appear to them, and with them, (^{<3840>}Zechariah 14:3-5) but before this time it will be an uncommon season, neither day nor night; at the close of which, light will break forth, (^{<3840>}Zechariah 14:6,7) the Gospel will be spread far and near, attended with the Spirit and grace of God in great plenty, (^{<3840>}Zechariah 14:8) which will bring on the spiritual reign of Christ over all the earth, (^{<3840>}Zechariah 14:9) particularly the land of Judea, and the city of Jerusalem, shall be inhabited by men with safety, (^{<3840>}Zechariah 14:10,11) and all those that oppose and fight against the Lord's people shall be destroyed, partly by an immediate plague from the Lord upon them, and partly by the hands of one another, and also by the saints of the most High; and the plague shall not only be upon their persons, but upon their cattle likewise, (^{<3840>}Zechariah 14:12-16) and as for those that profess the Christian name, and yet neglect or refuse to worship the Lord in a spiritual and evangelical manner, there shall be no rain upon them, (^{<3840>}Zechariah 14:17-19) and as for the church and people of God, there shall be universal holiness among them, and not a single Canaanite to be found in the midst of them, (^{<3840>}Zechariah 14:20,21).

Ver. 1. *Behold, the day of the Lord cometh*, etc.] Or the day when the Lord will come, both in his spiritual and personal reign; for this is not to be understood of his first coming in the flesh, at which time none of the things after mentioned happened; nor of his coming to take vengeance on the Jews; but rather of his coming to convert them:

and thy spoil shall be divided in the midst of thee; not the substance of the nations, divided by the Israelites in the midst of Jerusalem, as the Targum and Jarchi interpret it; but the spoil of Jerusalem, when taken by the enemy, as is after said, which should be divided by them with great joy and

triumph, in the midst of it: this refers not to the spoil of Jerusalem by Antiochus or the Romans, but to the slaying of the witnesses, and the triumph of their enemies over them, (⁶¹⁰⁷Revelation 11:7,10) or else to the spoil and prey the Turks will come to Jerusalem for, when it shall begin the possession of the Jews; and who perhaps at first will have some success; (see ³⁸¹²Ezekiel 38:12,13).

Ver. 2. *For I will gather all nations against Jerusalem to battle,* etc.] Meaning not the Romans, in the time of Vespasian, for they were not all nations; nor did a part of the city only go into captivity then, but the whole; nor did any remain in it: it seems right to refer it to the gathering of the kings of the earth to the battle of the Lord God Almighty at Armageddon, (⁶¹⁶⁴Revelation 16:14-16) unless it may be thought better to interpret it of the vast numbers, out of several nations, the Turk will bring against Jerusalem, to dispossess the Jews of it, by whom it will be again inhabited in the latter day; (see ³⁸¹⁴Ezekiel 38:4-8) and Kimchi interprets it of the Gog and Magog army. The Jews, in their ancient Midrashes^{f293}, apply it to the times of the Messiah; which is true, if understood not of the first times of the Messiah, whose coming they vainly expect, but of the last times of the Messiah.

And the city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go into captivity: this will be the time when the outward court shall be given, to the Gentiles, the Papists; the two witnesses shall be slain, and their enemies shall rejoice and send gifts to one another, (⁶¹¹²Revelation 11:2,7,10) this will be a trying season, and such a time of trouble as has not been known:

and the residue of the people shall not be cut off from the city; there will be a remnant according to the election of grace; the city, the church, shall not be wholly extinct; Christ will reserve a seed for himself in those very worst of times, as he has always done: this cannot refer to the destruction of Jerusalem by the Romans, for then all the inhabitants of the city were cut off, or carried captive, and none left; but, if literally to be understood, must refer to what will be, when the army of Gog shall come against it in the latter day; though these circumstances are not mentioned in Ezekiel.

Ver. 3. *Then shall the Lord go forth,* etc.] Out of his place in heaven, either in person, or by the display of his power; that is, the Lord Jesus Christ; whose name is called the Word of God, and is the King of kings,

and Lord of lords, described as a mighty warrior, (^{<691>}Revelation 19:11), etc.:

and fight against those nations, as when he fought in the day of battle: the Targum adds, “at the Red Sea”; when the Lord fought for, Israel against the Egyptians, (^{<145>}Exodus 14:25) and afterwards against the Canaanites, when they entered the land of Canaan under Joshua: thus Christ shall judge, and make war in righteousness, and overcome those that shall make war with him; and with the sharp sword that goeth out of his mouth shall smite nations, and with a rod of iron rule them, and break them to shivers, (^{<44>}Revelation 14:14 19:11,15 2:27) see also (^{<381>}Ezekiel 38:21,22 39:1,8,4).

Ver. 4. *And his feet shall stand in that day upon the mount of Olives,* etc.] Where he often was in the days of his flesh, and from whence he ascended to heaven, (^{<2137>}Luke 21:37 23:29 ^{<412>}Acts 2:12) but here he did not appear at the time of the destruction of Jerusalem; wherefore this must refer to a time to come; and seeing it is certain that he will stand in the latter day on the earth, at the time of the resurrection, and will come down from heaven in like manner as he went up; it seems very probable that he will descend upon that very spot of ground from whence he ascended, (^{<3825>}Job 19:25-27 ^{<411>}Acts 1:11,12). The Jews, ^{f294} have a notion, that, at the general resurrection of the dead, the mount of Olives will cleave asunder, and those of their nation, who have been buried in other countries, will be rolled through the caverns of the earth, and come out from under that mountain. This is what they call “gilgul hammetim”, the rolling of the dead; and “gilgul hammechiloth”, the rolling through the caverns. So they say in the Targum of (^{<2185>}Song of Solomon 8:5).

“when the dead shall live, the mount of Olives shall be cleaved asunder, and all the dead of Israel shall come out from under it; yea, even the righteous, which die in captivity, shall pass through subterraneous caverns, and come from under the mount of Olives.”

This is sometimes ^{f295} represented as very painful to the righteous; but another writer ^{f296} removes this objection by observing, that at the time of the rolling through the caverns of the earth, we may say that this rolling will be of no other than of the bone “luz”, out of which the whole body will spring; so that this business of rolling will be easy and without pain; but they are not all agreed about the thing itself: Kimchi says ^{f297},

“there is a division in the words of our Rabbins, concerning the dead without the land (i.e. of Israel); some of them say that those without the land shall come up out of their graves; and others say they shall come out of their graves to the land of Israel by rolling, and by the way of the caverns; but this verse ((^{<357D>}Ezekiel 37:12)) proves that those without the land shall live, as the dead of the land of Israel; for it says, “I will open your graves, and cause you to come up out of your graves”; and after that, “and I will bring you into the land of Israel”.”

Which is before Jerusalem on the east; a sabbath day’s journey from it, about a mile, (^{<441D>}Acts 1:12):

and the mount of Olives shall cleave in the midst thereof toward the east and toward the west; [and there shall be] a very great valley, and half of the mountain shall remove toward the north, and half of it toward the south; and this valley will be made by cleaving and removing the mountain in this manner, to hold the dead together when raised; and this is thought by some to be the same with the valley of Jehoshaphat, called the valley of decision, into which the Heathen, being awakened and raised, will be brought and judged, (^{<298D>}Joel 3:2,12,14).

Ver. 5. *And ye shall flee [to] the valley of the mountains*, etc.] To seek for shelter and safety in them, for fear of the Lord, and the glory of his majesty, whom every eye shall see, (^{<232D>}Isaiah 2:19 ^{<410D>}Revelation 1:7):

for the valley of the mountains shall reach unto Azal; a name of a place not known; it may be thought to be at some considerable distance:

yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; two years before which Amos prophesied, (^{<310D>}Amos 1:1) and which, according to Josephus^{f298}, was at the time when King Uzziah was stricken with a leprosy for invading the priest’s office; when, as he says, at a place before the city called Eroge, half part of the mountain towards the west was broken, and rolled half a mile towards the eastern part, and there stood; so that the ways were stopped up to the king’s gardens:

and the Lord my God shall come; the Lord Jesus Christ, who is truly God, and the God of his people; and who will appear to be so at his second coming, which is here meant, by raising the dead, gathering all nations before him, and separating them; by bringing to light all secret and hidden

things; judging the whole world, and executing the sentence on them; and particularly by taking his own people to himself:

[and] all the saints with thee: the Targum, and the Septuagint, Syriac, and Arabic versions, read, “with him”; meaning either the holy angels; so Aben Ezra, Kimchi, and Ben Melech; who will attend him partly for the glory of his majesty, and partly for terror to the wicked, and also for service; or rather glorified saints, the spirits of just men made perfect, whom Christ will bring with him to be united to their bodies, which will now be raised, and to be with him in the new heavens and new earth, which will now be formed, and to be presented to him, and dwell with him, during the thousand years.

