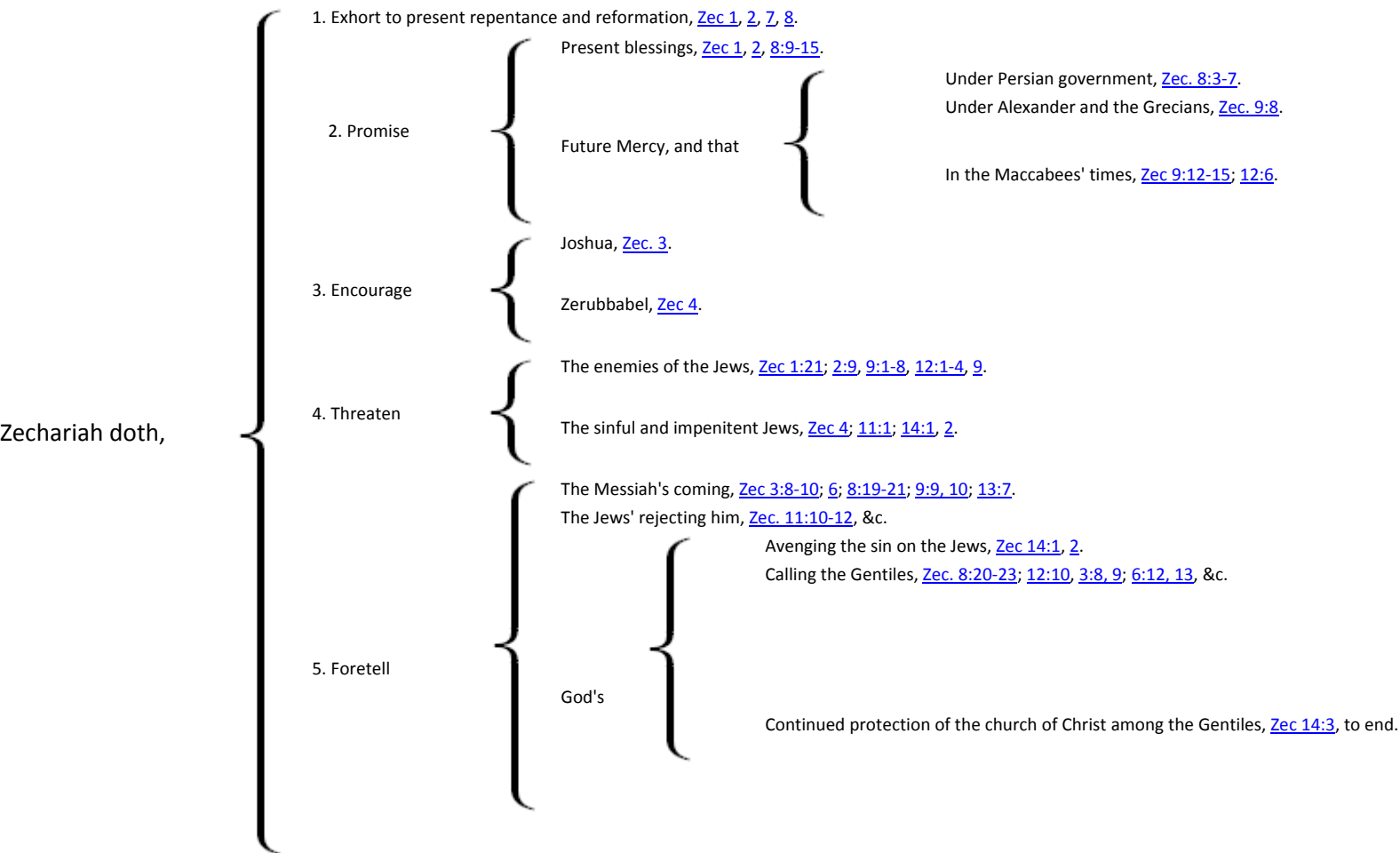


Zechariah

The Argument

Zechariah is the second prophet who cometh from God to the returned captives, and his errand to them was both to second Haggai's exhortations, and to reveal more fully than he doth all the future revolutions and events; to the final desolation of Jerusalem and the second temple by the Romans, and the rejection of the Jews for their sins against all the mercies of their God, and for their rejecting and murdering of the Messiah; who, rejected of the Jews, taketh in the Gentiles, and establisheth his church amongst them; which is revealed unto Zechariah, and communicated to the Jews by him; with a declaration of the future ruin of the Persian kingdom by the Grecians, and also of the wars of the Seleucidae and Lagidae, and their overthrow by the Romans; during the series of which times, the Jews shall be grown numerous, wealthy, and powerful, and, so long as they keep their covenant with God, shall do wonderful things, and be eminently owned of God, and be either wonderfully secured amidst these troubles, or more wonderfully victorious over those that trouble them. And indeed what Zechariah foretold, or promised to them, was in its time made good amongst them; his predictions were punctually fulfilled; if the promises were not, it was because the Jews by their sins cut themselves off from the promises, which may be observed in those intervals of times between Zechariah's prophesying and the coming of the Messiah. Now the first interval was above two hundred years, to the death of Alexander the Great; during which time the Jews enjoyed the common peace with the subjects of the Persian empire, and the particular favour of Alexander the conqueror during his life. These years were years of growth to the Jews. The next interval, through the wars of Alexander's divided captains, and between the Seleucidae and the Lagidae, was an interval of some great trouble, and yet of greater preservation to the Jews. The next interval is that of the Maccabees, during which those victories were gotten which do almost exceed our belief. But whilst thus times were changed, the Jews continued much the same, unthankful to God, cold in religion, and added to their sins daily; till at last God delivered them into the hands of the Romans, whose general, Pompey the Great, deposed Hyrcanus from the throne, and restored the high priesthood to him. From henceforth the Jews' sins and miseries grow together, till that was accomplished, [Zec 14:2](#), the city Jerusalem taken, the houses rifled, &c. Thus by various intermixture of providences, God did try the Jews, whether they would, as became his people, repent of former sins, amend their future doings, believe his promises, and obey his precepts, that he might bless them; so should all the good foretold by this prophet have crowned them. But if they failed (as they did) in those points of duty, then all the evil threatened should (as it did) overtake them, and, as Zechariah foretold, continue on them, as it doth to this day. This prophecy then contains the revolutions of the Jews, and the empires of Persia and Greece, and the Romans; in whose times the Jews, by killing the Lord of life, filled up their measure, and by whose hands God punished them, destroying their polity, razing their city, burning their temple, and captivating the people, which lasteth to this day. The better to represent all these at once to your view, take this following scheme.



All which, either in dark, yet significant, types or emblems or else in plain and easily intelligible words, is represented to us by this prophet.

Chapter 1

Zechariah exhorteth to repentance, [Zec 1:1-6.](#) His vision of the horses and their angelic riders, [Zec 1:7-11.](#) At the prayer of the angel comfortable promises are made to Jerusalem, [Zec 1:12-17.](#) The vision of the four horns, and the four carpenters, [Zec 1:18-21.](#)

[Zec 1:1](#)

In the eighth month; called both Marchesvan and Bul by the Hebrews, and answers to part of our October and November. Two months after Haggai began to encourage the Jews to build the temple.

Darius; son of Hystaspes, and the third Persian monarch: see [Hag 1:1;](#) and again [Zec 1:15,](#) at large.

Came the word of the Lord: here is his warrant and Divine call, the Lord communicated to him what he was to communicate to, others.

Zechariah: his name bespeaks him a remembrancer of God, or it may speak God remembering him, and the rest of this people.

The son; the Jew called the descendants in right line sons, though they were grandsons, or great-grandsons; and in this sense some say Zechariah is the son of Baruch, and the son of Iddo. This Zechariah is not he that is mentioned [2Ch 24:20](#), this is too early by many years; nor is this Zechariah the father of John Baptist, this is as much too late; but most likely it is that Zechariah whom the Jews slew between the temple and the altar, [Mt 23:35](#).

Berechiah: this name is expressly mentioned [Mt 23:1-39](#), and his time exactly suits the time pointed at by the evangelist.

Iddo: one of this name you have [2Ch 9:29](#), but this is too old to be this in the text, for there will be found (as Wolphius in Ezram notes) four hundred and fifty years' distance between Iddo the seer and this Iddo mentioned in the text.

The prophet; whether Zechariah or Iddo I determine not.

[Zec 1:2](#)

The Lord, the holy, the mighty One, your God, the just Governor of the world, hath been sore displeased; so long provoked, that his displeasure at last enkindled within his breast, and broke out into that flame which hath consumed your land, city, and temple.

With your fathers; all that were progenitors, forefathers to the returned captives, from their entrance into Canaan, but especially since the apostacy in Jeroboam's time; for many hundred years your predecessors have provoked God by their notorious sins, even to the days of their captivity.

[Zec 1:3](#)

Therefore, Heb.

And. Say; command and require.

Unto them of the captivity who are returned to their own land.

Thus saith the Lord of hosts; in my name, by the authority I have over them as Lord of hosts, require they hear and obey.

Turn ye unto me; repent ye of all your sins, leave them, set your hearts on my law to obey it, on my worship to give me it, on my temple to re-edify it.

Saith the Lord of hosts; who can punish your refusal, who can protect you in your return, and reward your obedience.

I will turn unto you, with blessings, with all blessings, which my presence brings to a repenting people. It was woe with you, and your fathers, when I departed from them, but it shall be as well with them when I return unto them.

Saith the Lord of hosts; that you may be assured hereof, I promise it to you, and will be engaged to perform, as Lord of hosts, as having all things at my disposal.

[Zec 1:4](#)

Be ye; you who have seen the sorrows of a long captivity, who are wonderfully brought back, who are under the teachings of rod and staff.

The former prophets; all the former prophets, [2Ch 36:15-16](#).

Cried; preached earnestly, frequently, and compassionately.

Turn ye now from your evil ways; now, to-day, yet before it is too late, O turn from vicious, sinful courses and ways; from your atheism, idolatry, murders, oppressions, and adulteries.

And from your evil doings: it is repeated that it might be more impressive upon them. The prophets importunately entreated them to cease from evil, [Isa 1:16](#); [31:6](#); [Jer 3:12](#); [Eze 18:30](#); [Ho 14:1](#).

They did not hear; they did not because they would not, they regarded not what I said by my prophets, neither could they be persuaded to it.

Nor hearken unto me: this obstinate disobedience is twice together charged on them, to make their sin appear in its greatness.

[Zec 1:5](#)

Your fathers, where are they? but where are your disobedient fathers? Are they not buried in a strange land? Did they not die of those diseases? Were they not consumed with famine and the sword, as was menaced against them?

And the prophets: some apply this to the false prophets who promised peace, but where are they now? But it is better understood of the true prophets, who died as others; they do not nor must live always to warn you.

[Zec 1:6](#)

But my words, the dreadful menaces which I spake by my prophets, and my statutes, the decreed judgments which my provoked justice resolved to execute on them, which I commanded my servants the prophets; which by my prophets as my heralds I proclaimed and published.

Did they not take hold of your fathers? overtake as a pursuing enemy overtakes and seizeth on his enemy and spoileth him; have not my judgments thus taken hold both on your fathers and on you?

They returned and said: by this it should seem that Zechariah gave them time to consider what answer to give.

So hath he dealt with us; it is true, as God said he would do, so he hath done against us, our fathers, our families, our cities and temples. God's words have not failed, they died not, though our fathers did. This may be an abstract of their repentance.

[Zec 1:7](#)

Sebat, which answers to part of our January.

Darius. see [Hag 1:1](#), [15](#).

Came the word of the Lord, &c. see [Zec 1:1](#). The first sermon Zechariah preached was three months before this, and that sermon was reproof, which probably had good effect, as [Zec 1:6](#).

[Zec 1:8](#)

I saw: in a vision God communicates his word, mind, or will to the prophet.

By night; either literally, it was by night that Zechariah had this vision, or with this it may note the obscurity and mysteriousness of the vision, for it may be emblematical, as the myrtles and the bottom are.

Behold; mark well what I saw, as now I relate it to you.

A man; one in human shape, Christ Jesus in shape of a man so he appeared to Ezekiel, [Eze 1:26](#); [40:3](#), and to Daniel, [Da 7:13](#).

Riding; in a posture of readiness, speed, and resolution to help his people, and to appear for them in some tokens of greatness and majesty, [Ps 45:4](#).

Upon a red horse: both the beast is noted, a horse, bold, strong, speedy, and gallant; and the colour is noted also; in the same colour he appeared to Isaiah, see [Isa 63:1-3](#); [Re 6:4](#). This colour is a symbol of his coming to avenge his own just quarrel, and the unjust dealings of his and his people's enemies.

He stood among the myrtle trees; he posteth himself in a convenient place to observe and be ready, (as needful,) among humble, verdant, fragrant, pleasant, and much-valued trees, emblem of the flourishing, fruitful, and excellent saints and servants of God.

In the bottom: this bottom or low valley, in which the myrtles grew, (probably on some river's bank,) is an emblem of the church in a low, mourning, afflicted state; then it is most verdant, and fragrant as these trees, or as spices bruised in a mortar.

Behind him; Christ was, as beseems a captain, in the head; the rest, as his soldiers or servants, are behind attending on him.

Red horses; horses of the same colour, not without their riders, though they are not expressed; but it is a synecdoche, horses and horsemen are both intended, and these are

angels, [Zec 1:10](#). Now the colour of these horses is, 1. *Red*, denoting probably the bloody condition of states and kingdoms by wars one against another, either when God punisheth his church, or when he avengeth himself and his church on his enemies and hers; which will appear on a survey of the times past, when Assyrian, Babylonian, Persian, Grecian, or Roman empires did successively by wars do God's work, his strange work, &c.; [Isa 10:1-34](#); [14:1-32](#). 2. *Speckled*; a mixed colour, made up of white, red, and black, as some guess, an emblem of affairs of different complexion; not all prosperous, nor all unprosperous; not all dark, nor all light, as the day the prophet describes neither day nor night; such times did the Jews know, during the seventy prophetic weeks, from the beginning of them to the Messiah's coming. 3. *White*; an emblem of the best days and state the church should be in, so [Re 19:11](#), [14](#), and the empire too with it.

[Zec 1:9](#)

Then; so soon as he had seen and observed. Said I; Zechariah.

O my Lord: this was Christ the Lord of hosts.

What are these? what is the meaning of these appearances or visions?

The angel; Christ, the Angel of the covenant; so I take this Angel, that promiseth to inform the prophet, to be the same that appears, a man on the red horse among the myrtles.

[Zec 1:10](#)

The man that stood among the myrtle trees: see [Zec 1:8](#).

Answered; gave answer to what I asked.

These; horsemen.

They whom the Lord hath sent; a periphrasis of angels, who are servants and ministers of the Divine Providence in the government of the world.

To walk to and fro through the earth: God is pleased after the manner of men to speak of his managing the affairs of the world; men must employ others, because they need them, God will employ angels, though he needs them not.

The earth; the empires which his churches were either helped or injured by: these were, partly by the pride of their emperors, partly by the flattery of their servants and ministers, and partly by the ignorance of the world at that time in matters of geography, thought to be the whole earth; and the Scripture sometimes useth phrases used and well known among men, though there be some impropriety in them.

[Zec 1:11](#)

They; the ministerial angels, signified by the horses and horsemen.

Answered the angel of the Lord; or rather, the Angel the Lord, the uncreated Angel, who sent them out, and receives account what they had done.

We have walked to and fro; as men who would give an exact account, survey every part, so we have searched all nations and kingdoms, walked the length and breadth of them.

Through the earth; the world, but chiefly through the Babylonish empire, which accounts itself lord of all the earth.

Behold; it is wonderful to be seen, and therefore we beseech thee, O Lord, to behold and consider this.

All the earth sitteth still; as having ended their toil, or weathered the storm, composed their differences, and sheathed their swords; are full of peace, and sit still to take their ease.

And is at rest; either the same thing repeated, to heighten the quiet of these states, or to confirm the truth of the thing, or to express the inward quiet of mind the people had with their outward quiet. The public peaceable, and every one's mind satisfied, this is the state of the earth, the empire which at that time ruled all.

[Zec 1:12](#)

Then, when the surveying angels had made their report of the prosperity of the heathen, the angel of the Lord, the Angel, the Lord Christ, Mediator of the church, and Head of the church, answered and said; prays as one interceding.

O Lord of hosts: Christ speaks to his Father, speaks as one much affected with the state of his afflicted church.

How long wilt thou not have mercy? it is the expostulation that well befits a praying soul; it is not the inquiry of a discontented mind, but the request of one longing for mercy. So David, [Ps 13:1-2](#); and the souls under the altar, [Re 6:10](#).

On Jerusalem, thy chosen mountain, heir of promises to be re-edified; and on Judah's cities too, of whose rebuilding, peace, and prosperity thou hast, O Lord, spoken great things, [Jer 30:1-24](#); [31:1-40](#); [32:1-44](#); [33:1-26](#), and [Eze 36:1-38](#); [37:1-28](#), &c.

Thou hast had indignation; they have felt thine anger and hot displeasure, it was just, and is so still; but it is not to be perpetual. Thine anger hath smoked against the sheep of thy pasture.

These threescore and ten years; the term prefixed for the captivity is fully come, it is the seventieth year of their miserable captivity; now show mercy, build Zion, and glorify thyself in doing it, for the set time is come. It is now seventy years since thy temple was burnt, and Jerusalem sacked; and full eighty years since Jeconiah with many of thy people were carried captive into Babylon, and somewhat more since many were carried with Jehoiakim, from which to the second of Darius are much about eighty-eight or nine years.

[Zec 1:13](#)

The Lord, God the Father, answered the angel; Christ, the uncreated Angel, Lord of angels and Redeemer of Israel.

That talked with me; who had first talked by signs and visions, and next by explaining the mind and meaning of them, and answering the inquiries Zechariah made.

Good words; suitable and seasonable.

Comfortable words: the words ministered comfort to Jerusalem and the captives, the words imported deliverance and blessings.

[Zec 1:14](#)

So, i.e. when the Father had heard the Son and answered him; this is spoken to our apprehension, and so must be understood.

The angel of the covenant, the Lord Christ. That communed with me: see [Zec 1:13](#).

Cry thou; now publish what thou hearest, preach by commission from me, and assure my poor captive, impoverished church, that God, my God and her God, will do good for her.

Saying, Thus saith the Lord of hosts; publish what God, Lord of hosts, and Father of his people, promised to do for them.

I am jealous; I have been jealous against, but now am jealous for Jerusalem; my love is now heightened to a very high degree of compassion for my people, and of indignation against her enemies and oppressors.

For Jerusalem; the city called by my name.

For Zion; where my temple stood; those gates of Zion, which I loved more than all the dwellings of Jacob.

With a great jealousy; that zeal I bear, and now will, show for them, is great to a wonder; it is the zeal of a God who infinitely loves and pitieth his people.

[Zec 1:15](#)

And I; the Lord of hosts, God of Israel, *am very sore displeased with the heathen;* exceedingly angry, and will show it, that they may see and feel it, my displeasure is grown up to the highest against them.

At ease; secure in their strength, sing a requiem to themselves and trouble to Israel. See [Zec 1:11](#).

I was but a little displeased with mine own people, i.e. in comparison with the anger I bear against the heathen it was little, [Ps 137:1-9](#)

And they, the heathen, Babylonians, helped forward; attempted to destroy whom I would but correct, [Isa 10:1-34](#); [14:1-32](#). I whipped to smart, you wounded to blood; I did wound to bind up, you did wound to kill, &c. It is an anthropopatheia.

The affliction: it was more than they could do to provoke me here against them than their own sins did; but what I permitted for a while they did, and added to the affliction of Israel. I would prune, but they struck at the root.

[Zec 1:16](#)

Therefore; because the enemy hath so barbarously and inhumanly added affliction to the afflicted, it is time to save and relieve.

I am returned: when I was departed, and had withdrawn my presence, thus cruelly were my people handled; but now I will return, I will be with them, my presence shall restrain the violent and protect the innocent.

With mercies; with tender, abundant, and promised mercies now they shall be comforted indeed.

My house; the temple of God, the excellency of Jacob.

Shall be built in it; shall be finished, the impediments shall be removed, what glory I have promised by [Hag 2:9](#), I will put upon this house of mine in Jerusalem.