Ver. 6. *And it shall come to pass in that day,* etc.] Which shall precede the coming of Christ, both his spiritual and personal reign; for what follows will not agree with either state:

[that] the light shall not be clear [nor] dark; before the latter day glory it will be a darkish dispensation; not “clear”, as in the first times of the Gospel, when the sun of righteousness appeared, and the shadows of the ceremonial law were removed, and the Gospel shone out in the ministry of Christ and his apostles; nor as at the reformation from Popery, when the morning star was given, (~~128~~ Revelation 2:28) nor as it will be in the spiritual reign of Christ, when Zion’s light will be come, and her watchmen will see eye to eye; when the light of the moon shall be as the light of the sun, and the light of the sun seven fold as the light of seven days; and much less as will be in the kingdom state, when there will be no need of the sun or moon; or in the ultimate glory, when we shall see no more darkly through a glass, but face to face: and yet it will not be “dark”, as it was with the Jews under the legal dispensation; and much less as with the Gentiles before the coming of Christ; or as in the dark times of Popery; it will be a sort of a twilight, both with respect to the light of doctrine, and of spiritual joy, comfort, and experience; which is much our case now. Some read the words, “there shall be no light, but cold and frost”^{f299}; it will be a time of great coldness and lukewarmness, with regard to divine and spiritual things; iniquity will abound, and the love of many wax cold, (~~1412~~ Matthew 24:12).

Ver. 7. *But it shall be one day,* etc.] A very singular, remarkable, and uncommon one; and it will be but one day; things will not continue long in such a position:

which shall be known to the Lord; all times and seasons are known unto the Lord, but this will come under his special notice and observation, and be under the direction of his special providence; it will only be taken notice of by him, and not by others; scarce any will observe it, or know what God is doing in it, or about to do:

not day, nor night; not clear and full day, as at noon; nor yet quite night or dark, as at midnight; (see Gill on “^{<3846>}Zechariah 14:6”):

but it shall come to pass, [that] at evening time it shall be light; after this day is over, which is neither clear nor dark, there will be an evening time; things will be worse with us than they are; the sun will be set; Christ will be withdrawn in the ministry of the word; his witnesses will be slain and silenced; great coldness and lukewarmness will seize upon professors; great darkness of error will spread itself everywhere; great sleepiness and security will fall upon all the virgins, and there will be great distress of nations; and, when it will be feared and expected that greater darkness and distress still are coming on, “light” will break forth; deliverance and salvation from Popish darkness and tyranny will be wrought; the light of the Gospel will break forth, and spread itself everywhere; the light of joy and gladness will arise to all the saints, and it will be a time of great spiritual peace, prosperity, and happiness. Vitringa on (^{<2310>}Isaiah 60:20), interprets it there shall be no vicissitude, or succession of day and night, but all day; at evening it shall be light; no calamity nor sorrow; Christ the light, and sun of righteousness, will break out in a glorious and spiritual manner.

Ver. 8. *And it shall be in that day, [that] living waters shall go out from Jerusalem*, etc.] When it shall be light; and this is one of the things which will make it so; for by “living waters” are meant the Gospel, and the doctrines of it; compared to running “waters” for the sound of them, which will then go into all the earth; for the swiftness in which they shall proceed; for their rapidity and force in bearing all before them; for the great spread of them; and for their virtue and efficacy in cooling those who are inflamed with the fiery law; refreshing thirsty souls; purifying the hearts and lives of sinners, and making those that are barren fruitful: and to “living” waters, because they are the means of quickening dead sinners, and of reviving drooping saints; and because they serve to support and maintain a spiritual life, and nourish up unto eternal life, and direct the way to it, as well as give the best account of it: and these will come out of Jerusalem; which

may design Jerusalem literally, which will be rebuilt at the time of the Jews' conversion; or mystically the church, the spiritual and heavenly Jerusalem; (see ^{<3422>}Hebrews 12:22 ^{<3401>}Ezekiel 47:1 ^{<2988>}Joel 3:18) reference seems to be had to the first ministration of the Gospel, which, according to prophecy, came out of Jerusalem, (^{<2988>}Isaiah 2:3).

Half of them towards the former sea; or the eastern sea, as the Targum, the Persian sea; and may signify that the Gospel shall be carried into the eastern parts of the world, into Persia, Tartary, and China, and other nations; and those great kingdoms shall become the kingdoms of Christ:

and half of them toward the hinder sea; or the western sea, as the Targum, the Mediterranean Sea; and may denote the progress and success of the Gospel in the European parts of the world: and the meaning of the whole is, that the Gospel shall be carried from east to west, and preached all the world over, to the conversion of Jews and Gentiles, who, some think, are designed by the two seas; when the abundance of the sea shall be converted by it, and the forces and fulness of the Gentiles brought in, and all Israel saved:

in summer and in winter shall it be; there will be no summer of persecution, nor winter of coldness and indifference to hinder the ministry of the word: the phrase denotes the constant ministry of the word, and the duration of it; it shall be constantly preached all the year long, and as long as summer and winter last.

Ver. 9. *And the Lord shall be King over all the earth*, etc.] This refers to the spiritual reign of Christ in the latter day; upon the success of the Gospel everywhere, there will be great conversions in all places; Gospel churches will be set up and ordinances administered everywhere; the earth will be filled with the knowledge of the Lord; his kingdom will be from sea to sea, from the eastern to the western one, and his dominion will reach to the ends of the earth; Popish nations, Mahometan kingdoms, Pagan ones, and all the kings of the earth, will become Christian, and submit to the sceptre of Christ's kingdom:

in that day shall there be one Lord; there is but one Lord in right now, and there is but one in fact that is owned by real Christians; and there will be but one in the spiritual reign, among all that are called Christians; there will be but one Lord and Head to Jews and Gentiles, (^{<2011>}Hosea 1:11) the pope of Rome will be no more owned as head of the church, nor any other:

and his name, one; this refers not to any particular name by which Christ shall be called; but rather to that by which his people shall be called; all names of distinction being now laid aside, and only that of Christians retained; though it chiefly designs unity of doctrine, uniformity of worship, one and the same way of administering ordinances: it signifies that there will be one true, spiritual, uniform worship and religion; there will be no different sentiments and principles in religion; nor different practices and modes of worship; nor different sects; but all agreeing in the same faith and practice, under one Lord and King, Christ Jesus. So the Targum,

“they shall serve before the Lord with one shoulder; for his name is firm in the world, and there is none besides it.”

This passage is referred by the ancient Jews^{f300} to the times of the Messiah.

Ver. 10. *All the land shall be turned as a plain*, etc.] That is, all the land of Israel round about Jerusalem, which was encompassed with mountains, (^{<1615D>}Psalm 125:2) but now these mountains shall become a plain, that that may be seen; since it follows,

from Geba to Rimmon south of Jerusalem; Geba was a city in the tribe of Benjamin, on the northern border of the land, (^{<16217>}Joshua 21:17) and Rimmon was in the tribe of Judah, given to Simeon on the southern part, (^{<1615D>}Joshua 15:32 19:7) so that from Geba to Rimmon was the same as from Geba to Beersheba, which was in the same tribe, (^{<1238>}2 Kings 23:8) and, according to the Jewish writers, the south of Jerusalem was a plain; wherefore the meaning seems to be, that the whole land, from Geba to Rimmon, should be like that. Jerom makes mention of a village called Remmon in his time, fifteen miles to the north of Jerusalem, which cannot be the place here meant, and yet speaks of it as in the tribe of Simeon or Judah; and afterwards takes notice of another village called Remmus in Daroma, or the south^{f301}; to me it seems that Geba and Rimmon were places near one to another, and both in the tribe of Benjamin; (see ^{<164D>}1 Samuel 14:2) where the word rendered “pomegranate” is Rimmon, and is the proper name of a place, according to some; the same with that in (^{<1724D>}Judges 20:47) where was a rock called the rock Rimmon; and Jonathan ben Uzziel, on (^{<164D>}1 Samuel 14:2) renders it, “the plain of the pomegranate”; or rather the plain of Rimmon: and the Jews make mention in their Talmud^{f302} of the valley of Rimmon, where seven elders met to intercalate the year; and here, they say, was a marble rock, in which everyone fastened a nail, and therefore it is called the rock of nails. Now

the sense seems to be, that all the land of Israel should become a plain, like the valley that was between Geba and Rimmon. Jarchi interprets it of the whole world. And this will be literally true of the new earth, in the thousand years' reign, which will be without hills mountains, and seas, (^{<620>}Revelation 21:1). It may be mystically understood of the spiritual reign of Christ, when the whole world will become Christian; when Jews and Gentiles, and even the kings of the earth, shall bow the knee to Christ, and be subject to him.

And it shall be lifted up, and inhabited in her place; that is, Jerusalem, which shall appear very high, all the land round about being a plain; and, being rebuilt, shall be inhabited on the same spot of ground it formerly was: or the church may be meant, which in the latter day will be greatly exalted, and will be filled with, and inhabited by, some of all the nations of the world, (^{<230>}Isaiah 2:2,3):

from Benjamin's gate unto the place of the first gate; not that called the high gate of Benjamin, and which was near the temple, (^{<240>}Jeremiah 20:2) and seems to be one of its gates; and such an one there was, which in Arabic was called "Bab Alasbat", the gate of the tribes, where was the pool of the blood of the sacrifices; and is said to be not far from another gate, called the gate of mercy^{f303}; but this is that which led out of the city, and was one of its gates towards the land of Benjamin, from whence it had its name, and through which Jeremiah attempted to go when he was stopped by the captain of the ward, (^{<267>}Jeremiah 37:13) this, according to Grotius, was on the north of Jerusalem: Mr. Fuller^{f304} places it more rightly in the northeast part of it, as does Adrichomius^{f305}, who wrongly confounds it with the corner gate later mentioned, which is here manifestly distinguished from it; and which mistake also Schindler^{f306} gives into, and likewise Arias Montanus^{f307} and others. "The first gate" is the same with "the old gate" in (^{<148>}Nehemiah 3:6 12:39).

Unto the corner gate; the gate of Benjamin, and the gate of Ephraim, are the same, as is thought by Grotius; the distance between that gate and the corner gate was four hundred cubits, (^{<214>}2 Kings 14:13):

and [from] the tower of Hananeel unto the king's winepresses; mention is made of the tower of Hananeel in (^{<148>}Nehemiah 3:1 12:39 ^{<243>}Jeremiah 31:38) it was to the south of Jerusalem; and is called in the Targum the tower of Pikkus: "the king's winepresses" doubtless were where his vineyards were; King Solomon had a vineyard at Baalhamon, (^{<278>}Song of

Solomon 8:11). Grotius says the place where these winepresses were was at Sion, in the inmost part of the city; and so Adrichomius^{f308} places them in Mount Sion; though Kimchi speaks of them as without the city; and Jarchi makes mention of an Agadah, or exposition, which interprets them of the great ocean, which reaches from Jerusalem to the end of the world, the lakes which the King of kings has made. Very probably these places lay east, west, north, and south; and so denote the amplitude of the city, and the largeness and extensiveness of the church of Christ, signified thereby; (see ^{<381>}Ezekiel 48:1-35).

Ver. 11. *And [men] shall dwell in it*, etc.] In great numbers, in much peace and safety, and from generation to generation: Aben Ezra says, Messiah the son of David will now come:

and there shall be no more utter destruction; no wars, nor desolations by them, in a civil sense; there shall be no more killing, as the Targum, (^{<2114>}Isaiah 2:4 60:17,18) no “cherem”, no anathema, in a religious sense; in the old translation it is, “and there shall be no more cursing”; there will be no curse in the Jerusalem state, (^{<6218>}Revelation 22:3) which words seem to be taken from hence; no cursed thing, nor cursed person, or any curse or anathema denounced against any; no Popish bulls and anathemas, nor any other:

but Jerusalem shall be safely inhabited; the inhabitants of it shall dwell securely, without any apprehension of danger, and having no enemies to fear; though, before this safe and happy state, there will be many enemies; and what will become of them is shown in the following verses.

Ver. 12. *And this shall be the plagues*, etc.] This respects one or more, or all, of the seven plagues, which will be inflicted on the antichristian states, mentioned in (^{<651>}Revelation 15:1-16:21):

wherewith the Lord will smite all the people that have fought against Jerusalem; who have been the enemies and persecutors of his church; and with which plague or plagues they shall be utterly consumed and destroyed:

their flesh shall consume away while they stand upon their feet; antichrist will be consumed with the breath of Christ’s mouth; the flesh of the whore of Rome, which is her substance, shall be eaten and devoured by the kings of the earth; and her destruction will be in a moment, suddenly, and at

unawares, as is here suggested; (see ^{<3818>}2 Thessalonians 2:8 ^{<6676>}Revelation 17:16 18:8,10):

and their eyes shall consume away in their holes; the right eye of the idol shepherd shall be utterly dried up, and the kingdom of the beast will be full of darkness, (^{<3817>}Zechariah 11:17 ^{<6660>}Revelation 16:10):

and their tongues shall consume away in their mouth; with which antichrist and his followers have blasphemed the name of God, his tabernacle, and his saints; and which they will gnaw for pain, when the plagues of God are inflicted on them, (^{<6635>}Revelation 13:5,6 16:9-11).

Ver. 13. *And it shall come to pass in that day*, etc.] When the vials are pouring out:

[that] a great tumult from the Lord shall be among them; the Targum renders it, a great tumult, or noise of killing; and the Septuagint, an ecstasy: it refers to the earthquake, and the slaughter of seven thousand men of name, and the fright upon that, (^{<6613>}Revelation 11:13)

and they shall lay hold everyone on the hand of his neighbour, and shall rise up against the hand of his neighbour; there will be a revolution, upon this tumult, in several of the antichristian states; and the kings of them shall hate the whore, make her desolate, eat her flesh, and burn her with fire, (^{<6676>}Revelation 17:16) or, “his hand shall be cut off by the hand of his neighbour”^{f309}; (see ^{<3817>}Zechariah 11:17), the power of antichrist shall be destroyed by neighbouring Christian princes.

Ver. 14. *And Judah also shall fight at Jerusalem*, etc.] These are the professing people of Christ, the armies in heaven, the chosen, called, and faithful, who will follow the Lamb, and attend him when he goes forth to make war with the antichristian princes, and shall overcome them, (^{<6674>}Revelation 17:14 19:14):

and the wealth of all the heathen round about shall be gathered together, gold and silver, and apparel, in great abundance; by which are meant the riches of the Papists, called Gentiles or Heathens, (^{<6612>}Revelation 11:2,18) which will fall into the hands of the followers of Christ at the time of Rome’s destruction; and which are signified by the flesh of the whore, and by the flesh of kings, captains, and mighty men, which will then be eaten; they will be stripped and spoiled of all their substance, (^{<6676>}Revelation 17:16 19:18).

Ver. 15. *And so shall be the plague of the horse, of the mule, of the camel, and of the ass,* etc.] The flesh of the horse is said to be eaten, (⁶⁶⁹¹⁸Revelation 19:18):

and of all the beasts that shall be in these tents, as this plague, their beasts shall perish in like manner as themselves.

Ver. 16. *And it shall come to pass,* etc.] After the plague on man and beast is over:

[that] everyone that is left of all the nations which come against Jerusalem; these are the remnant, according to the election of grace, who will have been among the enemies of Christ and his people, but preserved when others will be destroyed; and they will not only be frightened at the general destruction, but will be truly converted, and give glory to the God of heaven, (⁶⁶¹¹³Revelation 11:13 19:21): these

shall even go up from year to year to worship the King, the Lord of hosts; the King Messiah, as Aben Ezra and Abendana on the place observe; the same with the King over all the earth, (³³⁴⁹Zechariah 14:9) who is Lord of hosts, of all the armies in heaven, that will have followed him, at this time, and is to be worshipped by angels and men; he is equal with God, the Creator of both, the Redeemer of men, and King of saints; and to worship him shall the above persons preserved and called go up to Jerusalem, the church of God, year by year, that is, constantly:

and to keep the feast of tabernacles; not literally, but spiritually; for, as all the Jewish feasts have been long since abolished, having had their accomplishment in Christ, not one of them will ever be revived in the latter day. This feast was originally kept in commemoration of the Israelites dwelling in tents in the wilderness, and was typical of Christ's incarnation, who was made flesh, and tabernacled among us; so that to keep this feast is no other than to believe in Christ as come in the flesh, and in the faith of this to attend to the Gospel feast of the word and ordinances; and whereas this feast was observed by drawing water with expressions of joy, this may respect the pouring forth of the Spirit in the last day, and that spiritual joy saints will then be filled with; to which may be added, that palm tree branches used to be carried in their hands at the time of that feast; and so the keeping of it now may denote the victory that will be obtained over the beast and his image, which palm tree branches are a token of; and this will

issue in the personal reign of Christ, when the tabernacle of God shall be with men.

Ver. 17. *And it shall be, [that] whosoever will not come up,* etc.] This, though it follows upon the former account, must be understood of times preceding the spiritual reign of Christ; for the rain of the Gospel will be upon all the earth in the latter day glory; and all nations will then serve and worship the King, the Lord of hosts, even those that remain after the general destruction of the antichristian states; besides, express mention is hereafter made of Egypt, which designs Rome, (^{<6108>}Revelation 11:8) and the whole manifestly refers to the time of the witnesses prophesying in sackcloth, who had power to shut the heaven, that it rain not, (^{<6106>}Revelation 11:6):

of [all] the families of the earth unto Jerusalem, to worship the King, the Lord of hosts: all of the antichristian party, that refuse to worship the Lord with his true church, according to his revealed will:

even upon them shall be no rain; not literally, but spiritually; and is to be understood either of the love and favour of God, comparable to rain in its original, it being owing to the will of God, and not to the merits of men, and therefore is distinguishing and sovereign; in its objects, persons very undeserving; in the manner of its communication, it tarries not for the will and works of men, and comes in great abundance; and in its effects, it softens, cools, refreshes, and makes fruitful; and not to have this is to be hated of God: or of the blessings of divine grace; these are from above like rain, depend on the will of God, are free gifts, and given in abundance, and make fruitful; the contrary to these is cursing: or of the Gospel, which is of God and from heaven, falls according to divine direction, and softens, refreshes, and revives; and not to have this is the sorest of judgments, (^{<3081>}Amos 8:11 ^{<2086>}Isaiah 5:6).