Saith the Lord of hosts: this confirms the promise, and establisheth our faith, if we know the import hereof.

A line, the builder's measuring line, shall be stretched out, to mark out walls, gates, palaces, streets, and houses in Jerusalem, that they may be built again in beauty and strength, with skill and art; and shall be once more the glory of the earth, and joy of Israel.

[Zec 1:17](#)

Cry yet: the prophet's commission is either enlarged, or more full instructions given to him, to raise the hope and stablish the faith of the people of God.

My cities: Jerusalem and the cities of Judah are mine, saith the Lord, and as mine I will build, beautify, enrich, fortify, defend, and enlarge them.

Through prosperity, through increase of families and persons, they shall send forth colonies, and plant new towns and cities; and through increase of wealth and cattle be able to build their cities, and stock their colonies.

Be spread abroad; swarm as bees, and send out their young ones.

The Lord, their God, shall yet comfort Zion, Zion his church, with comforts fit for a church.

Choose Jerusalem; type of the civil state as here joined with Zion; the kingdom shall be blest in itself, and be a blessing to others, much like that [Ho 14:5](#): all this an effect of my choosing it, and dwelling in it.

[Zec 1:18](#)

Then; after I had seen those things, and heard those comfortable words, and received commission to publish all the good news I had heard.

I lifted up mine eyes; he was so intent before, that he looked on nothing else; now he lifts up his eyes.

Saw; clearly, certainly, and distinctly.

Behold four horns; emblems of the enemies of the Jews, for strength, fierceness, and pride, and for their number, from all parts of the world.

[Zec 1:19](#)

The prophet prays for information from the Angel, from Christ, who is the best Teacher.

What be these? what may be the meaning of these horns, which I see, and know to be horns, and four in number?

These are the horns, powers, states, and kingdoms, which have from all sides pushed at, broken, and tossed my people, sorely bruised some and destroyed others: these horns are probably, on the north, the Syrians, Assyrians, and Babylonians; on the east, the Moabites and Ammonites; on the south, Edomites and Egyptians; on the west, the Philistines; all which had many a time spoiled the Jews.

Judah; the two tribes, which were the kingdom of Judah.

Israel; the ten tribes, carried away by Shalmaneser; or the relics of Israel, which adhered to the house of David.

[Zec 1:20](#)

The Lord; Jehovah, who before is the Angel, i.e. Christ, he is the eternal One, the great God.

Showed me; both proposed the thing to be seen, and gave eyes to see and discern it.

Four carpenters; known by their garb and tools to be carpenters, or smiths, as the Hebrew bears it.

[Zec 1:21](#)

Then, so soon as I could propose the question, immediately upon sight of the carpenters, *said I, Zechariah, What come these to do?* he saw they were men, inquires not who they were, but what was their business and design; perhaps it is fittest for us to rest also in the knowledge of what they are to do, and inquire no further who they were.

And he spake; the Lord Christ informed the prophet.

These are the horns which have scattered Judah: Christ doth in order to satisfy the inquiry first point to the four horns, of which [Zec 1:18-19](#), as if he should have said, Look you, there are four horns which have done mischief to Judah.

So that no man did lift up his head; kept them so under, none had either strength or courage to lift up the head, and thus these horns proudly and cruelly destroyed my people.

But these, these carpenters, or smiths, are emblems of those instruments God will employ in breaking these destroyers. Here are four carpenters to break the four horns.

To fray them; to strike a fear into them first; these kingdoms, signified by horns, shall lose their courage.

To cast out the horns; then their authority and power shall be cast out easily.

The Gentiles; heathen round about Judea.

Which lifted up their horn over, have employed their arms and strength against, *the land of Judah,* the whole kingdom of Judah, God's people, *to scatter it,* to drive them out of God's inheritance, See [Zec 1:19](#).

Chapter 2

The vision of an angel sent to measure Jerusalem, and its flourishing state under God's protection foretold, [Zec 2:1-5](#). The people warned to quit Babylon before its fall, [Zec 2:6-9](#). The promise of God's presence, [Zec 2:10-13](#).

[Zec 2:1](#)

I, Zechariah, lifted up mine eyes again: this is the third emblem or vision he had seen. *Looked very diligently and intently.*

A man; one in form of a man; some say it was Christ, others say a type of Nehemiah; it was an emblem of some master-builder to be sure, and it is probable the prophet took him for no more than a man.

With a measuring line in his hand; he appeared ready and prepared to lay out the platform of Jerusalem for extent, form, and beauty.

[Zec 2:2](#)

Whither goest thou? it is evident the prophet did not in so bold a manner inquire before, which may possibly be for that he apprehended this man to be one lesser than an angel; nor doth he ask the meaning of this hieroglyphic, but, understanding what it meant, the prophet inquires only where the platform was to be laid.

To measure; to take the exact dimensions of it, that it may answer God's promise, and be capable to receive its inhabitants.

Jerusalem; the city, which was to be built hereafter, but first the temple is to be built.

[Zec 2:3](#)

The angel that talked; the great and glorious Angel, i.e. Christ Jesus himself, which had so long talked with Zechariah.

Went forth, from the midst of the myrtle trees, where he was first seen: whither he is going is not said; perhaps to standby, direct, and encourage the person that was going to measure Jerusalem.

Another angel went out to meet him; a created angel, or a ministerial angel, as became his office, offers his service to Christ, who is Lord of angels.

[Zec 2:4](#)

And said unto him; or, *And he said*; or, as the French, *Lequel lui dit*, *Which said unto him*: so it is plain that the Angel which now was going forth spake to that angel which came to meet him, or gave him orders what to do.

Run; since you came so seasonably, hasten with all diligence, and from me tell that young man, Zechariah.

Jerusalem, which hath so long lain in rubbish, which I once delighted in, which now seems desolate and hopeless, *shall be inhabited*, filled with inhabitants, *as towns without walls*; the suburbs of it shall be as towns unwalled for greatness of extent, and for safety and freedom from enemies and danger: their own multitudes of men shall be some safeguard to them; and they shall have my presence, a better safeguard.

Cattle, brought thither for sacred uses, for sacrifices.

[Zec 2:5](#)

What was promised or foretold in the former verse is ratified in this by an account how it should be performed.

For I, saith the Lord; that a thing so much above the hope of a present dejected people, so much too great for so weak and so few a people, might be believed and expected, God engageth he will perform the word.

A wall of fire; which cannot be scaled, it would consume them that attempt it; nor undermined. none could come so near it: such a wall as once was Elisha's guard, [2Ki 6:16-17](#), to which this place may possibly refer. Or it is an allusion to the manner of shepherds and travellers in those countries full of wild beasts, to make fires in the night to secure themselves.

Round about; no part shall be unguarded, or open to the enemy.

And will be the glory in the midst of her; my presence and favour shall make her glorious, [Isa 4:5-6](#).

Zec 2:6

Ho, ho: since Jerusalem shall be safe, rich, and glorious by the presence and blessings of her God, the prophet calls to the sleepy Jews, as men that need be awakened.

Come forth; set upon your journey for your own country and city, come out from your captive prisons.

And flee; make all the haste you possibly can, and flee as men do who are pursued with danger, as men that are earnestly bent to get out of harm's way, as the manslayer to the city of refuge. The Hebrew hath only *and flee*, but our translators have by that guessed at what might fill up the expression, and read, *come forth, &c.*

From the land of the north; Babylon, which lay north to Canaan.

For I have spread you abroad as the four winds of the heaven: as I executed my threats in scattering you, so I will perform my promise, and gather you from all quarters of the world; arise, come away, therefore.

Zec 2:7

Deliver thyself: the proclamation for free return is published; up, then, and be gone.

O Zion; O ye people who should dwell in Zion, ye daughters of Zion.

Dwellest; keepest in Babylon when thou mightest go to Jerusalem.

With the daughter of Babylon: perhaps this intimates that which kept many Jews in Babylon, wives or mistresses.

Zec 2:8

Some refer this to what went before, as a reason why the Jews should return, for God hath commanded it. I think it is an encouragement to the Jews to return, because God had promised to make them a glory, and now assures them that he will take a very particular care of them, therefore sends his Son, as a Judge or Vindex against the nations that had spoiled the Jews; or God sends his Son to them to inform them that it is their interest to unite with the Jews, and become the people of God, and be partakers of the glory and safety of God's Israel; however, to let them understand that it will be dangerous to do violence to Israel, as it would be dangerous to any one to violate what is most dear to him that can destroy the offender; to tell them Israel is the apple of God's eye.

Zec 2:9

I will shake, or lift up, mine hand, my power and strength, upon them; against the nation and kingdom that doth violence to the people who are my glory, and I am theirs, saith the Lord.

They, those people who comply not with him whom God sendeth, *shall be a spoil,* shall be overthrown and spoiled, and become a prey, unto their servants; the Jews, who were first

spoiled by and then made servants to the nations who conquered, captivated, and hardly used the Jews; and indeed this was fulfilled in Esther's days, and in the Maccabees' times.

And ye, either Jews, or heathen, or both, shall know, be convinced and own it, that the Lord of hosts, the great and faithful God, hath sent me, hath commissioned Christ to inform them, who are to make their choice what to do herein.

[Zec 2:10](#)

Sing and rejoice: now Christ calls them to rejoice in the goodness showed to them, and to sing forth the praises of him who showed it.

O daughter of Zion; the whole nation of the Jews, the peculiar, redeemed, and restored people of God; they that had been in great and long captivity.

I come, to execute judgments on thine adversaries, to complete thy deliverance and salvation; I come as foretold and promised, in the dispensations of Providence among the nations, in the performance of promises to you my people.

I will dwell in the midst of thee; pitch my tabernacle, nay, build my habitation and house, and reside in it, give you my ordinances, my blessing, and my presence. This was fulfilled in part presently, and so through near five hundred years till Christ came, and ever since to his gospel church.

[Zec 2:11](#)

Many nations, and great, Heb; it implieth both multitudes and greatness of nations; or, heathen and Gentiles, as the word beareth.

Shall be joined to the Lord; become proselytes, inquire for, adhere to, and worship the God of Israel.

In that day; when God shall lift up his hand for his people against their enemies, as [Es 8:17](#); when Christ shall be come in the flesh, and Shall take down the partition wall.

Shall be my people; covenant people, to love, fear, worship, and obey Christ.

I will dwell in the midst of thee: see [Zec 2:10](#).

Thou shalt know: see [Zec 2:9](#), *The Lord of hosts*, the sovereign Lawgiver, and Almighty Ruler of heaven and earth, hath sent me, the Messiah, and Zechariah his servant, unto thee, Jew and Gentile.

[Zec 2:12](#)

The Lord; Jehovah, the God of Abraham and of his seed, who had cast off Judah, and seemed to quit his claim in his ancient inheritance, by a disseisin of seventy years.

Shall inherit; claim, recover, possess, and delight in, as a man doth in his paternal inheritance.

Judah; all his Israel; this tribe mentioned, but all the rest included.

His portion; his treasure and peculiar people, his lot and part.

In the holy land, Heb. *upon*; holy, not by any inherent holiness, but holy and selected, and set apart for a holy people consecrated to God.

Shall choose Jerusalem again; the Lord will, as of old, choose Jerusalem for his seat.

Zec 2:13

Be silent; murmur not, you that love not Zion; dispute not, you that, think these promises are too good, too great; but, in silence, reverence and adore God in all his excellences and ways; wait, and expect the accomplishment of all by him who never utters more than he can and will do for his people. O all flesh; both Jew and Gentile; you are weak, short-sighted, and worthless; you are flesh, be silent and wait.

Before the Lord; the wise, mighty, gracious, and faithful One; who never suffered a word of his to fall unfulfilled, nor will let any of these promises to fail.

He is raised up: he speaks to our capacity; God is said to be raised in allusion to men who get up, or rise up, and set about what they will do; so here God is on this work already.

Out of his holy habitation; either heaven, or his temple.

Chapter 3

Under the type of Joshua the high priest receiving clean garments, [Zec 3:1-5](#), and a covenant of promise from God, [Zec 3:6-7](#), Christ, the Branch and Corner-stone, is foretold, [Zec 3:8-10](#).

Zec 3:1

And he; the Lord of hosts, whose servant Zechariah was, and in whose name he spake.

Showed me; in vision represented to me, Zechariah.

Joshua the high priest; for that office was by hereditary right descended on him, and how mean soever his state was, yet still he was that great officer of the church.

Standing; either as accused, and to make his defence; or rather ministering in his office, according to his duty.

Before the angel: this angel was Christ, whose minister, or servant, the high priest was, as well as type of him. Satan; that adversary, as we might render the word, either Satan the devil, or some instrument of his stirred up by him, Sanballat, or, &c.

Standing at his right hand; either because the accusation was true, or to hold his working hand from its work.

To resist him; Joshua.

[Zec 3:2](#)

The Lord said, i.e. Christ, the great Redeemer, Restorer, Lord, and Mediator of the church.

The Lord; the great God, Father of our Lord Jesus Christ, who as Mediator rather chooseth to rebuke him in his Father's name than in his own, though this he could have done.

Rebuke thee; he who was accused was God's high priest, and to minister in the temple at Jerusalem, the city which God had chosen, in which respect it was sure that God would take cognizance of the matter and judge aright; he would prohibit Satan's attempts.

Is not this, this man, this Joshua, *a brand plucked out of the fire?* like a brand half burnt, or all smutty with long lying in the fire of affliction? Reject him not for this.

[Zec 3:3](#)

At the time Zechariah saw this vision he saw also in what a mean, dirty, and tattered garb he was who represented the high priest. It was the hieroglyphic of Joshua, not Joshua himself.

Filthy garments; emblem of a poor or sinful state, or both.

Stood: see [Zec 3:1](#).

Before the angel; the Lord Christ, called the Angel.

[Zec 3:4](#)

And he; the Lord Christ, who purifieth his church, who purgeth away her sin, and clothes her with rich and clean garments.

Answered; so the Hebrew, and so this prophet speaks, though no question went before. It is an idiom of that language.

Spake; commanded.

Those that stood before him; some of the attendants, those ministerial angels, who were Christ's servants, and as such are represented standing before him.

Take away the filthy garments; remove, or cause them to be removed, from him, as altogether unbecoming his person, office, and employments. These filthy garments those angels took away, but another hand takes away what is signified by this emblem.

From him; from this high priest Joshua.

He, Christ, the Lamb of God, said, *Behold, I have caused thine iniquity to pass from thee:* what angels could not take away, Christ did; he removed the filth of sin, the guilt and stain of it.

I will clothe, adorn and beautify, thee, O Joshua, with change of raiment; clean and rich, emblem of graces and spiritual excellencies given to him.

[Zec 3:5](#)

And I said: Zechariah takes the boldness to desire that for Joshua which might add to his veneration and authority; and he asks the thing of Christ, or rather Christ commandeth this be done. *Let them, who minister before Christ, set a fair mitre;* a rich and beautiful ornament for the head of the high priest; not a crown, which is for royal heads, but a tire, a pontifical ensign.

So they set, as they were commanded by Christ at the request of the prophet.

And clothed him with garments; all the garments which did appertain to the high priest, of which you read [Ex 28:4](#), which probably were put on, though they are not expressly mentioned here.

The angel, who is the Lord Christ himself, stood by; withdrew not till all this was done.

[Zec 3:6](#)

The angel of the Lord, the Lord Christ, protested; solemnly declared and averted it, gave him to know.

[Zec 3:7](#)

Thus saith the Lord of hosts; the Father, whose will Christ reveals to us.

If thou Joshua, wilt walk in my ways; obey the precepts and holy commands of the law.

Wilt keep my charge; the special charge and office of the high priest.

Thou shalt also judge my house: be chief and ruler in the temple, and in the things that pertain to the worship of God there.

And shalt also keep my courts; not as a door-keeper or servant, but as the chief, on whom others may wait and give attendance; and at last shalt have place among glorious angels, [Heb 12:22](#).

[Zec 3:8](#)

Hear now; hitherto thou hast been entertained with emblems and hieroglyphics, but now, O Joshua, hear what these mean.

And thy fellows; the other priests, thy associates in the priestly office, though inferior to thee.

That sit before thee; as assessors or coadjutors in a council or assembly; the high priest as president, the other as members of the council sat with him; to let them know what these types mean.

They are men wondered at; the worldly, profane, unbelieving, and ignorant sort of Jews wonder at them, and their hopes; at their labour and expenses in attempting to build such a house, with so little helps to raise such a structure out of rubbish.

I, God the Father, will bring forth a much more wonderful work.

My servant the Branch; Christ, Messiah, the Branch, [Isa 4:2](#); [11:1](#); [Jer 33:15](#).

[Zec 3:9](#)

Here is an ellipsis, and to make it up we must repeat that of the 8th verse, *Hear now, &c.* For behold, (pointing to a particular stone,) that stone which I have laid, saith God, in the sight of Joshua, or which he saw laid in the building of the temple; on that one stone are seven eyes; and Joshua and his fellows are commanded to observe it, the meaning of which the angel will suggest to them presently. It is not improbable this one stone might be a corner-stone, and a principal corner-stone, and the eyes engraven on it so placed that they might look many ways; so it will be a more exact emblem of Christ the chief Cornerstone, and of his perfect knowledge and wisdom, fitting him to govern his church and provide for it.

I will engrave the graving; the engraving engraved, i.e. most artificially, lively, and with excellent contrivance.

And I will remove; or, and I have removed, I have pardoned the iniquity of this land at once. Thus the emblem or type, which I shall once more set before you in plainer words than those of our version. Hear now, O Joshua, thou and thy fellows, for behold there is one stone, and on that stone seven eyes, most curiously engraved, and this laid in thy sight, and in the sight of thy fellows: this learn by it, that the temple, founded on such a corner-stone, built by the wisdom of the chief Builder, guarded and watched over by all-seeing Providence, is the blessing and honour of that people, whose sins are all forgiven. The further spiritual meaning discovers the Messiah the chief Corner-stone, the gospel church founded thereon, guided by perfect wisdom, and preserved by never-erring Providence, and blest with the pardon of all her sins, taken away in one day, by the meritorious death of her Redeemer.

[Zec 3:10](#)

In that day of building my temple, when it is finished, and in the day of removing the sins of my people, literally referring to the returned captive Jews; mystically, to the whole church in gospel days, when Christ, the chief Cornerstone, shall have purged away sin, and established his church.

Shall ye call every man his neighbour; invite with love and peace, such as becomes neighbours, who are partakers of the same grace of God, and blessings of a Redeemer.

Under the vine; to feast or refresh themselves under the pleasing shadow, and with the sweet, delicious fruit of the vine and fig tree, of both which there were ever greatest store, and of choicest taste, when the people of God, the Jews, did obey, worship, and fear the Lord, and long for the Messiah, and loved each other.

Chapter 4

By the golden candlestick is foreshowed the good success of Zerubbabel's foundation, [Zec 4:1-10](#); by the two olive trees the two anointed ones, [Zec 4:11-14](#).

[Zec 4:1](#)

The angel that talked with me; Christ, who for some time had left Zechariah, and bestowed some time on new dressing, and cleansing, and adorning Joshua, the high priest.

Came again: this is the fourth time of Christ's revealing his mind to this prophet by vision.

Waked me; either roused him out of a drowsy fit and bodily sleep, or out of an ecstasy, or wonder, that surprising him, he was as if asleep; or shook him out of a sluggish negligence, or an observance of these things.

[Zec 4:2](#)

What seest thou? what dost thou discern, of that thou didst before, half asleep half awake, see, but didst not observe?

I have looked; since awakened and roused, I have very diligently viewed and observed, and I see.

A candlestick: by God's appointment there was a candlestick to be made, as an utensil and ornament of the temple, [Ex 25:31](#).

All of gold; so was the candlestick to be for the temple, all of pure gold, [Ex 37:17](#).

A bowl, or basin, or round and large oil cruet, capable of so much oil as would suffice to feed all the lamps in the candlestick.

Upon the top of it; on the highest part of the candlestick, on the top of the candlestick on the top of the shaft, or on the head of the candlestick.

Seven lamps; either so many, because the temple candlestick had just so many, or because of some perfection supposed to be in this septenary number.

Seven pipes; one pipe to each lamp, the mouth of which pipe joined to the bowl or basin, and received oil from it; the other end of the pipe fastened to the lamp conveyed oil into the lamp.