Ver. 18. *And if the family of Egypt go not up, and come not,* etc.] To Jerusalem, the church of God; do not go thither to worship the Lord, attend his ordinances, and keep them in their purity; nor walk as becomes the people of God: by “the family of Egypt” are meant the Papists, so called for their tyranny, cruelty, and idolatry, (^{<6108>}Revelation 11:8):

that [have] no [rain]; have not the pure word of God, and the ordinances thereof, only the traditions of men; yea, the doctrines of devils, and lies in hypocrisy: the allusion is to the land of Egypt, which was watered, not so

much by rain as by the overflowing of the river Nile: or it may be rendered, “and upon them there shall be no rain”^{f310}; or that which is equivalent to it. So the Targum paraphrases it,

“the Nile shall not ascend unto them.”

The sense is, as they are without the pure Gospel of Christ, they shall continue so, and be punished with, that sore judgment of a famine of hearing the word of the Lord.

There shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles; they shall have the same plague of want of water, a famine; for it is a vulgar mistake that there is no rain in Egypt; it rains indeed but seldom, and only in some places, but it does rain. Monsieur Thevenot^{f311} says,

“it rains much at Alexandria, and Rosetta also; but at Cairo, which stands higher, it rains less; and yet (says he) I have seen it rain very hard every year, for two days together in the month of December.”

And Mr. Fuller^{f312} says that Sir William Paston, a patron of his, and a well accomplished traveller, was

“an eye witness of much and violent rain at Grand Cairo, but such as presaged a great mortality, which ensued, not long after.”

But it should be observed that this is only true of the lower part of Egypt, for in the upper parts it rains not, at least not very commonly: for Herodotus^{f313} reports that

“in the times of Psammenitus, the son of Amasis, king of Egypt, a very wonderful thing happened to the Egyptians; it rained at Thebes in Egypt, which it never had before, nor has ever since, as the Thebans say; for it never rains in the upper part of Egypt; but then it rained at Thebes in drops.”

Yet Mr. Norden^{f314}, a late traveller in those parts, says he

“experienced at Meschie (a city in his travels to upper Egypt) a very violent rain, accompanied with thunder, for the space of a whole hour;”

though in the same place he says, at Feschna, and beyond, in the upper Egypt, the sky is always serene and clear. And in his travels from Cairo to

Girge, capital of the upper Egypt, he relates, that at a certain place, as he went thither, they had little wind, and a great deal of rain^{f315}. And in another place^{f316} he observes, at Menie (a place in upper Egypt) there was so thick a fog that we could perceive nothing at thirty paces distant: wherefore, since it does rain at times in some places, the same plague as before may be here meant; or want of provisions, as others, through a defect of rain; or the Nile not overflowing and watering the land, as Jarchi interprets it: but Kimchi gives another sense, and so Aben Ezra, which is, that instead of having no rain, which they need not and do not desire, they shall be smitten with the plague that the Lord will smite all the nations with that fight against Jerusalem, namely, their flesh shall consume away, etc. (~~3842~~Zechariah 14:12).

Ver. 19. *This shall be the punishment of Egypt*, etc.] Or “sin”^{f317}, as in the original text: rightly is the word rendered “punishment”, as it is by the Targum:

and the punishment of all nations that come not up to keep the feast of tabernacles; which will be one and the same; they shall have no rain, or what answers to it; they shall all have a famine; or it will be different, Egypt shall be punished with a consumption of their flesh, and the other nations with want of rain: the former sense seems best.

Ver. 20. *In that day*, etc.] After the destruction of antichrist and all the antichristian party, and a new state of things will take place, either the spiritual or personal reign of Christ:

shall there be upon the bells of the horses, HOLINESS TO THE LORD; as was upon the mitre of the high priest, (~~0285~~Exodus 28:36) to which there seems to be an allusion here: or, “upon the trappings of the horses”^{f318}, as the Targum renders it; and this intends either the horses slain in war, whose bells or trappings should be devoted and applied to holy uses; or the horses that carried the people up to Jerusalem to worship there, or horses in common. The Septuagint and Vulgate Latin versions render it, “on the bridle of the horse shall be Holiness to the Lord”; that is, they should be devoted to his service, which sometimes were very richly adorned; yea, were of gold; as those described by Virgil^{f319}; nay, they were adorned with precious stones, with pearls, emeralds, and jacinths, insomuch that the Romans were obliged to restrain this luxury by a law^{f320}. The conceit of some of the fathers, that this refers to one of the nails in the cross of Christ, which Constantine put into his horse’s bridle, is justly ridiculed and

exploded by most commentators. It seems best to render the word as we do, “bells”, as Kimchi and Jarchi interpret it; since it is used of cymbals made of brass, which were to make a sound to be heard, (^{f3159}1 Chronicles 15:19 ^{f327}Nehemiah 12:27) and of the same metal were the horses’ bells made; though those which the mules at the funeral of Alexander had at each jaw were made of gold^{f321}; as were those Aaron had at the hem of his robe. The use of these bells on horses, according to Gussetius^{f322}, in the eastern countries, where they travelled through deserts, and had no beaten track, was to keep them together, and that they might be known where they were when parted; and of like use are they now to horses of burden or packhorses with us; though in common use they seem to serve to give horses a pleasure, and quicken them in their work: but the original of them seems to be for the training of horses for war, and therefore they hung bells to their bridles, to use them to a noise, and to try if they could bear a noise, and the tumult of war, so as not to throw their riders, or expose them to danger^{f323}; hence one that has not been tried or trained up to anything is called by the Greeks **ακωδωνιστος**, one not used to the noise of a bell, by a metaphor taken from horses, that have never been tried by the sound of bells, whether they can bear the noise of war without fear^{f324}: and so it may signify, that these, and all the apparatus of war, all kind of armour, should no more be made use of for such purposes, there being now universal peace in the kingdom of Christ; wherefore these, and the like, should be converted to sacred uses, just as swords, at the same time, shall be beaten into ploughshares, and spears into pruning hooks, for civil uses, (^{f324}Isaiah 2:4) or, since Holiness to the Lord is said to be upon them, the sense may be, that holiness will be very general among all men; all professing people will be righteous; it will appear in all their actions, civil as well as religious; it will be as visible as the bells upon the horses, by their frequent going to the house of God; their constant attendance on public worship; their walking in the ways of the Lord, and their love to one another.

And the pots in the Lord’s house shall be like the bowls before the altar; the “pots” in which they boiled the sacrifices shall be like “the bowls before the altar”, which held the blood of the sacrifices to be sprinkled; either like them for number; they shall be many, like them, as the Targum paraphrases it; or for goodness, being made of the same metal: and the whole denotes the number, holiness, and excellency of the saints in the latter day, who will direct all their actions to the glory of God, whether in eating or drinking, or in whatever they do.

Ver. 21. *Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts,* etc.] Such will be the number of sacrifices and sacrificers, that the pots in the Lord's house will not be sufficient; wherefore every pot, in city or country, shall be sanctified and devoted to holy uses:

and all they that sacrifice shall come and take of them, and seethe therein; this denotes, as before, the general holiness of the professors of religion in those times; and that there will be no difference in the vessels of the Lord's house, or any distinction of Jew and Gentile; but they will be all spiritual worshippers, and offer up the spiritual sacrifices of prayer and praise to the Lord:

and in that day there shall be no more the Canaanite in the house of the Lord of hosts; the Targum paraphrases it,

“there shall be no more a merchant in the house of the sanctuary of the Lord;”

in the temple, where were buyers and sellers of sheep, oxen, and doves, for sacrifice, such as our Lord drove out; but now there shall be no more of them, all legal sacrifices being at an end. The word here used does signify a merchant, and is so rendered in (²⁸¹⁷Hosea 12:7 ²³¹⁸Isaiah 23:8) and by some here ^{f.325}; and the Jews ^{f.326} have a saying, that

“there are no Canaanites but merchants;”

or the word always so signifies, referring to the above places, and having quoted (¹⁸¹⁶Job 41:6) but it is to be applied to another sort of merchants; to false teachers, that make merchandise of the souls of men; to all merit mongers and Papists; and particularly to the great merchant of all, the pope of Rome, and to all inferior merchants under him, who sell pardons, indulgences, etc. and are called the merchants of the earth, (¹⁶⁸⁸Revelation 18:3,11-13) these are the Heathen that shall perish out of the land, and the sinners that shall be no more; antichrist shall no longer sit in the temple of God, showing himself to be God; nor will there be any, in the spiritual reign of Christ, that will buy Rome's merchandise any more. Moreover, a Canaanite may design an impure person, a hypocrite; and though there have been many such in the church of God in all ages, yet at this time there will be few or none, comparatively speaking; and in the personal reign of Christ there will be no wicked men at all: in the new heavens and new earth will dwell righteousness, or only righteous persons; all the wicked of the

earth will be destroyed before this state takes place; only raised ones, the saints that partake of the first resurrection, will be there; they will be all holy and righteous persons; nothing shall enter into it that defiles or makes an abomination or a lie, only those that do the commandments of God; nor will there be any manner of sin or wickedness there: sin, like the Canaanites of old, continues in the saints as long as they are in the present state; and though it has not the dominion over them, yet is as grievous pricks and thorns unto them, and is left in them to prove them; but in this happy state there will be no more sin, no more this pricking brier and grieving thorn. That the word Canaanite is here to be taken in a figurative sense is certain; for, literally understood, there is no such person in the world now, nor has been for many hundreds of years, even an inhabitant of Canaan, or one so called.

FOOTNOTES

- ft1 -- Onomastic. Sacr. p. 508, 957, 958.
- ft2 -- Aben Ezra & Jarchi in loc. & R. Abendana in Miclol Yophi in loc. & Kimchi in ver. 8.
- ft3 -- Deuteronomy Prophet. Vita & Interitu, c. 21.
- ft4 -- P. 29. Ed. Hottinger.
- ft5 -- Travels, par. 1. B. 2. ch. 37. p. 184.
- ft6 -- Hist. Eccles. l. 9. c. 17.
- ft7 -- Targum Sheni in Esth. iii. 7.
- ft8 -- T. Hieros. Roshhashanah, fol. 56. 4. Bereshit Rabba, sect. 48. fol. 48. 4.
- ft9 -- T. Bab. Bava Bathra, fol. 15. 1.
- ft10 -- Demonstr. Evangel. prop. 4. p. 203.
- ft11 -- Vid. Reland. Jud. Antiqu. par. 4. c. 13. p. 261.
- ft12 -- **hl yl h** “hac nocte”, Drusius.
- ft13 -- T. Bab. Sanhedrin, fol. 93. 1. Pesikta Rabbati apud Yalkut Simeoni, par. 2. fol. 85. 4.
- ft14 -- T. Bab. Sanhedrin, fol. 93. 1.
- ft15 -- T. Bab. Megilla, fol. 13. 1.
- ft16 -- “----Et amantes littora myrtos.” Virgil. Georgic. l. 4.
- ft17 -- Vid. Levin. Lemnii Herb. Bibl. Explicat. c. 39. p. 108.
- ft18 -- In Abendana, Not. in Miclol Yophi in loc.
- ft19 -- Vid. Frantzii Hist. Animal. Sacr. par. 1. c. 12. p. 130, 131.
- ft20 -- <Arabic> “abundavit, multiplicavit”, Golius, col. 1705. Castel. col. 2721. **rz** [“Jazar, cum [punctato, exuberavit, abundavit, multus fuit”, Schindler. Lex. Pentaglot. col. 1307.
- ft21 -- Vid. Schultens, Origines Hebr. l. 1. c. 4. sect. 4. p. 116.

- ft22 -- **wrz rça** “quae ventilaverunt”, V. L. Pagninus, Montanus, Vatablus, Drusius, Cocceius.
- ft23 -- **μyçrj** “fabros ferrarios”, Pembellus, Sanctius, Burkius.
- ft24 -- T. Bab. Succa, fol. 52. 2.
- ft25 -- Shirhashirim Rabba, fol. 11. 4. Vid. Bemidbar Rabba, sect. 14. fol. 111. 4.
- ft26 -- Deuteronomy Bello Jud. 1. 5. c. 4. sect. 2.
- ft27 -- Antiqu. 1. 11. c. 3. sect. 10.
- ft28 -- Apud Hudson in ib.
- ft29 -- Nat. Hist. 1. 8. c. 16.
- ft30 -- Travels, tom. 1. par. 3. c. 2. p. 172.
- ft31 -- Travels through India, in Harris’s Voyages and Travels, vol. 1. p. 848.
- ft32 -- Pesikta Rabbati apud Yalkut in loc.
- ft33 -- Institut. Divin. 1. 2. c. 13.
- ft34 -- **l bb tb tbcwy, οι κατοικουντες ψυγατερα βαβυλωνος**, Sept.; “habitatrix filiae Babel”, Pagninus, Montanus, Drusius; “[vel] inhabitans filiam Babel”, Deuteronomy Dieu.
- ft35 -- **dwbk rj a** “tandem [erit] gloria, aut postea erit gloria”, Deuteronomy Dieu.
- ft36 -- So in Siphre apud Galatin. de Aream. Cathol. Ver. 1. 1. c. 8.
- ft37 -- Vid. Chamber’s Dictionary, in the word “Eye”.
- ft38 -- Vid. Prideaux’s Connexion, par. 1. B. 3. p. 188, 189.
- ft39 -- Moreh Nevochim, par. 3. c. 22. p. 398.
- ft40 -- Misn. Sanhedrin, c. 4. sect. 3. Maimon. Hilchot Sanhedrin, c. 1. sect. 9. Mosis Kotsensis Mitzvot Torah, Pr. Affirm. 97.
- ft41 -- Maimon. ib. sect. 3. Vid. Cocceium in Misn. Sanhedrin, c. 4. sect. 3.
- ft42 -- Godwin’s Moses and Aaron, l. 5. c. 3.
- ft43 -- Vid. Schultens in Job i. 6.
- ft44 -- Moreh Nevochim, ut supra. (par. 3. c. 22. p. 398.)

- ft45 -- **r [gy** “increpabit”, Burkius.
- ft46 -- Jarchi & Kimchi in loc.
- ft47 -- T. Hieros. Taaniot, fol. 69. 2.
- ft48 -- T. Bab. Sanhedrin, fol. 93. 1.
- ft49 -- Dialog. cum Trypho, p. 344.
- ft50 -- Salmuth. in Paneirol. Memorab. par. 1. tit. 44. p. 187.
- ft51 -- Alex. ab Alex. Genial. Dier. l. 3. c. 5.
- ft52 -- Liv. Hist. l. 45. c. 20.
- ft53 -- A. Gell. Noct. Attic. l. 3. c. 4.
- ft54 -- Alex. ab Alex. ut supra. (Genial. Dier. l. 3. c. 5)
- ft55 -- Hist. Heb. c. 44. apud Drusium in Amos ii. 7.
- ft56 -- Misn. Middot, c. 5. sect. 3. T. Bab. Yoma fol. 19. 1. Maimon. Biath Hamikdash, c. 6. sect. 11.
- ft57 -- Maimon. Cele Hamikdash, c. 8. sect. 4, 5.
- ft58 -- **twxl j m** “vestibus aliis”, i. e. “puris”, Munster; “mundas et pretiosas”, Vatablus; “vestes elegantiores et cultiores”, Drusius; “vestibus mundioribus”, Grotius; “vestibus mundis”, Burkius; “significat in genere vestes decoras et pretiosas”, ib.
- ft59 -- **rwhj Pynx κιδαριν καψαραν**, Sept.; “cidarim mundam”, V. L. Pagninus, Montanus, etc. **aykd**, Targum.
- ft60 -- Maimon. Cele Hamikdash, c. 8. sect. 19.
- ft61 -- Antiqu. l. 3. c. 7. sect. 3.
- ft62 -- Deuteronomy Vestitu Sacerdotum ad Fabiolam, fol. 19. I.
- ft63 -- Maimon. Cele Hamikdash, c. 8. sect. 2. Aben Ezra in Exod. xxviii. 36.
- ft64 -- Ut supra, (Antiqu. l. 3. c. 7.) sect. 6.
- ft65 -- Deuteronomy Vestitu Sacerdot. Hebr. l. 2. c. 21. p. 795.
- ft66 -- Sacr. Elaeochrism. Myroth. l. 3. c. 39. p. 995. Vid. Solerium de Pileo, sect. 12. p. 257.
- ft67 -- Ut supra, (Antiqu. l. 3. c. 7.) sect 7.