To the seven lamps; so each of the seven lamps had a pipe reaching from it to the bowl or basin.

On the top thereof: these lamps were so set as to stand somewhat higher than the body of the candlestick.

[Zec 4:3](#)

Two olive trees; some say branches; better trees, which, well rooted, will continue, and perpetually supply the bowls, and that will supply the lamps.

One; not more, or fewer than two.

Upon the right side of the bowl, and the other upon the left side thereof; so placed that the candlestick stood between them, and each tree stood at distance from the candlestick, on the right and left hand thereof, that they might distil their oil into the bason or bowl: all which is an emblem of the church, both what it is made of, pure gold; what made for, to be light in the world; to shine as lamps that continually burn, maintained with pure oil, distilled from the olive trees, not pressed out by man, but continually, freely, and abundantly dropping or flowing from these olive trees.

[Zec 4:4](#)

So, after that I had seen and discerned, *I answered*: see [Zec 3:4](#).

Spake to the angel that talked with me: see [Zec 1:19](#); [2:3](#).

What are these? see [Zec 1:9](#).

[Zec 4:5](#)

Then; when the prophet had inquired into the meaning of these emblems.

The angel that talked with me: see [Zec 1:19](#).

Knowest thou not? it is not a question either to upbraid the prophet as an ignoramus, Christ doth not reproach him for not knowing deep and dark mysteries at first sight of them; nor is it the question of one that was uncertain about the thing inquired into, Christ knew the prophet's ignorance though he ask the question; but it is to excite him to attend and learn.

And I said, No; Zechariah freely confesseth he knew not, he pretends not to know what indeed he did not know.

My lord: he owns the greatness and sovereignty of Christ.

[Zec 4:6](#)

Then; so soon as Zechariah had owned his nescience.

He; Christ.

This is the word of the Lord unto Zerubbabel; or, This word of the Lord is to Zerubbabel, it is particularly designed to him, and in an emblem prefigureth what a church, how precious as gold, how full of light; how framed, how maintained it should be by God himself. This hieroglyphic is a representation of what the church should be.

Zerubbabel; the governor, on whose hand much of the care and trouble of building the temple did lie; yet let him not be discouraged, for this work lieth on God.

Not by might; or, by an army, as the word bears, Hebrew; you may think you shall need all army to defend you in carrying on this building, which ill-will of neighbours about you hindereth, but I tell you there is no need of an army.

Nor by power; courage and valour, all which make, arms considerable; no need of this neither. Or might and power here may be of the same import, and added only for elegance and assurance of the thing.

But by my spirit; which garnished the heavens and can beautify the church; which moved upon the darkness in the creation, and brought forth a beautiful and mighty structure, and can do as much now. By spirit we may understand either the Third Person of the Trinity engaged in building the church, with the Father and the Son; or by spirit you may understand the power of God. Either is encouragement enough, and secureth the future effect, and promiseth a future state of the church, pure and precious as gold, full of knowledge in the doctrines of God, as this candlestick with seven lamps, full of holiness from abundant measures of grace; persevering in it by continued supplies from the Spirit of grace in ordinances, &c.

[Zec 4:7](#)

Who art thou, O great mountain? the angel having resolved the question about building the temple, either himself doth deride all the power of opposers, or the prophet doth triumph over it, Who art thou? Sanballat and confederates, or Satan, or Babylon, or all put together, what are you all, compared with the power of God, the Lord of hosts, who by his Spirit will finish this work?

Before Zerubbabel thou shalt become a plain: thou standest in the way of my servant, and thinkest his weakness and poverty cannot remove thee; but if he cannot surmount thy height, I will bring it down and make thee as a plain, and my servant shall as easily go on with my work as a traveller goeth over a way plained before him.

And he, Zerubbabel, as the servant of Christ, shall bring forth the head-stone; shall, as is usual, assist at the laying of the last finishing stone, as well as he saw and assisted when the first foundation stone was laid.

Thereof; of the second temple.

With shoutings; with loud acclamations, the signs of great joy and satisfaction in the thing done.

Crying, Grace, grace unto it; praying, and wishing all prosperity, and a long continuance of it, to the temple, and those that are to worship God in it; as grace and favour of God began, and finished, so may the same grace ever dwell in it, and replenish it.

[Zec 4:8](#)

Either at another time, or else at the same time, was added what now Zechariah declares.

[Zec 4:9](#)

The hands; perhaps (as is customary) he did lay the first stone with his own hands; or rather, his direction, and command, and under his conduct.

Have laid the foundation, in the second year of Cyrus, perhaps forty years ago, likelier seventeen, but be those years more or less, *he shall finish it*: thus the prophet expressly promiseth from the Lord, both continuance of Zerubbabel's life, care, and power, as also his success in this work, to encourage both him and the Jews.

And thou, whoever thou art that dost hear me, both Zerubbabel and all among the Jews, shalt know, shall be fully assured, and certainly know, *that the Lord of hosts*, God of truth and mercy, our God from our fathers, who remembers his covenant, hath sent me, commanded me to preach these things, unto you, returned captives and poor builders of this stately and magnificent house.

[Zec 4:10](#)

And now for those that despised small beginnings; who they are is well known, and to them I say, and promise what they expected not.

Despised the day of small things; of which [Hag 2:3](#).

For, or but, notwithstanding they so much undervalued the meanness of the second temple, yet when finished they shall, with many others, rejoice in it.

The plummet; the perpendicular with which Zerubbabel shall try the finished work, or the work near finishing.

With those seven; in subordination to and co-working with the Divine Providence, expressed emblematically by the seven eyes, which were on that stone, of which [Zec 3:9](#). Though Zerubbabel were prudent in managing all the affairs of the Jews, Jerusalem, and the temple, yet not his prudence, but the infinite wisdom of God, gave success; and when the success appears in the finishing of the temple, then shall it be acknowledged an admirable work of the Divine wisdom, and the Jews shall confess that *the eyes of the Lord, which run to and fro through the whole earth*, have been upon them in this work for good, and that God hath showed himself on their behalf.

[Zec 4:11](#)

In this verse the prophet proposeth a question to which no answer is given, but he doth immediately proceed to ask one more question, though somewhat, yet not much, different from the former, and in the answer of this latter question the prophet acquiesceth. The explication of this verse you have [Zec 4:3](#).

[Zec 4:12](#)

I answered; I went on to discourse, which is the signification of the Hebrew phrase here used.

Again, Heb. *a second time*. *Said unto him*, the angel that talked with the prophet.

What be these two olive branches? two principal branches, one in each tree, fuller of berries, higher than the rest, and hanging over the golden pipes.

Which through the two golden pipes: these were fastened to the golden bowl, on each side one, with a hole through the sides of the bowl, to let the oil that distilled into them from those olive branches run into the bowl, and out of that bowl it was, through so many golden pipes, conveyed into the seven lamps.

Empty; freely, without any violence offered, drop the oil out of themselves, yet so that still they are full of oil for perpetual supply to the lamps.

Golden oil, because of its preciousness, or from its colour.

Out of themselves: a supernatural work, and, emblem of supernatural grace: these branches, filled from the true olive tree, ever empty themselves, and are ever full; so are the gospel ordinances, filled by Christ, always filling his members, true Christians, and ever full for all believers.

[Zec 4:13-14](#)

Not Enoch and Elias, nor the two witnesses, nor Peter and Paul, nor the two churches of Jew and Gentile; nor principally Zerubbabel and Joshua, though perhaps the exposition may glance upon them, and the two orders, magistracy and ministry, in them; as these are types of Christ in his two offices. King and Priest, or Christ and the Comforter: in this I determine nothing.

Chapter 5

By the flying roll is showed the curse of thieves and of false swearers, [Zec 5:1-4](#). By a woman in an ephah, pressed under a weight, and carried away to Shinar, is denoted wickedness, and the judgment of it, [Zec 5:5-11](#).

[Zec 5:1](#)

Then, or And, Heb. i.e. after I had seen those comfortable visions, and been instructed in the true meaning of them.

I turned; changed his posture, though the occasion of it be not mentioned, nor the posture into which he put himself.

Lifted up mine eyes; looked up into the air where the vision appeared.

Looked, very diligently, and discerned clearly.

A flying roll; a volume, or book, which in those days were not written as now our books are printed and bound, but were written, as deeds are now, on large or long parchments, and rolled up upon a neat round stick, or else rolled upon themselves; such the roll here seen: much as our large geographical maps are rolled upon rollers, sad lodged in a convenient cavity, so were their books of old. But probably here now the roll was spread out at large,

flying in the air swiftly, perhaps with some noise, that might make the prophet look about him.

Zec 5:2

And he; the angel, [Zec 4:1](#), [5](#).

What seest thou, O Zechariah?

The length thereof is twenty cubits; that is, ten yards long; by this it appears the roll was spread out, for had it been rolled up he could not have seen the length, though he did the breadth, five yards.

Zec 5:3

Then said he; the angel, which instructed the prophet.

This is the curse; this roll or book containeth the curse, the menaced punishment due to sinners, of which too many were still among the Jews.

That goeth forth; that goeth speedily, for it flieth.

Over the face of the whole earth; either the whole land of Judea, or over all the world; wherever these sins are found, this curse will come upon the sinners, unless they repent.

Every one that stealeth: theft is here first mentioned, a sin that had abounded among them, and front which they were not free then; they robbed one another, and they robbed God, they were sacrilegious.

Shall be cut off; shall be punished with an extermination of his house, as well as with cutting off his life.

According to it; according to the just threats of the law.

Every one that sweareth, profanely, or falsely, the perjured person, *shall be cut off too.*

Zec 5:4

I will bring it forth; so exemplarily will I execute this judgment, that it shall appear I do it, my hand, saith God, shall be seen in it.

It shall enter, none shall be able to keep it out, this curse shall come with commission from me, *into the house of the thief,* where he laid up that he got by theft, and thought to rejoice in it; or by house understand all his estate and goods, with his family and posterity. *The thief;* the robbers of God and of their neighbours, and every other notorious transgressor of the precepts of the second table.

And into the house of him that sweareth falsely by my name: this doth explain that of the third verse, and it is plain that the perjured person is here threatened, every one that dares call God to witness to a falsehood, and imprecate themselves if they speak not truth.

It shall remain; this curse shall be a long curse, it shall stick close to them and theirs, like Gehazi's leprosy.

In the midst of his house; as in the heart and centre of their house, like a sword in the midst of the bowels, or like a disease that seizeth the heart.

Shall consume it; though it do not destroy suddenly, it shall destroy surely.

With the timber thereof, and the stones thereof; the strength of it, nothing shall remain, as when both timber and stones of a house are consumed and wasted. Such execution shall be done on those, whose name and place shall be blotted out.

[Zec 5:5](#)

Went forth; or went on, proceeded, or, as we read it, went forth from some more retired place, though he do not tell us what it was, or where he was with the prophet when the last vision appeared.

Lift up now thine eyes: now the prophet was come forth with the angel, he is commanded to look up and observe what he seeth going forth from Jerusalem or the temple.

[Zec 5:6](#)

And I said, What is it? Zechariah knew not what this was he saw, so far was he from knowing what it meant.

And he, the angel, said, This is an ephah; the greatest, say some, of measures with the Hebrews, but their corus was much greater: it was a great measure, and many times taken for any measure; when strictly taken, it held some three bushels.

That goeth forth, out of the temple of Jerusalem.

He said moreover; having told the prophet what the thing was, the angel addeth once and above, *This is their resemblance through all the earth;* this, how dark soever it may seem to be, is a clear emblem of this people every where. Thus there is a limited time and measure for them; whilst they sin and are filling up the ephah with their sins, they will find that the ephah of wrath is filled up also to be poured out upon them. Or as the Hebrew, *This their eye;* as the Gallic version, *This the eye I have upon them, &c.:* i.e. God's eye observes how they fill their ephah with sin, that he may suitably punish, that his ephah of wrath may fill also.

[Zec 5:7](#)

Here is another part of this vision.

There was lifted up, either lifted up from out of the ephah, or brought thither to cover it, *a talent of lead;* a large piece of lead of a talent weight, large as the mouth of the ephah.

This is a woman; a woman, the third in the vision or emblem.

That sitteth, secure, shameless, and resolved of her way in increasing in sin.

[Zec 5:8](#)

And he said; the angel unfolds the riddle.

This, this woman that sits in the ephah, represents the sinful nation of the Jews, is emblem of their wickedness.

Is wickedness, in the abstract, to express the greatness of the Jews' wickedness, they will grow up to be most wicked.

He cast it; the angel cast down this woman, wickedness, from the seat she sat on, [Zec 5:7](#).

And he east the weight of lead upon the mouth thereof; and now she is down the weight of lead, which she can never lift up, or remove, is laid upon the mouth of the ephah, she is shut up, as in a prison, to suffer the punishment of all her sins. This is their resemblance.

[Zec 5:9](#)

Then lifted I up mine eyes, and looked: see [Zec 5:1](#).

There came out, from the same place whence the ephah came, *two women:* the sinful nation was resembled to a woman, and now, to keep a decorum in the vision, they who are to be God's executioners, to punish that wicked woman, are called women: it is like enough to be meant of the Romans, a warlike and stout nation.

The wind was in their wings: they are set forth as having wings like the wings of storks, large and strong, and as flying before the wind with great swiftness; so should Divine vengeance swiftly follow and certainly overtake the Jewish nation, when, after their return out of captivity, they shall corrupt themselves, and fill up the measure of their sins.

They lifted up the ephah between the earth and the heaven; the judgments came thus flying, and so bare away with them those that are to be punished: it is a secret intimation of a future deportation or carrying the Jews into captivity again for sin.

[Zec 5:10](#)

Then, when I saw the ephah, woman imprisoned, and lead too, on the wings of those two women in motion, *said I, Zechariah, Whither,* to what place, and how far, do these bear the ephah? not as a nurse carrieth the child, but as criminals are carried to punishment.

[Zec 5:11](#)

The angel gives him an answer fuller than his question, and first tells the prophet what was to be done with it.

To build it a house, not in mercy, but in judgment, as intending the next deportation should not be, as the first, for seventy years, but for ever. they should never return.

In the land of Shinar; of Babylon, whither many of the Jews fled, and so by voluntary exile fulfilled this prophecy; Whither other's of them were forced by the Romans.

It shall be established, and set there; there they shall be confined without hope of release.

Upon her own base; not on the foundation of God's promise and covenant, but the base of their sins.

Chapter 6

The vision of the four chariots, [Zec 6:1-8](#). By the crowns of Joshua the high priest are showed Christ the Branch, and his church and kingdom, [Zec 6:9-15](#).

[Zec 6:1](#)

And I turned, and lifted up mine eyes: see [Zec 5:1](#).

There came four chariots: the appearance or emblem is plain enough, we can easily conceive that; but the things signified hereby are most difficultly found out, and perhaps not found when we think they are: here then, if any where, all are bound to write modestly, and all are bound to read carefully, and to judge candidly. Whether by these chariots are meant, 1. The various changes made by wars in the nations; the chariots, as some say, were chariots for war, and drawn by several-coloured horses, and thus wars and mutations thereby might be signified: Or, 2. The four monarchies, of different temper and carriage toward the Jews and others, whom they ruled, as very many learned expositors think: or, 3. The four Gospels, with the apostles and preachers of the gospel sent by Christ, as others.: or, 4. Angels, who are sometimes styled chariots of God, and who are by the prophets, Daniel, Ezekiel, Zechariah, and by the Apocalypse, introduced as great ministers and servants of Christ in the affairs of his church,—I determine not; though perhaps all these might fairly be woven into one web, in which angels, as employed in the affairs of church and empire, act their part in the revolution and changes of things, be these of what temper soever they will in both, till the gospel be preached by the Messiah and his apostles.

Out from between two mountains; out of a deep; shady, and dark valley, which here is laid between two mountains; so God's judgments are a great deep, whilst his righteousness is as the great mountains, [Ps 36:6](#).

The mountains were mountains of brass: these mountains appear to the prophet very wonderful; for they were of brass, to denote the immovable decrees of God, his steady executions of his counsels, the insuperable restraints upon all empires and councils, which God keeps within the barriers of such impregnable mountains, whence not one can start till he open the way: and possibly it may import the pressures, difficulties, and distresses of the times signified hereby.

[Zec 6:2](#)

There is no distinction made between chariot and chariot, nor any mention made of the drivers of these chariots, though these are included in the chariots. Now by the different colours of the horses doth the prophet distinguish the chariots, and possibly that is all intended by the various colours, though generally interpreters do guess by the colour of the horses what should be the quality and temper of the times pointed at; of which a little: red horses may signify bloody times, a fiery execution of wrath, [Re 6:4](#); black, a time of mortality, and wasting diseases, [Re 6:5](#).

Zec 6:3

White horses; joyful and prosperous affairs: see [Zec 1:8](#).

Grisled and bay; state of affairs mixed of good and bad: see [Zec 1:8](#).

Zec 6:4-5

These are, signify, or are the emblems of, the four spirits, Heb. *winds*, to which the empires are compared, [Da 7:2](#), and for the bustlings of them may be well compared so; and forasmuch as they are raised by the Lord, and are under his command, may properly enough be called *winds of the heavens*, which blow as God orders. Or, *spirits*, i.e. angels of heaven, who have, as ministers of the Divine Providence, a great share in the management of affairs both of church and states. Or, the impulses of God's Spirit moving as he pleaseth in the kingdoms of men, and in his church. Indeed this is the great spring which moves angels, and sets them on work about what is to be done by them, either for or against states and kingdoms, especially in reference to the church of God.

Of the heavens, which, as they reside in heaven till employed, so go thence when employed, and observe the will of their God in heaven; and, having done their work, return thither again.

Standing before; they stand as servants attending the will and command of their Lord.

The Lord of the whole earth, their God is Lord of all, and their business, to do his will in all the earth, not in one part only, but every where, whithersoever they are sent.

Zec 6:6

The angel signified by the *black horses* the executioners of God's just displeasure against sinners.

Which are therein; in the second chariot, for nothing is said more of the first, (the red horses,) say some, because that bloody and cruel state was expired; but the sad things portended by the black horses are to come next on the scene.

Go forth into the north country; Babylon, the whole kingdom of Babylon, which lay so much north from Judea, and because the metropolis lay north the whole kingdom is called the north country; which must feel the effects of these black horses, which was executed by the hands of the Medes and Persians, assisted by that squadron of angels which appeared in the second place.

The white go forth after them; ministers of goodness, mercy, and kindness, went after the black, and their business was, say some, to dispose affairs for the benefit and joy of God's people in Babylon, whither these were sent to preserve them, to conduct them, and bring them back; and here was great work in this, for many staid behind till Ezra's and Nehemiah's time.

The grisled go forth; the angels signified by these, and whose business, as some guess, lay in managing the Roman power, which was a mixture of many different people, and which were sometimes favourable, sometimes fierce and severe, to those they had to do with.

Toward the south country; Egypt and Arabia, which lay south of Judea, and which the Romans did, though late, subdue; it may perhaps point at their invading Africa too, whose punishments were mixed somewhat with kindness and mercy more than the punishments of Babylon were.

[Zec 6:7](#)

The bay went forth, from the place where the prophet saw them at first standing as at the starting-place, *and sought to go,* either asked commission or waited for it, *that they might walk to and fro through the earth:* they had a larger commission, say some, the whole earth; or a particular commission to keep their rounds in the land of Judea, and to take care of their affairs for the comfort of that people.

He said, Christ, who hath all power in heaven and on earth, *Get you hence;* stay no longer here, hasten to your charge; as you have desired, so do.

So they walked to and fro through the earth; they obey immediately, and do his commands. These bay horses are here represented as attempting, or making essay, which at first seems to take little effect, though at last, by a full commission empowered, they do succeed in the attempt. This might give ground to suppose here is some kingdom aimed at, which made some attempts to enlarge itself through all the earth, but failed in its attempt, which no wonder, since the angels which were to assist were not commissioned to walk through the whole earth, and they keeping to their commission gave no further help, for want of which the design failed. How far this may concern Goths and Vandais, or any more late empires and kingdoms, I have neither skill nor will further to inquire. Nor yet to inquire whether these bay horses were not emblems of angels employed by the Lord, in the government of the rest of the kingdoms of the world remote from Judea, but not remote from God's wise and sovereign providence governing all the earth. The known empires here are supposed to have been managed by particular angels, represented according to the analogy between the colours of the horses and the complexion of the kingdoms. And it may seem likely that the rest of the world was not left without some to have care of them.

[Zec 6:8](#)

Then, when the prophet had been informed about the former vision, *cried he;* the Angel that talked with the prophet, i.e. the Lord Christ, spake aloud. and called to him.

These that go, or are gone, for he speaks of what was already past; it is likely he meaneth the red horses.

Toward the north country; into Babylon.

Have quieted my spirit; either by doing what I appointed them against the cruel Chaldeans, in revenge of my people's injuries, or bringing my people back out of Babylon into Canaan.

[Zec 6:9](#)

And: it appears not that this next thing hath any necessary connexion to that which the prophet last saw.

The word; the direction or command for the prophet to do something out of hand.

[Zec 6:10](#)

Take, gold and silver, of those that are come out of Babylon lately, to make their oblation to the Lord, or to bring the oblation of them who yet were in Babylon, but remembered Jerusalem and the temple.

And come thou; go fetch them if they lodge elsewhere, and bring them in thy company.

The same day; the same day in which they come, or else in the same day that I speak unto thee, delay not.

And go into the house of Josiah: some say he was a goldsmith, others, that he was treasurer for the temple, and that these persons before named had brought a rich present to him for the temple and the service of the Lord.

[Zec 6:11](#)

Then take silver and gold: this reiterating the command both confirms and explains the former command.

Make crowns; two, the one of silver, the other of gold.

Set them, put both of them, i.e. one after the other, *upon the head of Joshua,* who now in this circumstance stands a type of Christ, King and Priest for ever for his people, and this extraordinary act was to represent something extraordinary in the Messiah.

[Zec 6:12](#)

Speak unto him; Joshua, but in hearing of others, and in the name of the Lord.

Behold; consider thoroughly the import and meaning of this unusual ceremony.

The man; thou, Joshua, art the type or figure, but he that is the man signified by thee, is that great person God hath promised, and you do expect, and who shall come.

Whose name is the Branch; whom you know by the name of the Branch, who was called so long since, Messiah Ben David; this wonderful person is the man that is crowned, as King and Priest, by proxy, or in effigy: thou, O Joshua, art the portrait; he is the Branch itself, [Zec 3:8](#).

He shall grow up; though you may perhaps suspect the root dry or dead, yet assuredly it is not, the Branch will spring up, Messiah, King and Priest, shall be born in due time.

Out of his place; of the same tribe and family, and in the same place, foretold.

He shall build the temple; he it is, though unseen, that stands by you, that builds the material temple: neither Zerubbabel nor Joshua, nor all the Jews, could do any thing without Christ in

the present building, which is yet far inferior to the spiritual temple, which Christ will build, beautify, and preserve, and dwell in for ever.

[Zec 6:13](#)

Even he shall build: the promise is repeated to settle the Jews in the assured expectation of the thing.

The temple of the Lord; your material temple as type, and the spiritual temple as antitype.

He shall bear the glory of both kingly office and priestly, the glory of both those crowns shall abide on him, the only person worthy of it.

He shall sit; which speaks both his royal magnificence and the perpetuity of it.

And rule; though he shall have many attendants and officers, yet he shall rule, give laws, distribute rewards, and punish offenders.

Upon his throne; his by birth, by donation, by purchase, and by conquest, his most undoubtedly by best right.

He shall be a priest; the great High Priest, to offer the great sacrifice to God, to make reconciliation, to intercede for his people: this is that meant by the crowns set on thy head, O Joshua.

The counsel of peace shall be between them both; the peace made for God's people shall rest upon these two, the kingly and priestly office of Christ: by his priestly office he shall make their peace with God, by his kingly office he shall deliver them from spiritual enemies; by priestly operation he shall expiate our sin, by the power of his kingly office he shall extirpate sin; as Priest he makes, as King maintains, peace; purchase as a Priest, protect as a King.

[Zec 6:14](#)

The crowns; those two crowns before mentioned, made of the gold and silver brought from Babylon, [Zec 6:11](#).

Shall be to Helem, &c.: these persons we know no more of with any certainty but their names.

For a memorial, of their incredulity, say some, of their liberality, say others; but these crowns were certainly to be memorials of the Messiah's certain and speedy coming, and to be reserved in the temple as a memorial of this solemn typical inauguration of Joshua, or Messiah in him.

[Zec 6:15](#)

This verse hath certainly a double reference, one to the Jews, and the building of the material temple, which is the literal and historical sense; the other mystical, and refers to the bringing in of the Gentiles.

They that are far off; such Jews as do now abide in Babylon and Persia, or other remote parts. It is also the character of the Gentiles, [Ac 2:39](#); [Eph 2:13](#), [17](#).

Shall come and build in the temple; the Jews did so with their gifts, came to Jerusalem and built with their brethren; the Gentiles are come in and build the spiritual temple.

Ye shall know that the Lord of hosts hath sent me unto you; the accomplishment of this shall prove my words to be God's word, and that I am sent of him.

This shall come to pass; the literal part shall come to pass in your day, *if ye will obey the voice of the Lord your God* speaking by me. The mystical part shall come to pass also; and, if you will believe and obey, the Gentiles shall come in and be your brethren, make up one church with you, and help to build the temple, the spiritual temple; but if you obey not, you shall be cast out, and the Gentiles be taken in, to be God's people, and to build his temple.

Chapter 7

The Jews having sent to inquire concerning the set fasts, [Zec 7:1-3](#), Zechariah reproveth the hypocrisy of their fasts, [Zec 7:4-7](#). They are exhorted by repentance to remove the cause of their calamity, [Zec 7:8-14](#).

[Zec 7:1](#)

It came to pass; a most usual form of speech, introductory to what shall afterwards be spoken.

In the fourth year; when the Jews had now been two years in building the temple, and probably it was in good forwardness.

Of king Darius; son of Hystaspes, about A. M, 3487, as Arch. bishop Usher in his Annals.

In Chisleu; part of our November and December, when half the time of building the temple was spent.

[Zec 7:2](#)

When they, either the captives which still continued in Babylon, or the Jews returned out of captivity, but who dwelt in the country at distance from Jerusalem, *had sent unto the house of God*; the temple, which now, half built, began to be frequented by priests and people, and where Haggai and Zechariah might be found true prophets.

Sherezzer and Regem-melech: it appears not who these were, but no doubt they were eminent in dignity and piety, *And their men*; a train either of friends that accompanied them, or of servants that waited on them.

To pray before the Lord, in most solemn manner, and with sacrifices no doubt, for the altar was set up long ago. Now these come to entreat the face of the Lord by prayer, in the house of prayer, for pardon of what was past, and acceptance of them at present, and for answer to their inquiry.

[Zec 7:3](#)

To speak unto, to consult with, the priests: they were to be the ordinary casuists, and ought to be able and ready to answer all cases of conscience, as [Mal 2:7](#).

Which were in; had their residence in or about the temple.

And to the prophets: these were extraordinary casuists, who, might be supposed able to satisfy the inquiry, if the priests could not. These prophets were Haggai and Zechariah.

Should I weep, i.e. fast, of which weeping was a part, [1Sa 1:7](#); [Mt 9:15](#).

In the fifth month; in sad remembrance of the burning of the temple on the 10th day of that month.

Separating myself from worldly cares and designs, and afflicting myself. *As I have done*: this intimateth their former practice, and seems to include in it some little boasting of it.

These so many years: it had been easy for them to have reckoned up the exact number of years, but they choose rather to express it thus, to greaten their performance.

[Zec 7:4](#)

Then, when these men had proposed their case, and expected the priests' answer, *came the word of the Lord*; an answer from God, which follows in the 7th and 8th chapters of this book at large.

[Zec 7:5](#)

Speak unto all the people, i.e. either by their messengers who came in their name, or to all the Jews that were at Jerusalem.

Of the land; by which it seems to be not the loiterers in Babylon, but the returned in Judea, that sent.

And to the priests: some of these perhaps doubted; and others might overvalue and dote on these voluntary services, and needed, as well as deserved, a reproof.

When ye fasted and mourned: who prescribed this your fast? and since you needs would, (as it was at liberty you might fast and mourn,) who was better for it? or did you do it to please me, when you displeased me by other, your sinful courses?

In the fifth month: see [Zec 7:3](#).

And seventh; for the murder of Gedaliah, slain by Ishmael, [Jer 41:1](#).

Even those seventy years; so many they were since Gedaliah's death to this time of inquiry, which is made now as many years after the return as Gedaliah was slain after the beginning of the captivity.

Did ye at all fast unto me? whatever was in it, there was very little in it from me, no command, no honour; as you ordered it, you pleased yourselves in it, not me; you wept more for the inconveniences of the thing than the sinfulness of it. Had you fasted to me, you would have abstained more from sin, which I forbade, than from meats, which I did not forbid.

Even to me; as if God had said, I put it once more to you, did you indeed fast to me?

[Zec 7:6](#)

I was as little minded by you in your fasts as in your feasts, and I was as little pleased with your fasts as feasts; self was all in both, you looked no higher. Such fasting commends none to God; you had not been the worse if you had forborne such fasts, nor are you the better for such ill-managed abstinence.

[Zec 7:7](#)

Should ye not hear the words? you needed not have thus inquired had you heeded the word written. Should you not remember, or have you not read, what [Isa 58:3-7](#), determines in this very case? *Which the Lord hath cried*, openly and loudly spoken, *by the former prophets*; who have given you the true value of obedience to the great and momentous precepts of the law, who have called for repentance and sincere love to God and man, and have on just balance showed how light and under weight formal services have been.

When Jerusalem was inhabited, and in prosperity: did such observances preserve Jerusalem in its prosperity? Did they prevent the desolation of the cities round about her? Were they sufficient to save the men, the multitudes, that inhabited the south of the plain? Did they, or could they, do no good when things were all safe and well? and do you fondly imagine they can profit you now all is in ruins? Can they restore a fallen state that could not support it falling?

[Zec 7:8-9](#)

Thus speaketh, or did speak, i.e. to your fathers, and thus he doth speak to you now.

Execute true judgment: God required former judges, and he requireth present judges, without hatred, prejudice, partiality, or bribery to give true sentence.

Show mercy and compassions; be kind and beneficent to such as need; wrong none if you could; do good to all you can with tenderest and most abundant pity, with a heart that feels their miseries.

Every man; as this is every man's duty, let it be every one's practice.

To his brother, i.e. to every one that needs you.

[Zec 7:10](#)

Oppress not; do not first misreport their persons, their actions, and their cases, and on that pretence do them wrong, and oppress them: it is double oppression, to oppress by false

information, and then condemn; the first is an oppression of righteousness, the next is oppression of the righteous.

The widow, i.e.: a catalogue of helpless ones, who are under the peculiar tutelage of God, [Ex 22:21-22](#); [De 10:18, 22](#); [24:17, 19](#); [Isa 1:17, 23](#), &c.

Let none of you imagine evil against his brother in your heart; neither think ill of, nor wish ill to, nor plot evil against, one another.

[Zec 7:11](#)

But they refused to hearken; they wilfully were ignorant, and would not consider nor understand.

Pulled away the shoulder; next they shift from doing their duty, withdraw their shoulder from the yoke of the law, [Ne 9:29](#); [Ho 4:16](#).

And stopped their ears; and to make it highest contempt, they act the deaf man, stop their ears, and so turn their backs on God.

That they should not hear; all this out of an obstinate resolution to be unacquainted with God's will and their own duty.

[Zec 7:12](#)

They made their hearts as an adamant: though the heart of itself is far from taking impressions, and receiving kindly the law of God, yet these desperate sinners think it too pliable, they study how to harden it, and this was the fault of many of them. An adamant; the hardest of stones.

Lest they should hear the law; which was peremptorily required of them, and they as peremptorily resolved against it.

The law of God by Moses, of whom they boasted, whilst they despised his law.

The words, counsels and commands, which the Lord of hosts, their God, spake; nay, though they knew he spake they would not hear.

In his spirit; by his Holy Spirit, in clear evidences, piercing convictions, powerful operation, and dreadful threatenings; yet they opposed and resisted. and sinned against his Spirit.

By the former prophets: all of them acted by the same Spirit, pressing them to the same duties, and foretelling the same miseries, and promising the same blessings, but all would not prevail.

Therefore, for this great obstinacy, came a great wrath, which consumed the whole land, and burned against them seventy years together in Babylon.

From the Lord of hosts; in all which the hand of the Lord was most evidently seen, dealing to them according to their ways. Such were your fathers, such their ways, such their sufferings,

all which is well known to you who start such queries, and meanwhile run away from the great commands of the law.

[Zec 7:13](#)

Therefore it is come to pass; this is the very cause, and it is just too.

As he cried; my Spirit by the prophets called, warned, entreated, and urged them to repent, obey, and live, but they would not; so they cried, by fasting and howling in their deep but chosen distress, in the miseries they fell under after Gedaliah's death, yet *I would not hear, saith the Lord of hosts.* Is it not most just I should disregard their tears for Gedaliah, when after his death they pretended to inquire that they might obey my word, [Jer 42:2-3](#), [5-6](#), yet then they gave my prophet the lie, and contemptuously resolved to do contrary to my word by him, [Jer 43:4](#)? Thus you know my resentments of your fasts held on with your sins, saith the Lord.

[Zec 7:14](#)

But I scattered them; when they had so provoked me, I cast them out of their habitations, pursued them with the tempest of wrath that scattered them as I threatened.

With a whirlwind; irresistibly, suddenly, and tearing all into pieces, as whirlwinds do.

Among all the nations; all the heathen, that hated them and their ways.

Whom they know not; where they could have no pity, nor any relief, nor common commerce; but as barbarous usage as fierce and unintelligible enemies can give them.

Thus the land, once flowing with milk and honey, once full of cities, men, and cattle, now waste as a wilderness, *was desolate after them;* either the Jews cast out, or the Chaldeans who cast them out.

No man passed through nor returned: it was not fit to make a road through a land so void of all necessaries, so full of wild and ravenous beasts, so unwholesome as to the air, &c.

For they, sinful Jews by their sins, fierce Chaldeans by their sword, and God by his just displeasure, laid the pleasant land most desolate and waste.

Chapter 8

The restoration of Jerusalem, [Zec 8:1-8](#). The people are encouraged to build the temple by a promise of God's blessing, [Zec 8:9-15](#). Truth and justice required of them, [Zec 8:16-17](#). Joy and enlargement of the church promised, [Zec 8:18-23](#).

[Zec 8:1](#)

Again, or *And,* Heb.; as the word of reproof in the former chapter, so the word of consolation in this chapter, was from God.

The Lord of hosts: hereby God assureth the Jews that what he promiseth he can perform, and therefore in this chapter, where so many things, so great, are promised, this name is very many times repeated, viz. eighteen.

[Zec 8:2](#)

I was; I have been in time past, in days of old before the captivity, and I have been so since the captivity for some years past.

Jealous for Zion: properly it is the passion of a lover or husband, mixed of love, care, and anger in their highest degrees for the beloved, and against all that is hurtful to it; so God had greatly loved Zion, had been careful of her honour and welfare, and displeased with her sins, which first hurt her, and then with the Chaldeans, which violated her.

With great jealousy; with great care that she should not, as formerly, sin against my love and her own welfare, and with a great love to do her good now, and to rescue her from her enemies.

I was jealous for her; on her behalf, and not as formerly against her, I am jealous in favour to her, as the Hebrew phrase importeth.

With great fury; with heat of anger against her enemies, as [Zec 1:14-15](#), [See Comment on Zec 1:14](#), [See Comment on Zec 1:15](#).

[Zec 8:3](#)

I am returned; I did in anger depart from sinful, and incorrigible, and unhumiliated Israel, and sent them into a long captivity, and a far distance from my house; but now I am pacified, they punished, and I will be no longer absent from them; I am returned, not by change of place, but by change of my dealings with them.

Unto Zion; literally, to my place of ancient residence, where the temple and city of David stood; spiritually, to the church, wheresoever it was humiliated in distresses.

And will dwell in the midst of Jerusalem; once more, as of old, I will fix my residence and afford my presence there, as [1Ki 6:13](#); [Ps 68:16](#), according to promise repeated to my people. Jerusalem shall be my dwelling-place.

Jerusalem shall be called, it shall be, for I will make it, a city of truth; her citizens shall love the truth and speak it, shall worship me in truth of heart as well as in the true manner prescribed to them, and they shall inherit the truth of my promises too: much like to this is that of [Eze 37:23-28](#).

And the mountain of the Lord of hosts the holy mountain; either Jerusalem shall be called *the mountain of the Lord of hosts*; or Mount Moriah, on which the temple was built, shall be called, and be, the holy mountain, for that the temple is rebuilt there, and the holy worship of God restored there; impure idols, which were worshipped there by your impure fathers, and thereby was the mountain defiled, shall now be cast out, and none but the holy God worshipped in his holy temple.

[Zec 8:4](#)

Old men; very old men, and very old women: formerly war, or famine, or pestilence and wasting disease, or wild beasts, did cut off men and women before they grew to old age; but now it shall be otherwise, I will bless with health and long life in a peaceful state.

Old women; though naturally the weaker, though by child-bearing further weakened, yet there shall be many of these very old; or possibly it may intimate a very long life with their beloved mates, and so old men will be ancient husbands, old women their ancient wives. However, this old age shall be a crown of honour to this city.

Every man, every one, as the Hebrew will bear it, *with his staff in his hand for very age;* through multitude of days; it shall not be from weakness and diseases that they lean upon their staff, but very age shall bring them to it.

[Zec 8:5](#)

The streets; every street.

Shall be full of boys and girls; have many young ones healthful, strong, brisk, and lively, the present joy and future hope of all; so will I fulfil the promise of multiplying your children.

Playing in the streets: Jerusalem shall be in that peace, health, and plenty, that parents shall neither fear danger to their children abroad, nor need their labour at home. So shall that [Ps 128:1-6](#) be fulfilled to them.

[Zec 8:6](#)

If it be marvellous: these things promised may perhaps seem very strange and difficult, if not impossible.

In the eyes; in the judgment and opinion, or rather, to the unbelief of this people.

The remnant of this people: few in number, exceedingly poor, and perpetually surrounded with dangers.

In these days; which are days of small things.

Should it also be marvellous, impossible, or so much as difficult, to me?

Saith the Lord of hosts: the Almighty God will do this.

[Zec 8:7](#)

Thus saith the Lord of hosts: here again God engageth his almighty power to make good his promise.

Behold; consider well what power is to do this.

I will save my people, bring them safe, from the east country; Persia and Media, which lay east from Jerusalem, and, being now masters of Babylon and the captive Jews, they are said to be brought out of the east, though otherwhiles they are brought out of the north; both very consistent.

And from the west country: no doubt some of the Jews were carried westward; the trade of selling men was known in those days, and Tyre is noted and threatened for it by Ezekiel, [Eze 27:13](#), beside other sea-towns west of Canaan, which would be ready to buy captive Jews, and convey them westward. But if this promise should look to the Roman empire, and secure the Jews a return from that captivity, it is plain how their empire lay west from the Jews. Or perhaps it is a synecdoche, these two parts of the world mentioned, but all parts intended, as [Ps 1:1](#); [113:3](#); [Mal 1:11](#).

[Zec 8:8](#)

I will bring them; though many things interpose to hinder, none shall keep them from returning; I will lead the way, I will guard them in it, I will supply their necessities, I will give strength to the weak and cheer up the dejected, I will gather and carry too.

They shall dwell in the midst of Jerusalem; settle their habitation in Jerusalem. They shall be my people; a peculiar people to obey and honour me; it contains very much, [Jer 30:22](#); [31:33](#); [32:37-38](#); [Eze 11:20](#).

I will be their God; I will own them, perform all my promises to them.

In truth and in righteousness, both on God's part and on their part; on God's in truth, on theirs in righteousness, in obedience to God's righteous law.

[Zec 8:9](#)

Let your hands be strong; be of good courage, and hearten on each other to the expectation of God's promise, and the doing your duty.

Ye, you returned captives, that hear: this is an argument to revive their courage, they hear God by his word very fairly proposing great things.

In these days; in these days of Darius Hystaspes, some twelve, or fifteen, or perhaps eighteen years since the time I point at. In these days of hope from Darius favourably helping, but most from God assisting and blessing.