- ft68 -- Maimon Cele Hamikdash, c. 8. sect. 1, 2, 3.
- ft69 -- T. Bab. Sanhedrin, fol. 93. 1. & Jarchi in loc.
- ft70 -- **tpwm yçna** “viri portenti”, Montanus, Calvin, Drusius, Cocceius; “viri prodigiorum”, Vatablus; “viri prodigii”, Burkius.
- ft71 -- Tzeror Hammor, fol. 114. 2. 3.
- ft72 -- Vid. Huet. Demonstr. Evangel. prop. 9. c. 59. p. 520.
- ft73 -- Porphyry & Varro in Festus, apud Gregory’s Notes and Observations, c. 18. p. 72.
- ft74 -- Gregory, ib. p. 82.
- ft75 -- Hist. l. 5. c. 13.
- ft76 -- Specimen. Lithograph. Helvet. Curois. fig. 37. p. 27.
- ft77 -- Hecatost. I. Obs. 22. apud ib.
- ft78 -- Nat. Hist. l. 37. c. 11.
- ft79 -- **hj tp j tpm** “aperiens apertionem ejus”, Montanus; “aperio”, Munster.
- ft80 -- Nat. Hist. l. 37. c. 1.
- ft81 -- Chamber’s Dictionary, in the word “Engraving”.
- ft82 -- Capellus in loc.
- ft83 -- **hl g** “fons”, Pembellus; “scaturigo”, Sanctius.
- ft84 -- **h[bçw h[bç** “septem et septem”, Pagninus, Montanus, Calvin, Piscator.
- ft85 -- Sacrer. Elaeochrism. Myrothec. l. 1. c. 10. p. 53.
- ft86 -- Ibid. (Sacer. Elaeochrism, Myrothec. l. 1.) c. 12. p. 62.
- ft87 -- Tanchuma in Yalkut Simeoni in loc.
- ft88 -- T. Bab. Menachot, fol. 92. 1. & Tamid, fol. 30. 2. Maimon. Beth Habechira, c. 3. sect. 11.
- ft89 -- **l ydbh `bah** “lapidem stanni”, Montanus, Drusius, Cocceius; “lapidem stanneum”, V. L. Vatablus, Calvin; “lapidem stannum”, i. e. “cum stanno”, so Burkius.
- ft90 -- **hnh hwby yny[** “oculi Jehovae sunt illi”.

- ft91 -- **r hxyh ynb** “filii olei”, V. L. Pagninus, Montanus, Munster, Tigurine version, Vatablus, Cocceius, Burkius.
- ft92 -- Tzeror Hammor, fol. 114. 3.
- ft93 -- **ˆwda l [** “super Dominum”, Montanus.
- ft94 -- Eskuche apud Burkium in loc.
- ft95 -- Ecclesiasticus xxiii. 11.
- ft96 -- Erato, sive l. 6. c. 86.
- ft97 -- **μny[taz** “haec est oculus eorum”, Pagninus, Montanus, Munster, Vatablus, Junius & Tremellius, Piscator, Tarnovius, Cocceius.
- ft98 -- Epiphanius de Mensuris & Ponderibus.
- ft99 -- Hebraei apud Buxtorf. Lex. Heb. in rad. **rkk**.
- ft100 -- Var. Hist. l. 1. c. 22.
- ft101 -- See Prideaux’s Preface to Connexion, etc. vol. 1. p. 18, 19, etc.
- ft102 -- Ephron, sive de Siclo, prope finem.
- ft103 -- **j wr** “spiritus”, V. L. Pagninus, Montanus, Calvin, Burkius.
- ft104 -- Nat. Hist. l. 10. c. 23.
- ft105 -- Vid. Bochart. Hierozoic. par. 2. l. 2. c. 29. col. 328, 332.
- ft106 -- Ibid. c. 16. col. 247, 248.
- ft107 -- Nat. Hist. l. 10. c. 1.
- ft108 -- Schotti Physica Curiosa, par. 2. l. 9. c. 26. p. 1162.
- ft109 -- “Harpyiae et magnis quatunt clangoribus alas.” Virgil. Aeneid. l. 3. ver. 223.
- ft110 -- **r [nç ʔa** “terra excussionis”, Menoch ins.
- ft111 -- Plin. Nat. Hist. l. 4. c. 12. Vid. l. 7. c. 56. & l. 34. c. 2.
- ft112 -- Apud Bochart. Hierozoic. par. 2. l. 6. col. 886.
- ft113 -- Deuteronomy locis Hebraicis, fol. 90. A.
- ft114 -- Vid. Gurtler. Voc. Typ. Prophet. Explic. p. 58, 177.
- ft115 -- Vid. Bochart. Hierozoic. par. 1. l. 2. c. 7. col. 106, 107.

- ft116 -- Aurel. Victor de Viris Ilustrib. c. 26. in Furio Camillo, & Plutarchus in Camillo.
- ft117 -- Bochart, ut supra, (Hierozoic par. 1. l. 2. c. 7.) col. 105, 106.
- ft118 -- T. Bab. Sanhedrin, fol. 93. 1.
- ft119 -- **μυχωμα** “fortes”, V. L. Pagninus, Montanus, Drusius; “robusti”, Piscator, Tarnovius, Gussetius, Stockius, p. 74. “validi”, Burkius; so Kimchi; and the Jews in Pesikta apud Yalkut in loc.
- ft120 -- **μυδδβ** “grandinate”, Montanus, Cocceius, Burkius; “grandiue guttati”, Junius & Tremellius, Piscator, Tarnovius, Deuteronomy Dieu, Pembellus.
- ft121 -- **ποικιλοι**, Sept.; “varii”, Pagninus.
- ft122 -- In Pesikta Rabbati apud Yalkut in loc.
- ft123 -- Maimon. Cele Hamikdash, c. 9. sect. 1. Jarchi in Exod. xxviii. 36.
- ft124 -- Antiqu. l. 3. c. 7. sect. 7.
- ft125 -- Deuteronomy Vestitu Sacerdot. Hebr. l. 2. c. 28. sect. 18. p. 807.
- ft126 -- Fortunatus Scacchus in Myrothec. l. 3. c. 40. p. 1000. Solerius de Pileo, sect. 13. p. 266.
- ft127 -- In Exod. xxxix. 27.
- ft128 -- Deuteronomy Vita Mosis, l. 3. p. 670, 671.
- ft129 -- Pirke Abot, c. 4. sect. 13.
- ft130 -- Paschalius de Coronis, l. 4. c. 13.
- ft131 -- T. Hieros. Beracot, fol. 5. 1.
- ft132 -- Echa Rabbati, fol. 50. 1.
- ft133 -- Pirke Eliezer, c. 48. fol. 58. 1. Bemidbar Rabba, sect. 18. fol. 223. 2.
- ft134 -- Deuteronomy Confus. Ling. p. 329.
- ft135 -- Not. in Miclol Yophi in loc.
- ft136 -- **wytj tm** “subter eum”, V. L. Pagninus; “[ad verbum], de sub se”, Calvin, Drusius; “de subter se”, Cocceius; “ex sub eo”, Burkius.
- ft137 -- “Exodus inferiore loco”, Vitranga in Jesaiam, c. iv. 2. “E leco suo humili”, Hiller. Onomastic. Sacr. p. 47.

- ft138 -- Massech. Middot, c. 3. sect. 8.
- ft139 -- Apud L'Empereur. Not. in ib.
- ft140 -- **j l çyw** “cum misisset, [sub.] populus”, Junius & Tremellius, Piscator, Drusius, Tarnovius; “et misit”, Pagninus, Montanus; “miserat autem sub”. Israel, Vatablus; “et miserat”, Cocceius; “et misit Bethelum”, i. e. “urbem”, Burkius.
- ft141 -- Misn. Taanith, c. 4. sect. 7, 8. T. Bab. Taanith, fol. 29. 1.
- ft142 -- T. Bab. Pesachim, fol. 54. 2.
- ft143 -- Misn. Sheviith, c. 9. sect. 2.
- ft144 -- T. Hieros. Maaaser Sheni, fol. 56. 3. & Sanhedrin, fol. 18. 4.
- ft145 -- Deuteronomy locis Hebr. fol. 91. C. & 92. I.
- ft146 -- Ibid. fol. 94. M.
- ft147 -- T. Hieros. Beracot, fol. 2. 2. & 11. 4. & Succah, fol. 53. 4.
- ft148 -- T. Hieros. Erubin, fol. 23. 3.
- ft149 -- Ut supra, fol. 90. K. & 91. C. & 92. I.
- ft150 -- **tma j pçm** “judicium veritatis”, Montanus, Calvin, Cocceius, Burkius; “jus veritatis”, Junius & Tremellius, Tarnovius.
- ft151 -- **trrs Ptk** “scapulam aversam”, Pagninus; “deflectentem”, Montanus; “rebellem”, Munster, Tigurine version; “refractorium”, Junius & Tremellius, Piscator; so Ben Melech.
- ft152 -- Misn. Sota, c. 9. sect. 12. Pirke Abot. c. 5. sect. 5. & Maimon. & Bartenora in ib. Kimchi in 1 Reg. vi. 7. Jarchi in Isa. v. 6.
- ft153 -- Pausan. Arcadica, sive l. 8. p. 485. Plin. Nat. Hist. l. 37. c. 4.
- ft154 -- **µymy brm** “prae multitudine dierum”, V. L. Pagninus, Montanus, Junius & Tremellius, Cocceius, Burkius.
- ft155 -- Misn. Shekalim, c. 8. sect. 1.
- ft156 -- Misn. Erubin, c. 10. sect. 9.