These words, promises, exhortations, and counsels, by the mouth of the prophets, Haggai and Zechariah.

In the day that the foundation of the house of the Lord of hosts was laid; in the second year of Cyrus, which if reckoned from his succeeding of his father Cambyses in the Persian crown, and his father-in-law Cyaxares in the crown of Media, which happened near about A.M. 3167, unto the second of Darius Hystaspes, A.M. 3485, that is eighteen years ago, will make it likely that Haggai and Zechariah are intended there: but to lay it so that this re-edifying of the temple be in the second of *Darius Nothus*, is to make these two prophets either to be silent one hundred and twelve years together, or to preach with little success and less

complaint, for I do not remember that either of them chargeth this people with this particular fault.

That the temple might be built, according to God's command and your duty.

[Zec 8:10](#)

For before these days, for eighteen years together, there was no hire; reward or recompence, no profit by the labour of man or beast, sowing or planting: see [Hag 1:6-11](#); [2:15-17](#); [Mal 3:10-11](#). Or else, though the poor Jew laboured and received wages, it profited him not, God blasted it.

Neither was there any peace; no safety, or content, and rest, at home or abroad; nothing prospered as might be hoped, in field or house; if they went out it was trouble to see all unprosperous there, if they came home it was not one whit better: perhaps it may intimate troubles by war, but I incline to interpret [אין שלום](#) as I have done, with respect partly to the Hebrew, partly to the 12th verse.

Because of the affliction; distress, or straitness, and want, through such great barrenness as attended all their labour.

For I; God just and holy.

Set all men every one against his neighbour; let out or took off the restraints which kept men in some order; and when they were thus let out, they did discompose all, fell into seditions, and taking of parties, and breaking their own and others' peace.

[Zec 8:11](#)

But now; since this people go about building the temple and restoring my worship with some cheerfulness.

I will not be unto the residue of this people: God changeth not, his not being what he was to this people is a change of his providence and his dealings with them. Our affairs will be to us as God is to us.

As in the former days: see [Zec 8:10](#).

[Zec 8:12](#)

For the seed, which before brought nothing, or very little, forth, shall now prosper into a plentiful harvest, such as [Mal 3:10](#).

The vine shall give her fruit: this was very much the wealth and support of that people; this had been blasted, as [Hag 1:11](#), now it shall be blest, and bring forth her expected fruit.

The ground shall give her increase; summarily, the ground you plant shall abundantly bring forth her fruit to your satisfaction.

The heavens shall give their dew; the heavens, which before were as brass, and made your earth as iron, hard, barren, shall now drop down their rain, and make the earth fruitful. Much like that [Ps 72:3](#); [Ho 2:18](#).

I will cause, by my special, singular providence, and blessing on them.

To possess; to enjoy, have the things, and the comfort of them; whereas before, though they ate, they were not satisfied, had not enough, [Hag 1:6](#).

[Zec 8:13](#)

As ye were a curse; as threatened [De 28:37](#); [Jer 24:9](#); [29:18](#), all which came upon them in this seventy years' captivity, and the miseries that preceded.

Among the heathen; nations who knew the misery which they heaped on the Jews, nations among whom they were scattered.

House of Judah; two tribes.

House of Israel; ten tribes, or rather some of them which escaped Shalmaneser's hand, and adhered to Judah; or some that from the division of the tribes did keep close to the house of David, and the temple worship.

So will I save you; in such a manner will I save you. so wonderfully, so graciously.

Ye shall be a blessing; a form or model of blessing, as [Zep 3:19-20](#).

Fear not, but let your hands be strong; be not discouraged, neither slack your hands, in the building of the temple, and restoring the worship of God, for God will be with you, and finish all by and for you.

[Zec 8:14](#)

As I thought, determined first, then declared my resolution, in my threats and many warnings given, *to punish you,* Jews, the body of that nation; you, one with your fathers.

When your fathers provoked; highly, obstinately, and till there was no remedy, my wrath being kindled and continually increased by increase of your fathers' sins and yours.

I repented not; I did not fail to do as I said I would, I neither changed my mind, for I am not a man, nor changed the course of my providence, but executed my threats.

[Zec 8:15](#)

So again; so with like steadiness of mind with an equal unchangeableness, I have purposed and promised to do well to you, O inhabitants of Jerusalem and house of Judah.

Fear ye not; for if in punishing, which I love not, I was constant, in blessing, which pleaseth me, I cannot but be constant.

[Zec 8:16](#)

These are the things that ye shall do; you to whom I am returned, whom I have promised to bless, you have something to do that the blessing may come upon you, and look you do it. Beside building the temple and restoring public worship in sacrifices, these things ye must do.

Speak ye every man the truth; be true of your word, and lie not one to another, as becomes such a people, [Ps 24:4](#); [Pr 12:19](#); [Ho 4:1](#).

To his neighbour; to all men: it hath been the sin of your fathers, they have lived, deceived, and cheated, not strangers, but brothers and neighbours; but do not ye so; every one you deal with is your neighbour, do you speak truth to every such one.

Execute the judgment of truth: see [Zec 7:9](#).

And peace; that may restore, settle, and promote peace among you, as righteous judgments will do.

In your gates; either referring to the places of judicature, where the judges sat; or more generally and comprehensively through the whole land, [Ex 20:10](#).

[Zec 8:17](#)

Let none of you imagine evil in your hearts against his neighbour: see [Zec 7:10](#).

Love no false oath: see [Zec 5:4](#): you that must not lie to a man, must not swear to a lie before God, [Ps 15:4](#); [Eze 17:18-19](#).

For all these are things that I hate; so that I cannot be reconciled to them; so that I must not, will not let them go unpunished. If your will be blest as I promise, look you do as I prescribe. This is reason enough why you should not do them.

[Zec 8:18-19](#)

This 19th verse is a final decision of the proposed case, and the whole of this verse stands on a proviso or condition, that they do those things required, [Zec 8:16-17](#); then shall their fasting cease, and turn into joy and feasts.

The fast of the fourth month; wherein the city was taken by the Babylonians, who on the ninth day of this month broke into the city, [Jer 52:6-7](#).

Of the fifth; of which on the tenth day the temple was burnt.

Of the seventh; wherein Gedaliah was killed, [Jer 41:1](#).

Of the tenth; on the tenth day whereof the king of Babylon's army sat down before the city and besieged it.

Shall be to the house of Judah joy and gladness; good days, in which they shall rejoice for all the goodness that God hath showed them in their private affairs.

And cheerful feasts, for public; these days of fasting shall be turned into solemn and public festivals, days of thanksgiving to the Lord, for turning back their captivity, and restoring church and state.

Therefore love the truth and peace; let your hearty affection be set on truth in all concerns of religion, and on peace in all converse with your neighbours.

Zec 8:20

Thus saith the Lord of hosts: this solemn attestation, that it is the Lord of hosts who will do that great thing next promised, calls both for our heeding and believing of it.

It shall yet come to pass; how low soever the state of my church doth appear, and really is, yet a time shall come when it shall be more considerable.

*There shall come people; that is, multitudes of people, for they shall be inhabitants of many and great cities, which is added to explain what was more obscure in that one word, *people*. The Gentiles shall be added to the church, and increase her greatly.*

Zec 8:21

The inhabitants of one city shall go to another; great was the zeal and forwardness of primitive converts to bring others into the church, and to acquaint them with the doctrine of Christ; and this is here foretold under the zeal and forwardness of the Jews to gather one another, and to ascend thus to the temple.

Let us go speedily; in going let us go, set forth presently, hold on constantly and cheerfully, [Isa 2:3](#); [Mic 4:2](#).

To seek the Lord of hosts; to call upon his name, entreat his favour, or face, as it is in the Hebrew, one part of religious worship put for all, and explained by seeking the Lord for counsel and supply, for grace, comfort, and glory.

I will go also: this foretells a readiness in the invited, they shall with as much zeal embrace the motion as others made it.

Zec 8:22

This verse is both confirmation and illustration to the former; there it was people, here it is many people, and mighty, or great; not the poor, and contemptible. and few, but people of a greater figure in the world. The gospel first spread itself through the Roman empire, and triumphed in Rome the lady of the world.

Strong nations submitted to the gospel.

Shall come to seek the Lord of hosts in Jerusalem; literally understood you have the firstfruits Of them mentioned in [Ac 2:9-11](#). Mystically, Jerusalem is the church of Christ, or the state of it in the times of the gospel, [Ps 110:2](#); [Isa 2:3](#).

To pray; to perform all gospel worship to the Lord.

[Zec 8:23](#)

The Lord seems delighted with the reporting what should be done in those days of the building up his Jerusalem, and therefore he bids his prophet report it again, as he doth in this last verse of the chapter.

Thus saith the Lord of hosts: once more the Lord avows this as his design, so his work as his purpose, so he would effect it.

In those days it shall come to pass; in the days which shall be the shadow of better, that shall be brought to pass which shall be proportioned to them: thus in the deliverance of the church from Haman's conspiracy, many in the provinces of that mighty kingdom became Jews; but in the gospel days it shall be more full.

Ten men, that is, many men, *shall take hold;* as children lay hold on the nurse's or mother's skirt to go with them.

Out of all languages; no nation any longer excluded.

Of him that is a Jew; to whom the gospel was first preached, nay, who were the first preachers of it, as the apostles, and the seventy disciples.

We will go with you; we will go, that we may learn your religion, and be of it.

For we have heard, and now see, believe, and are assured, *that God,* the true God, the only true God, whom to know is life eternal, *is with you.* Our gods are vanity, a doctrine of lies, and a pernicious cheat; we will cast them off. and no more trust to lies: God is with you only, and we must be with you, and of you, that God the Saviour may be with us too: having hold on you, we will not let you go without us; we seek your God and our God.

Chapter 9

Amidst the judgments of the neighbouring nations God will defend his church, [Zec 9:1-8](#). Zion is exhorted to rejoice for the coming of Christ, and his peaceable kingdom, [Zec 9:9-11](#). God's promises of victory and defence, [Zec 9:12-17](#).

[Zec 9:1](#)

The burden, i.e. the heavy, sad, and grievous, the menacing prediction of future evils coming upon a people; so burden in prophetic style, [Isa 13:1](#); [15:1](#); [Na 1:1](#); [Hab 1:1](#), signifieth.

The word; in which from God's own mouth Zechariah threateneth. This might be read in apposition thus, The burden the word, for when the word of the Lord threateneth sad

afflictions, they will come as a heavy burden, which they cannot decline without repentance, nor shake off by their own strength.

Of the Lord of hosts, the God of Israel, who determines what he will do against Israel's enemies, and none can alter his purpose.

In, or, on, against, Heb., *the land of Hadrach*; not Messiah's land, as some, nor the land of an idol called Hadrach, i.e. the sun, as others, nor yet the land or countries that lie round about Judea, as others, nor yet is Arabia here meant, as others; but it is the name both of a city in Coelosyria, and here signifieth the country also. This town was not far from Damascus, and about twenty-five miles distant from Bostra, a sea town of Phoenicia, which is not far from Byblos, now called Giblee, or Gibelitto, says my author; no further mention is made of it in Scripture. It was likely all enemy to the Jews, and had sinned therein, and now must account for it and be punished.

And Damascus; chief city of that part of Syria; and whether Abel were slain there or not, or whether that murder gave it the name, or whether the etymology be rightly given, (*dam*, blood, *sack*, a bag,) I say not; but it was no friend to God's people, [Isa 7:1-25](#), and here it is threatened among other their enemies: the country is intended here as well as the city.

Shall be the rest thereof; this burden shall lie long as well as heavy on Damascus.

When; rather, *for*, Heb.

The eyes, Heb. *eye*: as we read it, it is of some difficult interpretation, but more easy if read, as it may be, thus, *for unto the Lord is the eye of man, and of the tribes of Israel*; i.e. unto the Lord it belongeth in look to, and by his providence to dispose of, all men as well as of Israel, and all men's appeals in cases of wrong are to Heaven; so they who have been wronged by Syrian injustice look to Heaven for right, and to be avenged, and God will do it.

[Zec 9:2](#)

Hamath; a principal noted town of Syria, once called Epiphania; it was near neighbour to the Jews, for it was a boundary of the Land of Promise.

Shall border thereby; shall be so near to this storm which cometh, that they shall be the worse for it. The country called by this name, in which Riblah was, and where the barbarous murder of many nobles of the Jews, the murder of Zedekiah's children, and his eyes were put out; all which cruelty and such-like Hamath must suffer, for now God rides his circuit, and judgeth.

Tyrus; a famous mart as ever the world had, on which Ezekiel bestows his 26th, 27th, and 28th chapters, which see.

Zidon; another mart, and on the same sea, more ancient than Tyrus, and as much an enemy to the Jews; threatened, as here, so by Ezekiel, [Eze 28:1-26](#), Tyrus, [Eze 28:2](#), Zidon, [Eze 28:21](#), which see.

Though it be very wise; each of them, i.e. the people, the governors, and counsellors of both these cities are subtle, and think by craft to save themselves, but this shall not be, God derides their wisdom, [Eze 28:3](#).

[Zec 9:3](#)

Tyrus; which was naturally a strong hold, situate on a great rock in the sea.

Did build herself a strong hold; fortified herself mightily, and then thought herself impregnable.

Heaped up silver; gathered treasure, and laid it up, so that there was no end of it.

As the dust: it is a proverbial speech, and speaks the very rich stores of their gold and silver, by which they might buy their peace, or maintain their war. So that here is wisdom, strength, and treasure, the master sinews of war, yet all these cannot profit them in the day of their calamities approaching.

[Zec 9:4](#)

Behold; observe it, for I tell you truth; though strange, it will be so.

The Lord will cast her out; the Lord will do this, he will eject and cast her out of her inheritance, as the word in the Hebrew, and he will inherit her, as the word also bears. God will do both, he will seize into his hand by some or other, and so put them out of all. Her fortifications shall not be able to secure her possession.

He will smite her power in the sea; the Lord declares how he will do what he threatens against Tyre, where their strength lieth; he will break them, take away their shipping, and then both treasures will waste, trade will fail, and auxiliaries will not be gotten.

And she, Tyre, probably Zidon with her, *shall be devoured with fire;* that is, by the enemy in the siege, or at the taking of her. All which was done about A.M. 3672, one hundred and eighty-five years after this prophecy, when Alexander the Great mastered Tyre at sea with a fleet of one hundred and ninety or two hundred ships, took the city, slew many thousands of them, and, as Curtius reports, burnt the city.

[Zec 9:5](#)

Ashkelon, threatened by Zephaniah, [Zep 2:4](#), which threat was executed by the Babylonians soon after the Jews' captivity, when Nebuchadnezzar wasted the seacoast, and besieged and took Tyre; but this threat of Zechariah was fully executed by Alexander the Great, as is most likely.

Shall see it; as cities see the fall of neighbouring cities, they shall have the news of it, and know it; perhaps some Ashkelonites may be there, and see the siege, and tell it.

And fear; as men that have no power to defend themselves, nor means left of fleeing from the enemy.

Gaza; another strong town, a principality of the Philistines, enemy to Israel; which in Nebuchadnezzar's time suffered with Tyre, [Zep 2:4](#), and shall again so suffer in Alexander's time, as here foretold.

Be very sorrowful; at the news of Tyre's fall shall take a fright, and fall into sorrows of a travailing woman, as the word imports.

Ekron, a city famous for idolatry, see [Zep 2:4](#), shall as much fear and grieve as Ashkelon or Gaza.

Her expectation, her hope that Tyre would break Alexander's power, or hold out against it, and be a refuge to her citizens, who could not hope to withstand the conqueror, *shall be ashamed*; turned into shame and confusion.

The king shall perish from Gaza; the government be overthrown; and perhaps this literally was fulfilled when Alexander the Great took Gaza after two months' siege, and two slight wounds received, and finding Boetis, the king or roitelet, advanced to that dignity by Darius, thought good to put him to a cruel death, as Curtius, l. 4.

Ashkelon shall not be inhabited, i.e. for some years it shall be as waste, or as it was laid by the Babylonian, according to [Zep 2:4](#).

[Zec 9:6](#)

A bastard; some say Alexander the Great was by Olympia's confession declared to be a bastard, and that he is here pointed at; but I think rather strangers, who have no right of inheritance, yet did dwell here, are meant, called bastards because not the rightful heirs, but intruders.

Ashdod; Azotus, now a strong town, a city of the Philistines, but still of the same temper with the rest against the Jews, and now, as before, [Zep 2:4](#), must suffer with them.

I will cut off the pride of the Philistines, in these strong cities did the Philistines glory, and boast themselves as having been too hard for the Jews, even at their first coming to Canaan, who could not take their cities from them; but now the fatal change is foretold, God will cut off this pride of theirs, as he did in the times of the Grecians, the Seleucidae, and the Maccabees.

[Zec 9:7](#)

I will take away his blood out of his mouth; though proud and warlike nations have delighted to shed blood, nay, (if some judge aright,) to eat the blood of their slain enemies; yet now God will restrain, nay, overthrow their power, and take the prey out of their mouth, they shall neither breathe out slaughter, nor act it with their hands.

And his abominations from between his teeth: this may possibly be explanatory of the former, but I think it rather is meant of their abominable sacrifices which they offered and feasted on: so the word in [De 7:26](#), with [De 5:25](#); [1Ki 11:5](#), [7](#); [2Ki 23:13](#); and by Hoses, [Ho 9:10](#). God will punish for these sins, idolatries, and by his destroying the people and cities of those abominations will remove them for ever.

He that remaineth, even he; the remnant, even that (so it might be read): if so read, it points out that small select number who escape the sword, and are reserved to be for God, to worship, obey, honour, and love him; such a remnant as [Isa 4:3](#), or as [Isa 17:6](#), or [Isa 24:6](#).

Shall be for our God; those few Jews whom God preserved from the rage and cruelty of these bloody idolaters shall be the Lord's peculiar ones. As a governor, for respect and honour which shall be given to them; it is not said they shall be governors, but they shall be as like governors.

And Ekron as a Jebusite; the city for the people, and this one city and people for all the other: all the Philistines shall be as Jebusites, servants to the people of God, or slain.

[Zec 9:8](#)

I will encamp about; pitch, not the tents of travellers and shepherds. but of an army, God in the midst of his own hosts, and angels among them, guardians, too.

Mine house; this material temple, but as it is an emblem of the church.

Because of the army; of the Persian and Grecian army, whose march lay either through or near to Judea and Jerusalem. Armies are very troublesome, costly, and dangerous in all their marches; the people of God, his city, and temple, shall be as garrisoned and fortified, as if secured by an host; God will have angels pitch their tents round about those that fear the Lord. Judea was a thoroughfare to the Egyptian and Syrian armies, to the Grecian and Persian; an unadvised attempt to stop Pharaoh-necho in his passage through once cost Josiah his life; but God will be a guard to his people, whilst their enemies are moving. All this was accomplished in the times of Alexander and his successors; in midst of those wars, though the Jews suffered somewhat, yet they were mightily defended by their God.

No oppressor shall pass through them any more; as formerly, when they had ingress, egress, regress at their pleasure, as if lords of the soil, and of the people too.

For now have I seen with mine eyes; I ever saw it, but now I manifest that I take notice of it purposely to redress it: I see how vilely they use my people; they shall do so no more. I behold *mischief and spite, to requite it*, as [Ps 10:14](#).

[Zec 9:9](#)

Rejoice greatly; the prophet calls for such a joy as expresseth itself in outward gesture, as indeed the daughters of Zion did in their hosannas, when this had its accomplishment.

Daughter of Zion; Jerusalem's inhabitants, or the church.

Shout; proclaim aloud your joy at the news I now tell you. Before it was *daughter of Zion*, now it is daughter of Jerusalem, both the church and state among the Jews had great cause to triumph at this.

Thy King; the Redeemer, expected, promised Messiah, Son of David, the only restorer of your lapsed state.

Cometh unto thee; Christ cometh to thee, to redeem and save thee; he cometh for thee, as well as to time. He is just; the righteous One, who cometh to fulfil all righteousness, and to be our righteousness.

Having salvation; designs to save, and hath that in his eye, that he can save, it is in his power; he can save us as he did save himself, by raising himself from the dead.

Lowly; low and mean of state, and meek or lowly of mind.

Riding upon an ass; a beast of no state or price, an emblem of his outward state.