- ft157 -- The true reading of these words, according to the accents, is, “Thus saith the Lord [of hosts:] let your hands be strong, that hear in those days these words: [out of] the prophets, [I say, ye have heard], that, from the day the house of the Lord of hosts shall be founded, the temple [should be continued] to be built.” So Reinbeck. Deuteronomy Accent. Heb. p. 453.
- ft158 -- **ytbc̣ ḵ** “sic conversus sum”, Pagninus, Montanus, Calvin; “ita conversus”, Junius & Tremellius, Piscator; “reversus sum”, Burkius.
- ft159 -- T. Bab. Roshhashanah, fol. 18. 2.
- ft160 -- Taanith, c. 4. sect. 7.
- ft161 -- T. Bab. Taanith, fol. 28. 2.
- ft162 -- Roshhashanah, ut supra. (fol. 18. 2.)
- ft163 -- Hilchot Taanith, c. 5. sect. 19.
- ft164 -- T. Bab. Sabbat, fol. 32. 2.
- ft165 -- **rbd aḥm** “prolatio verbi Jehovahae”, Cocceius.
- ft166 -- R. Judah in Jarchi, & R. Benaiah in Kimchi in loc. & R. Nehemiah in Shirhashirim Rabba, fol. 24. 1.
- ft167 -- Shirhashirim ib. Siphre in Yalkut Simeoni in loc.
- ft168 -- Onomast. sacr. p. 578.
- ft169 -- Geograph. l. 5. c. 15.
- ft170 -- Deuteronomy locis Hebr. fol. 97. I.
- ft171 -- Reland. Palestina Illustrata, l. 3. p. 548.
- ft172 -- **Ærdj Ḥab** “in terram circumstantem te”, Junius & Tremellius, Tarnovius; “super terram quae te circuit”, Grotius; “in terra circa te”, Cocceius; “ad verbum, in terram circuitus tui”, Deuteronomy Dieu.
- ft173 -- Comment. in Amos, fol. 44. C. & Quaest. Hebr. in Genesim, fol. 67. B. So Cyril. in Amos, p. 312.
- ft174 -- Arrian. de Exped. Alex. l. 2. c. 21.
- ft175 -- **hnc̣rẉy κληρονομησει αυτους**, Setp.; “possidebit eam”, V. L. Munster, Castalio. So some in Vatablus.
- ft176 -- Curtius, l. 4. c. 4.

- ft177 -- Reland. Palestina Illustrata, l. 3. p. 594.
- ft178 -- Ib. p. 795.
- ft179 -- T. Bab. Megilla, fol. 6. 1.
- ft180 -- Deuteronomy locis Hebraicis, fol. 88. D.
- ft181 -- Reland. ib. p. 676, etc.
- ft182 -- Hist. l. 4. c. 6.
- ft183 -- Comment in Isa. xvii. tom. 5. fol. 39. H. Epist. ad Laetam, tom. 1. fol. 19. E.
- ft184 -- R. Judah ben Bileam apud Aben Ezram in loc.
- ft185 -- **çgwn** “exactor”, Pagninus, Montanus, Junius & Tremellius, Piscator, Cocceius.
- ft186 -- T. Bab. Beracot, fol. 56. 2.
- ft187 -- T. Bab. Sanhedrin, fol. 98. 1. Vid. etiam ib. fol. 99. 10.
- ft188 -- Zohar in Gen. fol. 127. 3.
- ft189 -- Zohar in Numb. fol. 83. 4. & in Deut. fol. 117. 1. & 118. 3. Raya Mehimna apud ib. in Lev. fol. 38. 3. & in Numb. fol. 97. 2.
- ft190 -- Bereshit Rabba, sect. 75. fol. 66. 2.
- ft191 -- Bereshit Rabba, sect. 98. fol. 85. 3.
- ft192 -- Midrash Kohelet, fol. 63. 2.
- ft193 -- Jarchi in Isa. xxvi. 6. Baal hatturim on Exod. fol. 88. 2. Abarbinel, Mashmiah Jeshuah, fol. 15. 4. R. Abraham Seba, Tzeror Hammor, fol. 46. 2. Caphtor Uperah, fol. 81. 2.
- ft194 -- **awh** [**çwnw** “et salvatus ipse”, Pagninus, Montanus, Cocceius; “servatus”, Calvin, Deuteronomy Dieu. Schultens observes, that [**çy**, in the Arabic language, signifies large, ample, spacious, and denotes amplitude of riches, power, knowledge, happiness, and glory; and in this place the word describes a king endued with most ample salvation, and brought into this amplitude out of poverty and straits, darkness and misery.
- ft195 -- “Servabit seipsum”, Vatablus.

- ft196 -- yn[pauper, V. L. Calvin, Junius & Tremellius, Piscator; “inops”, Cocceius
- ft197 -- ry[l [w “id est, super pullum”, Noldius.
- ft198 -- Pirke Eliezer, c. 31. fol. 32. 1. Caphtor Uperah, fol. 81. 2.
- ft199 -- Diodor. Sicul. Excerpta, l. 34. p. 901, 902.
- ft200 -- Hist. l. 5. c. 3, 4, 5.
- ft201 -- Apologet. c. 16. ad nationes, l. 1. c. 11.
- ft202 -- R. Isaac, Chizzuk Emuna, par. 1. c. 1. p. 43, 44. So Kimchi in Isa. lxxv. 19.
- ft203 -- Herodot. Clio, sive l. 1. c. 74.
- ft204 -- Alex. ab Alex. Genial. Dier. l. 5. c. 3.
- ft205 -- Mela de situ Orbis, l. 2. c. 1.
- ft206 -- hnçm dygm “annunciens duplicem [gratiam, quam] reddam tibi”, Vatablus.
- ft207 -- “Indicem alterum reddo tibi”, Cocceius.
- ft208 -- pyrpa ytal m tçq “arcu implebo [manum] Ephraim”, Vatablus; so Ben Melech.
- ft209 -- hary µhyl [“aderit illis”, Vatablus, Drusius.
- ft210 -- “Super eos”, V. L. Calvin; “super eis”, Montanus, Piscator; “super illis”, Cocceius.
- ft211 -- So the particle is sometimes used; see Noldius, p. 690, 703.
- ft212 -- ^gy “obteget”, Burkius.
- ft213 -- wl kaw “ut comedant”, Junius & Tremellius, Piscator, Tarnovius, “et edent”, Burkius.
- ft214 -- Maimon. Maase Hakorbanot, c. 5. sect. 6.
- ft215 -- rzn ynba “lapides separationis”, Sanctius; so Aquila in Drusius.
- ft216 -- Vid. Alex. ab Alex. Genial. Dier. l. 1. c. 22.
- ft217 -- Strabo. Geograph. l. 4. p. 128.
- ft218 -- Flori Roman. Gest. l. 3. c. 2.

- ft219 -- Olai Magni de Ritu Gent. Septentrional. Epitome, l. 1. c. 16.
- ft220 -- “Lapides coronarii”, Junius & Tremellius; “lapides coronati”, i. e. “epistylliis ornati trophaeis”, Piscator.
- ft221 -- **bbwny** “germinare faciet”, Montanus; “progerminare faciet”, Burkius; “foecundabit”, Castalio; “dicitur de virginibus spiritualibus, quae sunt fructus multi evangelii”, Zech. ix. 17. Stockius, p. 654.
- ft222 -- “Facundas faciet”, Junius & Tremellius, Piscator, Tarnovius.
- ft223 -- “Cantare faciet”, Pagninus, Drusius; so Ben Melech.
- ft224 -- Opera & Dies, l. 2.
- ft225 -- Comment. in Amos iv. 7. fol. 39. F.
- ft226 -- Travels, p. 136, 137. Ed. 2.
- ft227 -- Misn. Taanith, c. 1. sect. 2, 3, 4, 5, 6, 7.
- ft228 -- Targum Jon. in Gen. xxxi. 19. R. Eliezer Pirke, c. 36. fol. 40. 1.
- ft229 -- **h[r ^ya yk wn[y** “testificati sunt nullum fuisse pastorem”, Junius & Tremellius, Heb.; “responderunt”, Piscator; “respondebunt quod non sit pastor”, Burkius.
- ft230 -- **çgz**n “exactor”, Montanus, Vatablus, Tigurine version, Junius & Tremellius, Calvin, Drusius, Deuteronomy Dieu, Cocceius, Burkius.
- ft231 -- **pytwbçwhw** “et reverti et habitare faciam”, Burkius.
- ft232 -- **hqrça** “sibilabo”, i. e. “fistula pastorali”, Grotius, Burkius.
- ft233 -- T. Bab. Cholin, fol. 63. 1.
- ft234 -- Pagninus, Montanus, Munster, Vatablus, Calvin, Drusius, Cocceius.
- ft235 -- So Stockius, p. 891.
- ft236 -- **hwhyb** “per Jehovam”, Piscator.
- ft237 -- **pytrbgw** “et faciam illos ut vincant”, Cocceius.
- ft238 -- T. Bab. Yoma, fol. 39. 2.
- ft239 -- Nat. Hist. l. 5. c. 15.
- ft240 -- **yyn[** “mites de grege”, Grotius; “afflictos pecoris”, Montanus; “afflictos gregis”, Burkius.
- ft241 -- T. Bab. Sanhedrin, fol. 24. 1.

ft242 -- m[n “clementia”, Cocceius.

ft243 -- **μϒl bj** “perditores”, Munster; “destructores”, Vatablus; “perdentes”, Burkius.