And upon a colt the foal of an ass: in this some footsteps of sovereignty appeared in the colt's taking and bearing him quietly, [Lu 19:35](#).

[Zec 9:10](#)

I will cut off the chariot from Ephraim: when the Messiah comes and sets up his kingdom, he will need no external force, he will do that by the power of his Spirit; chariots of war are for other kind of kings and kingdoms, but in promoting of his own kingdom he will make no use of such force.

And the horse from Jerusalem; either literal or typical.

The battle bow; another instrument of war, but not useful to the Prince of peace; neither bow' nor sword brought salvation to him, nor shall they be mentioned in the day of his conquest.

He shall speak peace unto the heathen; make peace for them, and then publish it to them; that on the cross, this in the gospel; the Gentiles shall through him be reconciled unto God and one another, [Eph 2:16](#).

His dominion; how mean soever on the ass, yet he hath a large dominion, is King of the universe.

From sea even to sea; from the Red Sea, and from the Arabian Gulf, to the Syrian Sea.

From the river, Euphrates, utmost bound east, to the ends of the earth; to the utmost end of Canaan, toward the Mediterranean sea; a type of all the world to be the inheritance of Christ. These things promised here are of a spiritual nature, and are blessings of a spiritual kingdom.

[Zec 9:11](#)

As for thee, O Zion, and Jerusalem, thou Jewish church: these words are Christ's words to her, not the prophet's words to Christ, though papists would have it so, to countenance a *limbus patrum*.

By the blood, by my blood, saith Christ, of thy covenant, in which thy covenant is confirmed: it is God's covenant as made by him, it is Zion's covenant as made for her, it is Christ's also as made in him.

I have sent forth thy prisoners; I have delivered and released. Cyrus indeed by his edict sent the Jews home, but in this he was Christ's servant, and Christ was mindful of the covenant, and, to perform this, brought them up.

*Out of the pit wherein is no water; Babylon, compared to a pit in which no water was, wherein the Jews must have perished, had not mercy from Christ visited them; here is no *limbus patrum*, though some say so among the popish commentators.*

[Zec 9:12](#)

*Turn you: the prophet exhorts the Jews, both those in Babylon still, and those already in Canaan, to hasten up to *the strong hold*; to Jerusalem, say some, which had been a strong hold, and which was now to be built again, as the high places of the earth; or to Christ, who is the salvation and high tower of his church.*

Ye prisoners of hope; captives in Babylon, yet under a promise from God, and under an edict from Cyrus, that you shall return; this gives you hope, this maketh you prisoners of expectation.

Even today, in this day of lowest distress, I declare that I will render double unto thee; either more than thy fathers ever received, or double, that is, twice as much, good enjoyed as ever was thy evil suffered, as [Isa 40:2](#).

[Zec 9:13](#)

When I have bent Judah for me; in the days when Judah shall have recovered strength and courage, and be in my hand as a strong bow, ready bent.

Filled the bow with Ephraim; Ephraim, the remainder of the ten tribes, (which returned with Judah,) shall be for supply of warriors; as the quiver filled is supply of arrows to the bowman.

And raised up thy sons, O Zion; explicatory to the former.

Against thy sons, O Greece; against the Grecians, or Ionians, the sons of Javan, who had formerly oppressed the Jews, and bought them for slaves, and did again oppress them in the reigns of the Selucidae and the Lagidae, against whom the Jews took arms and courage under the conduct of the Maccabees, to whom Christ made good much of this promise.

And made thee, O Zion, or Jerusalem, you, O Jews, as the sword of a mighty man; a sharp sword of a mighty man or giant, who cuts down all that stands in his way, as the Maccabees did.

[Zec 9:14](#)

The Lord, the Almighty God, the God of Israel, Lord of hosts, shall be seen over them; shall manifestly appear for them by his works of power against their enemies.

His arrow; alluding to warriors, that then used the bow: God's judgments, which slew his church's enemies, were swift, irresistible, and sudden in striking and killing them.

Shall go forth as the lightning; which breaks forth with violence, and runs from east to west in a moment, which is very terrible many times.

The Lord God; their God, the God of Israel, *shall blow the trumpet,* give the alarm to them to provide for the war, sound the call to bring them together, and the march also for their moving, and sound the charge too; God will infuse new courage, and give directions.

And shall go, in the head of them as Captain-general, *with whirlwinds,* with fury and strength like that of whirlwinds, *of the south,* in which the mightiest whirlwinds are raised; or whirlwinds of Teman: some think the prophet alludes to the tempest about Sinai at the delivery of the law, when all Israel, and Moses too, quaked for fear, [De 5:23-25](#); yea, quaked exceedingly, and desired to see no more such sight.

[Zec 9:15](#)

The Lord of hosts shall defend them; in the most dangerous attempts the Jews, under their captains in the wars against the Grecians, were preserved to a miracle, according to this promise.

They shall devour; a few of them destroy many of their enemies.

Subdue with sling stones: as we read this passage, it seems to refer to the slaughter of Goliath with a sling, by David, a stripling; so weak means, in the hand and trader the blessing of the great God, shall do mighty things: others read the words, they shall subdue the sling-stones, that is, conquer the Grecians, who in their wars used the sling, and that with great dexterity and success.

They shall drink, in their festivals, when they offered sacrifices of thanksgiving for their victories.

Make a noise, shout with shouts of triumph, make a great noise, as through wine; as men do whose hearts are glad with success, and cheered with wine.

They shall be filled like bowls, and as the corners of the altar; rather, they shall fill, i.e. with the blood of the sacrifices they offer, both the bowls and corners of the altars, all shall be full of the blood of eucharistical sacrifices.

[Zec 9:16](#)

The Lord their God, as in covenant with them, not only as Lord of hosts by his power, but as their God in mercy and faithfulness, *shall save them,* fully deliver them, i.e. the sons of Zion, in that day, in the day of their contest and wars with the sons of Javan, *as the flock of his people;* as a shepherd saves his flock, as David saved his.

For they shall be as the stones of a crown; or, seeing that they are precious, and of value with me, as the stones of a royal crown, or as the stones of trophy set up in memory of some noble achievement; *lifted up as an ensign upon his land;* which are as an ensign lifted up, to which whoso repair may give thanks and rejoice in their deliverance; a form of which, for aught I know, may follow.

[Zec 9:17](#)

For how great is his goodness! infinite goodness is the fountain of all that good done for this people; the prophet admires it, and suggests what is fit to be done by those that come and view those stones set up for trophies.

How great is his beauty! how wonderful the beauty of Divine Providence in all the great effects of it in Israel's deliverance and salvation!

Corn shall make the young men cheerful; plentiful harvests shall make the young men cheerful in sowing, reaping, labouring in harvest work, as well as in eating the fruits thereof.

And new wine the maids; such plenty of wine, that all, young and old, shall be cheered with it.

And now these are the sweet fruits of temporal salvation, but the fruits of spiritual, shadowed out by these, are much more glorious, refreshing, and worth our praise and wonder.

Chapter 10

God is to be sought unto, and not idols, [Zec 10:1-2](#). As he visited his flock for sin, so will he save and restore them, [Zec 10:3-12](#).

[Zec 10:1](#)

Ask: it was a time of great scarcity with the Jews while the temple and city lay waste, and the prophets from God assure them it is for neglecting to rebuild the temple, to which work the Lord does earnestly call by Haggai and Zechariah, with promises of great blessings, which forthwith God would give to them, if they set to this work, and seek the Lord by prayer, to which duty he doth direct them in this chapter: to the building of city and temple they must add prayer, for the blessing is prepared, and shall be given when asked.

Ye Jews, returned from Babylon, settled in your city, and returned to the worship of God, and to whom many excellent promises are made; you must pray.

Rain in the time of the latter rain; which usually came about spring to fill the eared corn, and to bring forth the grass, to make the trees and plants with their fruit to be full and large: this latter rain made plenty of all provision, and is proverbially used to signify a great blessing, [Ho 6:3](#).

The Lord shall make; by making the vapours ascend from the earth, he will cover the heavens with clouds: see how Job, [Job 38:28](#), doth elegantly describe this work of God. Bright clouds; clouds which bring rain, and pour it out abundantly, when they are opened with thunders and lightnings, which do as it were broach the clouds; they unstop these bottles: and they are bright clouds through the lightnings which break from them, [Job 28:26](#); [38:25-26](#).

And give them, the Jews, his people, showers of rain; plentiful showers of rain, that shall fatten the earth, and make it fruitful.

To every one grass in the field; none shall miss it, nor the effect of it on corn or grass; corn for man, and grass for the beast.

[Zec 10:2](#)

The idols; images which before the captivity they venerated, and at them consulted their idols about plenty or barrenness, and concerning future events, [Jdg 10:14](#); [Isa 19:3](#).

Have spoken vanity; their predictions were vain, nothing of certainty in them.

The diviners, soothsayers, and consulters with familiar spirits, have seen a lie; foretold good, when all issued in evil, no good came.

And have told false dreams; they pretended a revelation from heaven, but it was a dream of their own head, or a cheat put on them by the father of lies.

They comfort in vain; their lies for the present comfort the deceived, but the vanity of these comforts soon appears in the disappointment which followeth.

Therefore they; either they that consulted, or those who sent them, indeed almost all the Jews were thus foolish in consulting and believing these liars, and so, confounded at last, fell into all the misery, they thought to escape.

Went their way; they went into captivity into Babylon.

They were troubled, miserably oppressed and afflicted, because there was no shepherd; without guide or protection; without ecclesiastical or civil governors, that would faithfully do their duty; and this was one reason that they were so afflicted and captivated.

[Zec 10:3](#)

Mine anger was kindled; though it was justly kindled against all, yet it was more hot and fierce against the chief sinners among them.

Against the shepherds; officers in church and state, who neglected to keep the flock from straying, who were ringleaders in idolatry and soothsaying.

I punished the goats; the wanton, lustful, and petulant officers among them, which, like he-goats, push and wound, and trample under foot the feebler cattle, as [Eze 34:16-17](#); these were more grievously punished, [Jer 29:22](#); [39:6](#). *Hath visited his flock,* in favour and mercy.

Hath made them as his goodly horse; with change of state hath changed their sheepish weakness and cowardice into strength, courage, and gallantry, like that of a goodly horse: this appeared in the Maccabees' wars.

In the battle; when all his courage is stirred up, and he appears, as Job brings him forth, with neck clothed with-thunder, [Job 39:19-26](#).

[Zec 10:4](#)

Out of him, or out from him, from Judah, rather from the God of Judah, *came forth the corner*, which in buildings is strength and beauty; here it is the prince or ruler, which is in a polity as a corner-stone in buildings.

Out of him the nail; from God the nail which fastens the tents of war, or fastens the timber together in a house.

The battle bow; all warlike provision both of men and arms, synecdochically expressed by bow.

Out of him every oppressor, or officer, exactor, collector of tribute. It was from God that Nebuchadnezzar mightily prevailed, and in the course of his victories oppressed Israel; and it is from God also that Judah is at last made free, grows up to such power as to be able to cope with his adversaries, to beat them, and to impose tribute on them. He sets up and pulls down as he pleaseth, [Ps 9:1-20](#).

[Zec 10:5](#)

They, the Jews under the conduct of their captains, such as the Maccabees, shall be as mighty men; shall be valiant, mighty warriors, shall take cities, and beat down those that oppose them, and, as usual in such cases, tread the conquered as mire in the streets: *they shall fight* thus valiantly and successfully, *because the Lord is with them*, fighteth for them and against their enemies.

The riders on horses shall be confounded: this is the character of the Jews' enemies, they came with armed men, and a mighty cavalry, as Antiochus and others did, in which they trusted; but this availed little, these horsemen were confounded, beaten, or fled away from a beating: when God was with Judah's enemies, so they behaved themselves, and trod down Judah; now he is reconciled to Judah and fighteth for Judah. Judah shall behave himself, and succeed against his enemies, as before they did against him.

[Zec 10:6](#)

I will strengthen the house of Judah: God will give both courage and strength, courage to attempt, and also strength to go through and finish the attempt; in this they of the house of Judah were famous in the wars of the Jews against the Seleucidae, in which wars they had wonderful difficulties, and as wonderful courage and success.

I will save the house of Joseph; the remnant of the kingdom of Israel, the residue of the ten tribes, called the house of Joseph, for that Ephraim and Manasseh, part of that kingdom, were the sons of Joseph.

I will bring them again, both Judah and Joseph, out of Babylonish captivity, to place them; to settle them in their own land, and in their own cities: how far this doth warrant the expectation of a universal gathering of this people I do not undertake to determine.

I have mercy upon them; I pity them in what they have already suffered, and my mercy is not clean gone from them; I have yet rich mercy for them, and will show it when they have built city and temple, and restored religion.

They shall be as though I had not cast them off; in every respect they shall so multiply, thrive, and prosper, that though they remember it with grief and shame, yet the generations to come shall discern no sad marks of a rejected people.

I am the Lord their God, in a perpetual covenant, which I never can nor will break: I am and will be their God; they should, yea shall, be my people, as [Zec 8:8](#).

And will hear them: they will pray, and I will hear, for they are mine, they will seek me as their God, and I will save them as my people.

[Zec 10:7](#)

Ephraim: see [Zec 10:6](#). Shall be like a mighty man, see [Zec 10:5](#).

Their heart shall rejoice as through wine; which warmeth the blood, cheereth the spirits, and adds life greatly, where a good and joyful success concurreth, as here it doth.

Their children shall see it, and be glad; either thus, in the days of your children this shall be; or rather, when the time comes for these things they shall continue through your generations to children that shall be born.

Their heart shall rejoice in the Lord; the goodness, power, wisdom, and faithfulness of God shall be the cause of this joy, and many of these people shall indeed rejoice in the Lord, and in the Messiah.

[Zec 10:8](#)

I will hiss for them; though they are now scattered far off, I will cause them to return; I will whistle, as a shepherd, and they, as scattered sheep, shall run with speed back to the flock: I called their enemies so once, and they came, [Isa 5:26](#); [7:18-19](#); and *my people* will come when thus I call to them.

And gather them; this shall be enough to bring them together; or it shall be done as soon as spoke, so soon as I whistle they shall return.

I have redeemed them; I have been at the care and charge of redeeming, I raised Cyrus to do it; I bestowed all nations and kingdoms on him, and afterwards on Darius Hystaspes, to do this, to restore my exiles, to replant Judah, to rebuild the city and temple; and I will do this also, which is much less, I will, as a shepherd with his pastoral whistle, call them in.

They shall increase as they have increased; a promise made [Jer 33:22](#), and [Eze 36:1, 11, 37-38](#), which see.

[Zec 10:9](#)

I will sow them: it might seem impossible the Jews should so increase, but to satisfy us herein God promiseth to sow them, so their increase should be like the increase of rich soil that hath much seed cast on it, [Jer 31:27](#); [Ho 2:23](#); that land shall soon be full of men and cattle, when God sows both.

Among the people; the heathen; where dispersed, there they should multiply.

They shall remember me; there they shall think of me, and long for me, and desire to return to Jerusalem, and to my temple.

In far countries; whithersoever they were driven in the farthest parts of the Persian empire.

They shall live with their children; though captives and poor, yet they nor their children shall starve; nay, their children born to them shall live, and grow up with them; this young fry shall fill the earth.

Turn again to me, my temple, their city, and country. That this may also refer somewhat to the conversion of the Jews to the gospel, and to their spreading the gospel unto others for multiplying of the seed of Israel according to the faith, as I doubt not, so neither shall I particularly inquire, since the letter so fairly suits with history and matter of fact, as is evident from the multitudes that were gathered to the passover, when Titus Vespasianus cooped them up in a close siege.

[Zec 10:10](#)

I will bring them again also out of the land of Egypt; into which doubtless some hasted by an early flight from the Babylonians before they wasted Canaan, and others fled though forbidden, [Jer 43:1-13](#); where also in after-days some Jews sought a repose, and where they wonderfully increased, if Josephus's story be true, of one hundred and twenty thousand Jews set at liberty by Ptolemy Philadelphus, when he procured the seventy-two elders to translate the Hebrew Bible into Greek. These Egyptian Jews shall be brought back.

And gather them out of Assyria; in which many yet did linger, loth to depart, but when God hisseth for them they shall come.

I will bring them into the land of Gilead, which was the eastern frontier of the land of Canaan, and Lebanon; this was the north frontier of the land, and both fruitful and pleasant: they are here mentioned as part for the whole, as before, [Zec 8:7](#).

And place shall not be found for them; the land should be too narrow for them, so [Isa 49:20](#); [54:2-3](#), which was in part fulfilled according to the historical and literal part, but fully in the spiritual part.

[Zec 10:11](#)

The former part of this verse might be read in the preter-perfect tense, reporting what God hath done, and perhaps more agreeably with the context and design, which is no doubt to confirm the promise, and make it credible, though so many and great difficulties render it

unlikely to reason: I will, saith God, [Zec 10:10](#); I promise, who am he that hath passed through the sea, the Red Sea, and brought my people through: who hath clone this call do what he now promiseth. I am he that dried up the deeps of Jordan (when at deepest by the floods, which were then upon the river); I can remove obstacles were they as great as these, and as easily lay low the pride of enemies, or remove their sceptres, as I did to Assyria and Egypt. So the whole verse is an allusion to what God had done in the two famous deliverances of his people under the hand of Moses and Joshua, bringing them out of Egypt through the Red Sea, and through Jordan, and destroying the Egyptians; and delivering them out of Assyrian bondage, and in order thereto destroying that kingdom.

[Zec 10:12](#)

I will strengthen them: see [Zec 10:6](#).

In the Lord, their God, in Christ, say some; and it is true enough, whether these words so mean or no, God and Christ are the strength of the church, and of all believers.

They shall walk up and down, shall manage all their affairs, civil and military, secular and ecclesiastical, in his name; by authority derived from him, by power received of him, by wisdom given from above, to the glory of our God and our Redeemer. Thus far the great things promised to the Jewish church, and which were to be fulfilled in the time from the rebuilding the temple and city to the coming of Christ, through some four hundred and ninety years; in which times if aught fell short of promise, it was because the sins of the people provoked God-to alter the course of his providence toward them.

Chapter 11

The destruction of Jerusalem, [Zec 11:1-3](#). Under the type of Zechariah is showed Christ's care for the flock, the Jews; and their rejection for ingratitude and light estimation of him, [Zec 11:4-14](#). The type and curse of a foolish shepherd, [Zec 11:15-17](#).

[Zec 11:1](#)

This chapter is minatory, and foretells the ruin of Jerusalem and the temple, this second temple, by the Romans, and the captivity of the Jews under them, for their rejecting of Christ; so the times of this chapter must be laid about the death of Christ and downwards.

Open thy doors, O Lebanon; either the temple, because built with cedars of Lebanon, so the temple is called, [Eze 17:3](#); [Hab 2:17](#); or Jerusalem, or Judea, whose boundary northward this mountain was: if all these do not fully suit with the text and context, perhaps this added may. Lebanon, a high and great mountain, boundary between Judea and its neighbours on the north, is here spoken to open its gates, its fortifications, raised to secure the passages, which through the hollownesses of the mountain, the deep and dismal straits, lead into Judea, and would be first attempted by the enemy that first invades the northern parts of Judea. These garrisons or fortresses are foretold like to be easily taken, as if they opened of themselves, and the Romans would have easy entrance by this means into Judea.

That the fire; either figuratively, the rage of the enemy, or the wrath of God; or literally, fire by the enemy kindled in the houses and buildings in Judea, and in Lebanon itself.

May devour thy cedars; palaces built with cedars, or else figuratively nobles, princes, and eminent men.

[Zec 11:2](#)

Howl, fir tree; either mean men, or houses and towns built with firs.

For the cedar is fallen; the greater and better escape not, much less shall the meaner and worse.

Because the mighty is spoiled; howl because the mighty men, cities, fortresses, and munitions are taken, sacked, and ruined; or else held by enemies, which is worse, and of defences and safety to us, are become our greatest annoyances and dangers.

Oaks of Bashan; oaks either literally, as they were used in that country, for building palaces, cities, towns, and fortresses; or else figuratively, the great men of that country, a land very fruitful and pleasant, of which [Na 1:4](#).

The forest of the vintage; either all strong places which were for guarding and defending the vineyards; or Jerusalem itself, compared to a forest in regard of the many and tall houses in it; this best pleaseth most interpreters. In short, all are called to weep, and cry, and howl for the miseries that will come upon all sorts, high and low, on-them and theirs.

Is come down; is laid desolate.

[Zec 11:3](#)

There is; it is as certain as if present, as sure all these shall howl, as if the things for which they do howl were already acted.

A voice of the howling, a most bitter, loud, passionate, and dismal howling, of the shepherds: literally thus; The enemy having broken in hath driven away or eaten up their flocks of sheep, their herds; and they, undone, howl most bitterly on the mountains, where the echo more doubles the horror than the noise. Or figuratively, shepherds are governors, magistrates, and civil officers, together with priests and prophets, who are over the people as shepherds over the flocks.

For their glory is spoiled; what was their honour, their safety, their joy, is spoiled, taken from them and given to others.

A voice of the roaring, the dismal outcries, of young lions; of men in authority among the Jews, who should have been shepherds to defend, but were as lions to tear and devour, and which lurked in Jerusalem, and in the cities of Judea, wheresoever they could lie in wait to tear the poor and weak.

For the pride of Jordan is spoiled; the great forests on the banks of Jordan, called here *the pride of Jordan*, either because of the stately situation of them; or, because the prophet would keep the decorum of his allegory, he calls these *the pride of Jordan*, for that the young lions were wont to walk proudly, to range over it without fear. So did these men-lions securely prey in Jerusalem and its fellow cities; but these are cut down, and now they must no more

range through to seek a prey: so all from the north to the east of the land of Canaan is represented as made a spoil.

[Zec 11:4](#)

Thus saith the Lord my God; God the Father.

Feed; O Zechariah, feed, comfort, rule: but rather the Father speaks to Christ the Son, and appoints him who is the eternal Shepherd to feed his sheep.

The flock of the slaughter; appointed to the slaughter by different hands, and for different causes. It speaks of the people of the Jews, who were killed by many hands; during four hundred and fifty years they were a flock of slaughter to the Egyptians, Chaldeans, &c.; afterward to the Romans, who ruined their commonwealth, slew their citizens, and burnt their city.

[Zec 11:5](#)

Whose possessors slay them; either their own governors, or the Romans who in right of conquerors are their possessors; which way soever they got them into their hands, they ruined them, destroyed them both in body and estate.

And hold themselves not guilty; think they do not sin in doing this; so low thoughts they had of this people, such extravagant thoughts they had of their own power and authority.

They that sell them; betray their persons, or liberty, or estate for profit, or sell them for slaves to foreigners; say, *Blessed be the Lord,* for I am rich; with profane, ungodly hearts do give God thanks that they thrive by the most barbarous methods of cruelty and oppression, by bloody murders, as if these were ways of his appointing to gain wealth as if he blessed them.

Their own shepherds pity them not; who by birth, call, and office were their proper shepherds, the governors of this poor people, the princes, the priests, had no pity on them in their slavery or blood; looked on as unconcerned, it may be glad, that either they got a booty, or were rid of a disaffected subject.

[Zec 11:6](#)

For I will no more pity: their great sins have turned away God's compassions from them, and men show no mercy where God withdraws his.

The inhabitants; the generality of the nation, the body of this sinful people.

I will deliver the men every one into his neighbour's hand; leave to a turbulent, cruel, seditious, and fraudulent temper one against another, to make parties against each other, to rob, imprison, banish, or kill each other, as in the latter times of their state it is known they did.

Into the hand of his king; the Roman Caesar, called here the Jews' king, for that they had chosen him to be so. Or else the head of the faction.

They shall smite the land; their king and his armies shall destroy the land: it may point to Vespasian and Titus, who sacked Jerusalem, burnt the temple, captivated ninety-seven thousand persons, and slew six hundred thousand at least, though Josephus reckons eleven hundred thousand.

Out of their hand I will not deliver them; they shall never more be by my hand delivered, or I will cast them off for ever; and so their captivity under the Romans continueth to this day.

[Zec 11:7](#)

And, or But, as the Hebrew particle is sometimes read: As for the greatest part, they are so corrupt and obstinately disobedient, I will cast them off; *but I will feed, &c.* O therefore, so then, because it is the will of God that the flock of slaughter should. be fed, I will feed, &c.: the French version seems this way inclined. *Je me suis done mis a paitre les brebis exposes tuerie:* I am sent then to feed the sheep that are exposed to slaughter.

The flock of slaughter; either by the violence of their enemies, or by the monstrous negligence of their shepherds.

O poor of the flock: this is explicatory of the former, and by the ingemination of it shows us that God doth in his charge to the prophet typically, and in his charge to Christ antitype, distinguish clearly between people and people among the Jews, between those that were poor and forlorn, and those that were tyrannical, proud, cruel, and made a prey of them; these are left out of the pastoral charge, the other are taken care of.

I took unto me two staves: thus he enters on the actual exercise of his office, and takes two staves to himself, at the meaning whereof we can but guess. Two, say some, to signify the twofold way of Christ's governing his people, by lenity and severity. Or, say others, to note his singular care and diligence in his office; when other shepherds content themselves with one, Christ takes two. Or what if hereby Christ would be provided with one to guide the flock, with another to repel such as would slaughter them, to protect against violence and to direct such as are meek. Christ hath his golden sceptre for his loyal and obedient subjects, and his iron rod for refractory rebels and violent enemies.

The one I called Beauty; or pleasantness, sweetness, and loveliness; this lay in the holiness of his precepts, the excellency of his comforts, the glory of his reward. This is the first, and answers to the character of the ways of wisdom, [Pr 3:17](#); they are pleasantness. The ordinances of God, and the enjoyment of them, are the beauty of the Lord, and our beholding it, as David, [Ps 27:4](#).

The other I called Bands; either alluding to the lines wherewith the portion of the Holy Land was meted out to every one according to their lot; or referring to the obligations Christ lays on men to hold together in peace and unity. The beauty of grace and glory, the bands of love and peace.

And I fed the flock; with these in hand the shepherd undertakes to feed and rule this flock.

[Zec 11:8](#)

Three, put for many, a definite for an indefinite number.

Shepherds, negligent or greatly faulty.

I cut off; put out of office, or, by discovering their faults, made them lie hid and conceal themselves. In one month; in a little time.

My soul loathed them; hated their treachery and idleness.

Their soul also abhorred me: disgraced and turned out, they hated him; in which these shepherds had too many of the Jews that sided with them, and that bore a hatred to the true Shepherd and to his impartial executing severity on the wicked shepherds.

[Zec 11:9](#)

Then; after that time of his patient and vigilant feeding the flock, and after his cutting off the three unfaithful shepherds, and after the ill resentment he met with for it; when he deserved love and thanks for it, he is repaid with disdain and hatred by the people, as well as by the shepherds; when he saw all this, *then*, &c. Thus they rejected Christ, the true Shepherd.

I will not feed you; next he rejecteth them, he will no more take care of them, or provide for them.

That that dieth, let it die; that which is ready to die, and will not be cured, but hath rejected the Shepherd's love and skill, let it die; it is like that.

If ye believe not, ye shall die in your sins. That that is to be cut off, let it be cut off; either the same repeated, to confirm and affect them more, or else it intends to leave them naked and unguarded to their enemy, to cut them off by the sword or famine, &c.

Let the rest eat every one the flesh of another; either live to be besieged till hunger and famine make the living eat the dead, or cruelly kill that they may eat, as threatened, [De 28:52-58](#); or else by seditions and bloody intestine quarrels destroy each other: all which happened to them in the siege of Jerusalem by the Romans.

[Zec 11:10](#)

And I took my staff, even Beauty; which I gave that name to, which was the beauty and glory of them, the covenant of God with all the blessings of it, his presence with them, his love to them, and his protection of them, and his blessing on them.

That I might break my covenant; signify and declare that they had rejected God and his favour, and refused his covenant, and that now God would hold it for nulled, and not obligatory to him. This somewhat illustrates the staff Beauty, which while unbroken the covenant between God and the Jews was whole and unbroken; and it is to be noted, Christ calls it his covenant, for he was the Mediator of it, to bring us to God in duty and holy walking, and to reconcile God to us in mercy and grace, which is the most beautiful and sweetest object we can see.

Which I had made with all the people: here again *all the people*, that is, the generality, in distinction to the poor and meek, the little remnant, with whom the covenant stood firm,

though the body of the nation were rejected and cast off, for God nor Christ have either of them ever cast away his people whom he foreknew, [Ro 11:1-2](#).

[Zec 11:11](#)

It was broken; the covenant was abrogated by the Jews' obstinate refusal of it, and the Mediator of it.

In that day: it is not to be wondered it was done in one day at last, for the unthankful, unbelieving Jew had been through many generations breaking it: now a day doth it, when it came to that, *Not this man, but Barabbas;* and, *We have no king but Caesar;* and, *Crucify, crucify him. The poor of the flock that waited upon me;* who knew the Messiah, believed in him, and obeyed him, observed his doctrine, miracles, and life.

Knew that it was the word of the Lord; saw and owned God in all this; that he had justly cast off the nation of the Jews for their sins, their bloody murder of the Lord of life, and refusing his government: they saw' God would by the Roman power punish the Jews, and lay waste their land, city, and temple for this and their other sins; all which was both according to his wise counsel and express word: these understood what among others this prophet had four hundred and ninety years before written of these things.

[Zec 11:12](#)

And I said unto them; upon parting, Christ seems after the manner of men to mind them of his pains and care for them, and would have them reckon with him.

If ye think good: he puts it to them whether they thought he deserved aught at their hands, and what it was.

Give me my price; though I need not your money or pay, I deserve more than you will give, and therefore do in this as liketh you.

So they, the rulers of the Jews, the high priest, chief priests, and Pharisees, *weighed,* which was the manner of paying money in those days, *thirty pieces of silver;* which amounts to thirty-seven shillings and sixpence, the value of the life of a slave, [Ex 21:32](#): this was fulfilled when they paid Judas Iscariot so much to betray Christ, [Mt 26:15](#); [27:9](#).

[Zec 11:13](#)

The Lord, God the Father, with detestation of so vile an affront and undervalue of his Son, said unto me; to Zechariah, in this theatre personating Christ sometimes.

Cast it unto the potter; as being so little it would hardly purchase any thing but what was cheapest among them, a little earthenware.

A goodly price that I was prized at of them: in an irony God upbraids the shepherds of his people, who prized the great Shepherd no higher.

I took; Zechariah, who in this part now emblematically doth what Judas will with horror do when he hath sold innocent blood and betrayed it.

Cast them to the potter in the house of the Lord; or rather, east them into the house of the Lord for the potter, all which the Jewish rulers act over in their prosecuting Christ unto death.

[Zec 11:14](#)

Then; so soon as I saw what value they put upon me, or presently after the casting them off from the covenant, and unchurching them.

I; Christ did it really, the prophet did it in the type.

Cut asunder mine other staff, even Bands; took no further care to keep them in civil peace among themselves, but left them to their seditious humours and inhuman animosities. Religion, which is true, is the best bond of peace, friendship, and love; when the Jews cast off religion, and murdered their Lord, next they fall to murdering one another.

That I might break; declare it broken, leave them to show it was broken.

The brotherhood; that friendship which had been among them.

Between Judah, the two tribes, and Israel, the remnant of the ten tribes, which fell into most unnatural seditions after the death of Christ, till the taking of Jerusalem by the Romans.

[Zec 11:15](#)

Take unto thee, O Zechariah.

The instruments; put on the garb and personate once more a shepherd, quite different from him thou hast represented.

Of a foolish shepherd: this foolish people have rejected the wisest and best shepherd; let them see what one they will choose, in seeing what part thou now actest.

[Zec 11:16](#)

I will raise up a shepherd; as a just punishment of their sin in refusing Christ, the wise and good Shepherd; his government they would not accept to their salvation, that they choose shall be to their ruin.

Which shall not visit those that be cut off, or, that are hidden; it is a foolish shepherd who seeks not out those that are lost to bring them home.

Neither shall seek the young one; which are aptest to perish through weakness.

Nor heal that that is broken; but leaves it to die of its wounds.

Nor feed that that standeth still; either not able to go forward, or, hungry, stops to eat, but the shepherd will not wait while this is done.

But he shall eat the flesh of the fat, will feast on the fattest of the flock and tear their claws in pieces; and with cruelty extort all from them, tear off their skin to the very nails. In brief, a

sluggish, negligent, covetous, riotous, oppressive, and cruel government, shadowed out by a foolish shepherd, is the punishment of the sins of the Jews.

[Zec 11:17](#)

Woe to the idol shepherd! to every one of them that are but the images of shepherds, worthless and useless.

That leaveth, casts off the care of, *the flock*, [Jer 23:1](#); [Eze 34:2](#).

The sword, of the enemy, shall be upon his arm, to break his strength, and upon his right eye; blind and befool his counsels.

His arm shall be clean dried up, and his right eye shall be utterly darkened; power and policy shall fail him: such shall be their governors.

Chapter 12

Jerusalem a cup of trembling, and a burdensome stone, to the confusion of her adversaries, [Zec 12:1-5](#). The victorious restoring of Judah, [Zec 12:6-9](#). The repentance of Jerusalem, [Zec 12:10-14](#).

[Zec 12:1](#)

The burden of the word of the Lord: see this whole passage [Zec 9:1](#).

For Israel; or touching, concerning, as the Gallic version; upon, against, the Hebrew bears it; and some take it in one, some in the other sense, though I think the main of the chapter persuades it is to be rendered, for, in the behalf of Israel, i.e. the church of Christ among the Jews until their rejection, and among the Gentiles ever since their vocation; both have their concern in the things here foretold.

Saith the Lord; who giveth out promises of great things to a people in a very low state, and therefore to raise their hope tells them by his prophet what he hath done.

Which stretcheth forth the heavens, as a curtain, saith Isaiah, [Isa 40:22](#); who did more easily spread abroad the heavens, than any creature can spread forth a curtain about your bed, or a canopy over your head; by an almighty power going along with the act of his will, saying, Let it be, all that immense body of the material, visible heavens immediately spread forth itself.

And layeth the foundation of the earth, upon his own almighty word; on that the chief corner-stones thereof do lie, [Job 38:4-6](#); [Isa 51:13](#).

Formeth; in admirable wisdom, and with more especial artifice, framed, so the Hebrew imports, as [Isa 43:7](#); [46:11](#).

The spirit; the immortal soul, that spiritual being which animateth us. Who hath done all this he can do all that is here promised for Israel, and threatened against Israel's enemies.

[Zec 12:2](#)

I will make Jerusalem; that weak, unwalled, poor, and thinly inhabited city, type of the church; and much more the church, which is antitype to Jerusalem.

A cup of trembling; they shall drink their own bane whose swords be drinking the blood of the inhabitants of this Jerusalem; there is poison mixed in the cup of the wrath of God, which he will put into the hands of such wicked ones, and they must drink it off.

Unto all the people round about; to the heathen round about, to all of them; all have more or less at one time or other molested Jerusalem, and God remembers it, and hath provided for them a cup of astonishment against the day in which they besiege her, thinking then to finish all their attempts against Jerusalem.

When they shall be in the siege: strange siege laid against a whole country, and mighty powers will be little enough to do this, it requires a most extraordinary provision; now when all this is in readiness and no visible means of escape, then will God make them drink the wine of astonishment and cast them into a dead sleep.

Against Judah; the land of Judah.

Against Jerusalem; typical and mystical, the church of Christ.

[Zec 12:3](#)

In that day; in the times of the heathens afflicting the church, from the repair of Jerusalem till Christ's coming in the flesh, and in succeeding times since; but the day of the full accomplishment of this prophecy is a day known to the Lord. A burdensome stone; too heavy for them, though many join together to remove it.

For all people; though all people of this known world should burden themselves with her. Shall be cut in pieces: they would be crushed to pieces, as a man that falls under a weighty and massy stone.

Though all the people of the earth be gathered together against it: many nations have been confederate, now if you would suppose all through the whole world in league against Jerusalem, yet they could not stand under the weight of his displeasure, who is provoked by such attempts, he would grind them to powder.

[Zec 12:4](#)

In that day: see [Zec 4:3](#).

I will smite every horse: horses are of very great use in wars; they were the main strength of Antiochus Epiphanes, his best preparations. With astonishment; a dull, sottish fear and perplexity.

And his rider with madness; an impotency of mind both in the understanding, which is folly and imprudence, and in the will and resolution, which is either cowardice or unconstancy,

like madmen that neither know how to resolve or act. God will turn all their counsel into foolishness, their strength into weakness, their courage into fear, and so overturn them all.

I will open mine eyes upon the house of Judah; a while I seemed as one that slept or winked at the proceedings of my church's enemies, yet now I will open mine eyes, and see all that is going forward against them, and I will watch over my people for good; against their enemies, to confound and destroy them and their enterprises: this eye of God open upon his people is his wise, powerful, gracious providence for them, [Ps 31:22](#); [Jer 24:6](#).

I will smite every horse of the people with blindness; all their warriors in their projecting and consults shall be as full of improvidence, and have as little foresight, as a stark blind man hath of sight to see by.

[Zec 12:5](#)

The governors of Judah, the counsellors and rulers at home, and the leaders and captains abroad, the Maccabees and others, every one for himself, *shall say in their heart;* shall think, believe, and reckon upon it, and be hearty in it.

The inhabitants of Jerusalem, though but few and poor, yet they shall be my strength: and these shall be ready and forward to go forth against their enemies, with a handful of men to encounter mighty and numerous armies, because their strength and help lieth in the name of the Lord of hosts; not in their own power, but in the power of the almighty sovereign Lord of all, who can save by few as by many. And because *their God* he will give them victory.

[Zec 12:6](#)

The governors: see [Zec 12:5](#).

Like a hearth of fire; a hearth on which fire is thoroughly kindled.

Among the wood; the more is laid on, the more is consumed and burnt up: so the enemies of Judah and Jerusalem shall be, their multitudes shall no more save themselves than much wood cast on a great fire in the hearth can preserve itself.

Like a torch of fire in a sheaf; which immediately sets the whole sheaf on fire, and it is consumed.

They shall devour, &c.; the governors of Judah with their handful of men shall thus surely and speedily consume their enemies which set upon them.

Jerusalem shall be inhabited again; as indeed it was, and continued so till Christ's death, and forty years after; for of these times doth the prophet speak, and not of times still to come.

In her own place; not built as Nineveh, Tyre, Babylon, or Rome, in some place near to the old cities of that name, but in the very same place where old Jerusalem did, shall re-edified Jerusalem again stand.

Even in Jerusalem; so you shall find Jerusalem in Jerusalem; or thus, spiritual Jerusalem shall be that Jerusalem in which you ought to look, and where you shall find the old typical

Jerusalem, which though it lie waste, and I fear must never be built, yet is in more ample manner built up in the church, spiritual Jerusalem.

[Zec 12:7](#)

Shall save; rescue from the power and rage of the Antiochuses, nay, subdue their armies, and put them to flight before the Jews.

The tents; the unfenced places, the open country, the shepherd-like cottages or tents of Judah.

Of Judah first; before he saveth Jerusalem, before he put Jerusalem into arms, or bring her inhabitants into the field, to fight, and help the country and its inhabitants; first the weaker are saved, next the stronger.

That the glory of the house of David, that the illustrious house of David, and so the glorious citizens of Jerusalem, *do not magnify themselves against Judah*; boast of their power, policy, courage, and forwardness, and how much Judah owed to these for their deliverance: this would exasperate Judah, and provoke God, who would do all this: so that all might magnify their God, none think greatly of themselves.

[Zec 12:8](#)

In that day: see [Zec 12:3](#).

Shall the Lord defend the inhabitants of Jerusalem: as he had defended and saved Judah, and the tents thereof, so will he also defend Jerusalem and its inhabitants against all their enemies, during the Persian, Grecian, and beginnings of the Roman empire, during which days many wars were raised against the Jews; but most visible was this, when the Maccabees succeeded so far, as to restore religion, and cleanse the temple.

He that is feeble, reeleth through weakness, *shall be as David*: a mighty man of valour was David; so these, through faith, of weak became strong, as [Heb 11:34](#).

The house of David shall be as God; those of the royal line shall be, for prudence and prowess in the conduct of the armies of Israel, most excellent, expressed here in a hyperbole.