ft244 -- “Nautae, [vel] gubernatores”, Cocceius.

ft245 -- Apud Quistorpium in loc.

ft246 -- T. Bab. Taanith, fol. 9. 1.

ft247 -- Calmet’s Dictionary, in the word “Shepherds”.

ft248 -- **μhb γϕρν ρxqtw** “et abbreviata est anima mea in eis”, Montanus, Cocceius, Burkius; “coarctata est”, Calvin; “contractabatur, [vel] contrahetsese”, Vatablus; “contracta est”, Drusius, Grotius.

ft249 -- **yta μϒrmϕh** “qui observabant me”, Burkius.

ft250 -- **yrbϕ wbh** “date mercedem meam”, Vatablus, Calvin, Junius & Tremellius, Piscator, Cocceius.

ft251 -- Bereshit Rabba, sect. 98. fol. 85. 3.

ft252 -- Egesippus de Urb. excidio Anacep. p. 680.

ft253 -- Demonstr. Evangel. l. 10. p. 479.

ft254 -- In Tishbi, p. 130.

ft255 -- “Ad thesaurarium”, Pagninus, Vatablus.

ft256 -- Vid. Nold. Ebr. Part. Concord. p. 63.

ft257 -- **rxwyh l a** “pro figulo”, Cocceius; “conferendos in figulum”, Junius & Tremellius, Piscator; “ut detur ad figulum”, Burkius.

ft258 -- Vid. Misn. Parah, c. 5. sect. 1.

ft259 -- Dictionary, in the word “Shepherds.”

ft260 -- **yl wa**.

ft261 -- **r[nh** “errantem”, Noldius; “quod prae ruditate evagatur”, Cocceius.

ft262 -- **l yl ah y[r** “pastori nihili”, Junius & Tremellius, Piscator, Drusius, So R. So. Urbin. Ohel Moed, fol. 4. 2.

ft263 -- **l [** “de”, Piscator, Drusius; “super Israele”, Cocceius, Burkius.

- ft264 -- **hyhy hdwhy l [μgw** “et etiam super Jehudah erit”, Pagninus, Montanus, Burkius.
- ft265 -- Iliad. 2. & 23.
- ft266 -- “Splendida cum volitent Spartani pondera disci Este procul pueri; sit se nel ille nocens.” ---Epigr. l. 14. Ep. 157.
- ft267 -- “Certabant Troes contra defendere saxis.” ---Aeneid. l. 9. “Mijaculis, illi certent defendere saxis.” --Aeneid. l. 10. --Vid. Lydium de Revelation Militari, l. 5. c. 2. p. 178, 179. & Menochium de Republica Hebr. l. 6. col. 555, 556.
- ft268 -- **wj rçy j wrç** “incidendo incidentur”, Montanus, Burkius; “lacerando lacerabuntur”, Pagninus, Cocceius.
- ft269 -- **l çkn** “lapsabundus, ad lapsum propensus, proprie qui facile offendit”, Drusius; “corruens”, Montanus; “collapsus”, Burkius.
- ft270 -- R. Isaac Chizzuk Emunah, par. 1. c. 36. p. 307.
- ft271 -- T. Bab. Succah, fol. 52. 1.
- ft272 -- R. Isaac Chizzuk Emunah, par. 1. c. 36. p. 309.
- ft273 -- **wyl [** “super hoc”, Junius & Tremellius; “propter hoc”, Gussetius; “super illo”, Piscator, Cocceius.
- ft274 -- Works, vol. 1. p. 46.
- ft275 -- Vid. T. Bab. Megillah, fol. 3. 1. & Gloss. in ib. & Moed Katon, fol. 28. 2.
- ft276 -- Vid. Reland. Palestina Illustrata, tom. 2. p. 892.
- ft277 -- T. Hieros. Chagigah, fol. 78. 4.
- ft278 -- Trad. Heb. fol. 86. I.
- ft279 -- T. Hieros. Succah, fol. 55. 2.
- ft280 -- Zohar in Gen, fol. 53. 4. & 73. 1.
- ft281 -- **r[ç trda** “pallio pili”, Montanus; “piloso”, Pagninus; “chlamyde pilosa”, Munster; “pallium ex pilis”, Cocceius; “pallium pili”, Burkius.
- ft282 -- Bibliothec. l. 1. p. 21.
- ft283 -- Phocica, sive. l. 10. p. 685.
- ft284 -- Deuteronomy Vestitu Sacerdot. Heb. l. 1. c. 4. sect. 9. p. 97.

- ft285 -- **ynnqh** “fecerunt me operari”, Noldius; “homo operari fecit me”, Deuteronomy Dieu, Burkius.
- ft286 -- Vid. Joseph. Antiqu. l. 12. c. 11. sect. 2.
- ft287 -- **tym** [“socius, proximus; speciatim tribuitur Messiae, qui patri caelesti est conjunctissimus et intimus, cum sit ejusdem numero essentiae, gloriae, ac majestatis cum eo”. Stockius, p. 794.
- ft288 -- So Stockius, p. 912.
- ft289 -- R. Isaac Chizzuk Emunah, par. 1. c. 37. p. 310. 311.
- ft290 -- Deuteronomy Resurrect. Mort. l. 3. c. 5. sect. 5. p. 290.
- ft291 -- Apud Burkium in loc. e Mullero.
- ft292 -- Not. Miscell. in Port. Mosis, c. 2. p. 18.
- ft293 -- Shirhashirim Rabba, fol. 22. 3. & Midrash Ruth, fol. 33. 2.
- ft294 -- Targum in Cant. viii. 5.
- ft295 -- T. Bab. Cetubot, fol. 111. 1.
- ft296 -- Judah Zabarrah apud Pocock. Not. Miscell. p. 119.
- ft297 -- Pirush in Ezek. xxxvii. 12.
- ft298 -- Antiqu. l. 9. c. 10. sect. 4.
- ft299 -- **ʿwapqz twrqy rwa hyhy al** οὐκ ἔσται φῶς καὶ θύχη, καὶ παγός, Sept.; “non erit lux, sed frigus et gelu”, V. L; so Syr. Ar.; “congelatio”, Tigurine version; so Ben Melech; “non erit lux; frigora potius et congelatio; [vel] non erit lux; frigoribus congelascent, scilicet peccatores”, Hiller. de Arcano Kethib & Keri, p. 370.
- ft300 -- Zohar in Deut. fol. 110. 2.
- ft301 -- Deuteronomy locis Heb. fol. 94. A. C.
- ft302 -- T. Hieros. Chagiga, fol. 78. 4.
- ft303 -- Cippi Hebr. p. 22. Geograph. Nub. p. 114.
- ft304 -- Pischah-Sight of Palestine, B. 3. c. 3. sect. 15. p. 322.
- ft305 -- Theatrum Terrae Sanct. p. 167.
- ft306 -- Lexic. Pentaglott. col. 1912.
- ft307 -- Nehemias, sive de Antiqu. Jerus. situ.

- ft308 -- Theatrum Terrae Sanct. Jerusalem, No. 25. p. 152.
- ft309 -- **wh[r dy l [wdy ht l [w** “et succidetur manus ejus super manum amici sui”, Pagninus. So Aben Ezra, and R. Sol. Urbin. Ohel Moed, fol. 43. 1.
- ft310 -- **μhyl [al w** “super quos non [est imber]”, Junius & Tremellius, Piscator, Drusius; “et non super illos, scil. erit imber”, Burkius.
- ft311 -- Travels, part 1. c. 72. p. 247.
- ft312 -- Pisgah-Sight, B. 4. c. 5. p. 80.
- ft313 -- Thalia, sive l. 3. c. 10.
- ft314 -- Travels in Egypt and Nubia, vol. 1. p. 140.
- ft315 -- Ib. vol. 2. p. 20.
- ft316 -- Ib. p. 209.
- ft317 -- **taj j** “peccatum”, V. L.
- ft318 -- **twl xm l [** “in phaleris”, Tigurine version.
- ft319 -- “Aurea pectoribus demissa monilia pendent, Tecti auro, fulvum mandunt sub dentibus aurum.” Virgil. Aeneid. l. 7. “Fraenaque bina meus, quae nunc habet aurea Pallas.” Aeneid. l. 3.
- ft320 -- Vid. Salmuth in Pancirol. Rer. Memorab. par. 1. tit. 48. p. 231.
- ft321 -- See Calmet’s Dictionary, in the word “Bella”.
- ft322 -- Ebr. Comment. p. 715.
- ft323 -- Scholiast. Aristophan. in Ranis, Act. 1. Sc. 2. p. 214. Salmuth in Pancirol. par. 2. tit. 9. Deuteronomy Campanis, p. 161. Hospinian. de Templis, l. 2. c. 26. p. 333.
- ft324 -- Vid. Scapulae Lexic. in voce **κωδων**, “et alios lexicograph”.
- ft325 -- **yn[nk** “mercator”, V. L. Montanus, Vatablus, Grotius, Burkius.
- ft326 -- T. Bab. Bava Bathra, fol. 75. 1.