As God; or, as angels, so *Elohim* is translated [Ps 8:3](#); and so I find the French reads it, *comme des anges*. Nay, like the Angel of the Lord, which is head of principalities; like Christ, who is Captain of our salvation. In these exploits and in this deliverance of the church they were types, and so must have somewhat in them which may be sufficient to resemble them to him.

Before them: these excellent ones of the royal line were to be leaders and commanders in these wars, and in their conduct they should show prudence and valour like that of an angel, rather than that of an ordinary man.

[Zec 12:9](#)

And it shall come to pass; this also shall certainly come to pass.

That I; God, the Defender and Saviour of Israel.

Will seek: this speaks not any difficulty to God in the work, as with men, who sometimes do seek to do what they cannot do; but this implieth God would thoroughly do it, his right hand should find out these his enemies, he will hunt them out.

To destroy; not to restrain, but to overthrow and destroy.

All nations; without partiality, every nation that sets itself to oppress and destroy Jerusalem; God, will pay them in their own coin: they said, Blot out her name; but God will blot out theirs. Let us, say they, cut them off from being a nation; but this God will turn upon their own heads.

That come against; combine, and attempt to destroy her; and this was evidently seen upon those that sought to destroy Jerusalem and the second temple before Christ's incarnation; for by the Romans God destroyed the Antiochian power which had often mischieved the Jews, and destroyed the other kingdoms which had been enemies to the Jews, who were never in danger of being cut off from being a nation, till their horrid murdering of the Lord of life.

Jerusalem; literally and historically the city which the captives returned from Babylon did build; but mystically the catholic church, which God will never suffer to be destroyed, he will rather destroy all nations than suffer them to destroy his church.

[Zec 12:10](#)

And I; God the Father, so [Ac 2:17-18](#); [Isa 44:3](#).

Will pour, in plentiful measures, as a plentiful rain is poured forth on a thirsty ground: this was fulfilled on Christ's exaltation, when he received gifts for men, and, being glorified, gave the Spirit, sent the Comforter to his disciples and believers; this is daily performed to the children of God, and will be continually performed till we all are made perfect, and are brought to be with Christ for ever.

Upon the house of David; on some of that royal family; or, typically considered, it is the whole family of Christ, his house, who was the seed of David, and who is called David their king, [Eze 37:24](#), [Ho 3:5](#). Upon the inhabitants of Jerusalem; literally understood it was fulfilled extraordinarily, [Ac 2:4-5](#); and, no doubt, in the ordinary manner to many of whom no mention is made: mystically, the inhabitants of Jerusalem are all the members of Christ, all believers of all ages.

The Spirit of grace; which is the fountain of all graces in us, and which makes us lovely in the eye of our God; grace to purify us and to beautify us, that God may delight in us.

And of supplications, or prayer, which is an early, inseparable fruit of the Spirit of grace: by the Spirit we cry, Abba, Father, and are helped to perform this duty, [Ro 8:26](#).

They, all those who have received this Spirit, shall look upon me, with an eye of faith, and turn to Christ, love, obey, and wait for him.

Whom they have pierced: every one of us by our sins pierced him, but many of the Jews nailed him to the cross, and actually murdered the Lord of life. This, as foretold, so was very

punctually fulfilled, and recorded in the account of his death given by John, [Joh 19:34-35](#), [37](#); this hath then a particular respect to the Jews, though not confined to them.

They shall mourn for him; grieve, and heartily lament the crucifying the Lord Jesus Christ, not only as the sinful, cruel act of their fathers, but as that in which their sins had a great share.

As one mourneth for his only son; with a very great and deep, with a long and continued sorrow, with an unfeigned and real sorrow, such as is the sorrow of a father in the death of an only son; they shall retain it inwardly, and express it outwardly, as in the funeral mournings on such occasions.

Shall be in bitterness for him: this speaks the inwardest affection of the mourner; there may be tears in some cases without grief or bitterness in the spirit, but here both are joined; true repentance will bitterly lament the sins which brought sorrows and shame upon our Lord.

As one that is in bitterness for his first-born: this bitterness is compared to the grief of one who loseth his first-born, to confirm and illustrate what he had just before spoken of Christians mourning for Christ.

[Zec 12:11](#)

In that day, when the Jews shall know, own, and mourn for their sins and for that great sin in crucifying the Lord of glory, shall there be a great mourning; a very great mourning, which is expressed by the greatest the Jews ever were acquainted with. and which for its greatness grew up into a proverb: *The mourning of Hadadrimmon*, or the mourning for Josiah slain at Hadadrimmon, a town in the valley of Megiddon. Of this mourning see [2Ch 35:24-25](#).

[Zec 12:12](#)

The land; land put for the inhabitants of it, the land in general for the land of Judea, or that where the Jews dwelt, who should every where bear a share in this mourning. Thus some of the Jews from every country where they dwelt, being met at Jerusalem, were pricked at heart, and did mourn over the crucified Messiah, [Ac 2:5](#), [37](#), [41](#).

Every family apart; or family by family, expressed in Hebrew, families, families. The royal family in both branches of it, Solomon's and Nathan's. This family, as having greatest portion in Christ, should have been most tender of him, who had been heir on the throne if his kingdom had been of this world, and by descent from David: but since they forgot him, neglected to do their duty to him alive, they remember him, and do their duty towards him, dead; they mourn really and truly.

Their wives apart: the manner of the Jews in mourning was by shutting up themselves, retiring from company and pleasure; here families retire, nay, in the family, wives retire to bewail their sin and their fathers' sin in rejecting Christ. Some there were of this family who believed in Christ, and mourned, when the gospel was first published to the Jews before it was carried to the Gentiles.

[Zec 12:13](#)

The sacerdotal tribe were the most bitter and fierce persecutors of Christ, they hired the traitor, they sought witness; the high priest (head of that family) condemned him to die; for all which they shall one day reckon with God, and therefore above other tribes they are particularly named as chief mourners for their injustice and cruelty to Christ. Here is one particular branch of Levi's family mentioned, the family of Shimei, of whom [1Ch 6:17](#); [23:10](#). These two families had been deeply guilty; now they do as eminently concern themselves to mourn for him, to lament the sin, deprecate the fierce wrath of God, and submit to his kingdom, which their fathers did not, would not do. In this family, where most were bitter, bloody enemies to Christ, some had other thoughts of him, and mourned for him.

[Zec 12:14](#)

It would be somewhat tedious to repeat every family and their wives once, therefore a general comprehensive account may serve; some of every family of the whole remnant of Israel mourn, believe, look to, and obey Christ the Messiah. So the mourning for Christ bears Some proportion to their violent dealing against Christ, and they through faith live by the blood they did spill, and get to glory by him whom they loaded with reproaches. What will not grace do, when it converteth, accepteth, comforteth, glorifieth such offenders!

Chapter 13

The fountain of purgation for Jerusalem, [Zec 13:1](#). The extirpation of idolatry and false prophecy, [Zec 13:2-6](#). The death of Christ, and the saving of a third part after a severe trial, [Zec 13:7-9](#).

[Zec 13:1](#)

In that day; when the Lamb of God shall be offered up a sacrifice for mankind, and the gospel shall be preached in which the glad tidings of our redemption are published.

A fountain: by water and ceremonial washings was legal pollution in many cases purged away, and much of the legal service stood in divers washings; but all these were shadows and types; here is that they typified, the matchless healing and purging fountain, i.e. the blood of Christ; here is the true Siloam, which never failed to heal any that rightly used it; it is Christ.

Opened: the spouse is to Christ a fountain sealed, but Christ is to sinners a fountain opened: under the law he was as the waters of the temple, for the Jew; but now he is opened to us Gentiles, free to all, and of easy access, and of sovereign virtue to heal.

To the house of David; he was every where nearest to them, and though his own kindred did some of them slight him, and not believe in him, yet some others did, and it may intimate to us the first tender of grace made to his own, to whom he came, though they received him not; or the royal family some of them will be benefited by it, and all of them need it; no outward privilege can secure us against the poison of sin, grace alone, this fountain only, can purge it away in great and noble, or mean and base.

To the inhabitants of Jerusalem; to all the Jews before the Gentiles, *To you first,* saith the apostle, *God hath sent his Son;* but in that it is opened, it is to us Gentiles also. Jerusalem, as

image of the whole church, takes in the Gentiles; so inhabitants of Jerusalem are all to whom the gospel is preached, all penitents.

For sin and for uncleanness; for purging away of all manner of sins and uncleannesses, of which men repent, and from which they depart, according to that [Pr 20:9](#); [1Jo 1:9](#).

[Zec 13:2](#)

In that day: see [Zec 13:1](#).

I will cut off the names of the idols out of the land; utterly destroy idols and idolatry.

Satan fell from heaven like lightning, as Christ tells us, when the gospel was preached by those he sent; and it is known the birth of Christ silenced the devil, that he could no more give answer to those that inquired at his oracles: the light of the gospel is such, that none of the idols can bear it. The devil put it into the heads of the Romans to keep Christ from being received by public allowance for a God, because he would turn out all the rest of them.

They shall no more be remembered, with veneration, sacrifices, gifts, erecting of temples, depending on or consulting with them; they shall be remembered and abhorred, whereas before they were remembered and adored.

The prophets; either those that, being priests to idols, did consult with them, and pretend to foretell future events; or more likely the false prophets among the Jews, who are prophets as idols are gods.

The unclean spirit, i.e. the devil, which sets the false prophets on work. Christ cast many out of persons possessed, and by his doctrine still doth east out Satan.

[Zec 13:3](#)

When any shall yet prophesy; whosoever he be that shall pretend hereafter to prophesy through the instigation of that unclean spirit, for it can be from no other, when the Lord shall have fully revealed his mind to us.

His father and his mother that begat him; his dearest friends, they who are by nature/nearest to him, who begat him.

Shall say unto him; shall discourse to him, and inform him what the law of Moses directeth in this case.

Thou shalt not live; which I take to be not the sentence condemnatory, for, being private persons, they could not condemn him; but it is a repetition of the law which saith such shall not live, and then it amounts to this: A false prophet ought not to live, [De 13:6, 8](#); what then dost thou do to break this law, and endanger thy life? Their oughtest to die for this by the law. The father and mother thus should admonish and show the matter of law and danger, but not judicially pass sentence, and determine what shall be done.

Thou speakest lies in the name of the Lord; thou fallest under that law, [De 13:6](#).

Shall thrust him through; or, wound, chastise with stripes that may leave their marks behind them; or rather, shall sharply reprove him, and with cutting words terrify him from the like practice. You read of words that are piercing words, [Pr 12:18](#), words that run through as a sword; and the Chaldee paraphrast on this of our prophet allows the father and mother to deal sharply with their son, they shall rebuke cuttingly. Besides, if it were to be understood of killing, the law directs to stone such a one, [De 13:10](#), not to run him through with lance or sword.

[Zec 13:4](#)

It shall come to pass; by this means it will come to pass, such sharp reproofs, such impartial threats, such convincing arguments, will have a good effect.

The prophets shall be ashamed; these prophets will see their error, and be ashamed, and give over what they blush at, and is their shame.

Neither shall they wear a rough garment: such garments the true prophets were wont to wear, and these cheats had used them for a cover to their juggling hypocrisy; but when thoroughly convinced, none shall need pull, they will themselves cast off those garments.

To deceive; by first seeming to be more holy and strict than they are; and next, on such ill-grounded opinion of the holiness of their persons, draw them into their opinions, religion, and practice. It is an excellent work of the grace of God to recover deceivers, and to make them turn off the deceiver, and deal plainly and faithfully with others and themselves.

[Zec 13:5](#)

This verse is this reclaimed man's recantation, or renunciation of his former course, and his solemn promise to take up his own calling, and become a plain honest man, and live upon his labour, to which he was trained up from his youth, and is sorry he ever left it.

[Zec 13:6](#)

This verse continueth the account of the reclaimed prophet, and supposeth, what is usual, that some will inquire what was the meaning of the marks or impressions on his hands, whether they were not such as appropriated him to an idol, or declared him a professed diviner.

Then he shall answer, plainly and fully, Not such as you imagine, but *those with which I was wounded in the house of my friends;* the scars of the wounds my stubbornness deserved, and the love of my friends gave me under a severe discipline, to recover me from mining myself and others by impostures and lies.

[Zec 13:7](#)

Many words are spent by interpreters to show what they think to be the connexion of the words; it is easier to say what are the contents and design of them. It is possible they are subjoined to the former to vindicate Christ from the suspicion of an impostor, though he was wounded, for this his Father did foretell by Zechariah four hundred and ninety years, more or less, beforehand, so that these wounds are not marks of an impostor, but testimonies of his truth, and that he is the Messiah.

Awake: it is God commission, or rather prediction, the imperative put for the future.

O sword; i.e. afflictions, persecutions, and the cross.

Against my shepherd; who is my faithful Shepherd, and will lay down his life for my sheep; who became man, that he might be my servant and die.

My fellow, or my equal, who was ever with me, and my delights, [Pr 8:30](#). Man my fellow speaks Christ man with us and God with his Father, God-man in one person. Smite the shepherd; this great and good Shepherd shall be smitten, i.e. die for my sheep, and before he dieth shall suffer much for them.

The sheep shall be scattered; as affrighted, destitute of one to look after them, and which must be partakers in sufferings with their Shepherd.

I will turn mine hand: God will, say some, turn his hand against the little ones, smite them too; but others say this turning the hand is in favour, and for protection; it is a hand turned over them, as if he would keep the blow off them, while others, fitter to bear it, do suffer.

Upon the little ones; new, and therefore weak converts and disciples.

[Zec 13:8](#)

This verse may be a prediction of the great slaughter Titus made among the Jews, and also an emblem of the multitudes of them that perish, and paucity of them that are saved.

In all the land of Judea, or the whole world.

Two parts; not precisely two, but, more largely, the greater part by far.

Shall be cut off and die, a temporal death, by the sword of Titus, or an eternal death under unbelief and rejecting Christ.

But the third, i.e. a remnant, the lesser part, yet as many as are chosen, *shall be left therein*; shall escape or be preserved and saved.

[Zec 13:9](#)

I will bring the third part through the fire; that part that is preserved shall be brought into afflictions, hot as fire.

And will refine them as silver is refined; these afflictions shall purify them, and so better them, as silver and gold are bettered by the furnace, made fitter to be vessels of honour.

They shall call on my name; pray to me, and own me for their God.

I will hear; I will answer them, and own them for my people, my purified people, &c.

Chapter 14

The destruction of Jerusalem, [Zec 14:1-2](#). The coming of Christ, the graces of his kingdom, and the restoration of Jerusalem, [Zec 14:3-11](#). The plague of Jerusalem's enemies, [Zec 14:12-15](#). The remnant shall turn to the Lord, [Zec 14:16-19](#). The holiness of all that belongeth to them, [Zec 14:20-21](#).

[Zec 14:1](#)

Behold: here are things of very great importance, and of very mysterious nature, proposed by the Lord to us, and therefore we are called upon to attend to them.

The day of the Lord, the day which the Lord hath appointed for punishing the sins of his ancient people, day of his sacrifice, [Zep 1:8](#), of vengeance, [Joe 2:1-2](#).

Cometh; hasteth, or will soon overtake you, O sinful, unthankful, bloody Jews, who first despised and next murdered the Messiah!

Thy spoil, all thou hast, O Jerusalem, shall become a prey to thine enemy.

Shall be divided in the midst of thee: thy conquering enemies shall be such absolute masters of thee, that in greatest security they shall divide among themselves what they take from thee, in the very place where they take it: Jerusalem is their own, and all in it, and where they find their own they will take it; so they reckon.

[Zec 14:2](#)

For: this gives not the reason why, but introduceth an account how, this thing shall be done.

I will gather: God will summon and bring together his army. They do it themselves by their own counsels, for their own works and ends; God also hath his work for them to do, and by his counsel and at his call they shall come.

All nations; the Romans, with the power of their empire, which at that time had the rule over all the known world, or over all the Nations of that part of the world.

Against Jerusalem to battle; to make war with the Jews, which lasted some years, and cost many thousand lives, and ended at last as our prophet foretold.

The city shall be taken, by assault and force, whereby all lay at mercy of the soldiers, who showed little to those who first refused the mercy of their God, and, justly given up by God to their own blind, obstinate wills, refused the mercy of their enemy also.

The houses rifled; all houses pillaged, and all in them Worth taking was taken away.

The women ravished; wives, widows, and virgins barbarously violated.

Half of the city; a certain part for uncertain, or, in common speech, many; were it one half precisely it would be but a sixth part of what were before the wars; two-thirds being cut off, as [Zec 13:8](#), and one-third remaining, of which one half is for captivity.

The residue of the people; that small number of the Jews which fled to Pella, and who were spared by Titus.

Shall not be cut off from the city; literally, were not forbidden to dwell in or about the city; mystically, were not cut off from the church, nor ceased to be a church; this the more likely, for Titus utterly ruined the city.

[Zec 14:3](#)

Then, after that he hath sufficiently punished Jerusalem and the rest of the Jews, shall the Lord go forth, out of his holy place, (spoken after the manner of men,) as a warrior prepared for battle.

Fight against those nations, which had sacked Jerusalem, and oppressed his people.

As when he fought in the day of battle; as in any of those days past, when God fought for his people and gave them great victories.

[Zec 14:4](#)

[Zec 14:3](#), the Lord is said to come forth to fight for his people, this 4th verse tells us where he will take his post, or make a stand, viz. on Mount Olivet, which for its situation, in its height, and nearness to Jerusalem and the temple, might appear a convenient post for succours to post themselves on. God (speaking after the manner of men) promiseth succours to his church, and assureth her of his nearness to her, and of the prospect he hath over all that is about her, or in her; that she might be encouraged to wait on God, who is so near to her.

Before Jerusalem on the east; a geographical description of the situation of this mountain with respect to Jerusalem.

Shall cleave in the midst thereof; as if it were sensible of the majesty of God, who stands upon it: this cleaves, Sinai melted, at the presence of the God of the whole earth.

A very great valley; the consequent of this dividing of the mountain, a mighty valley appears running straight from east to west; so there should be plain and easy access from the place of the feet of the Lord unto Jerusalem.

Half of the mountain shall remove toward the north, and half of it toward the south; as if it knew how to comply with the design of God, and withdraw on each hand far enough out of the way, and be no hinderance to the intended relief of the church. So I judge (if these things were not by vision represented to the prophet, which I will not avow, though I may think so) the prophet doth parabolically set forth the future preservation and deliverance of the church of Christ: and suppose we then what wonderful effects the presence of God wrought of old whenever he appeared to rescue his people; how mountains fled, or melted, or sunk into plains, or, as here is said, divided, and made a deep and large valley, i.e. how every obstacle removed, that the relief might be sure and easy; so shall it be with the church of Christ, the gospel Jerusalem, in all times of its troubles; and though Jewish Jerusalem, that ancient city, be ruined, never to be built, yet a more excellent city, the Christian Jerusalem, shall be built, guarded, rescued, and never ruined; for the feet of the Lord shall stand so near to her, as Olivet to Jerusalem, and the way plain and easy before him on purpose to save her. In this manner I understand somewhat of the text, but I cannot suit it with particular accommodation of the events here mentioned, if I look on it as a prediction of what shall be done according to the letter, or be matter of history. Nor do I meet with any that do tell me any such thing hath

been done between the time of Zechariah's prophesying and Titus wasting and sacking Jerusalem, nor shall any such thing ever be if material Jerusalem never be built.

[Zec 14:5](#)

And ye, you that are members of the church, and whom God doth in wonderful power and majesty come to save, *shall flee*; filled with apprehensions of such strange things, and troubled at the convulsions and strugglings of nations against God and you, shall, as in a great fear, flee to some place of safety and repose; you will flee the valley itself which God maketh: by terrible things in righteousness doth God answer, and his people tremble before him when he cometh to save them. So here are represented to us a people wonderfully saved, and astonished at the methods of it; God makes valleys in the midst of mountains, and they (for whose good they are made) flee those valleys. So the words were better read; our marginal readings and the Gallic version do so read it.

For, or *although*, or *notwithstanding*, this valley reach unto Azal, which speaks, say some, a separate place, i.e. provided of God for their safety a Zoar for Lot, or Pella for the citizens of Jerusalem. They shall, as is usual in great frights and consternation of mind, not see how safe they are, or whither to go, but some will run for a while from or beyond their refuge.

As ye fled from before the earthquake: this was some dreadful earthquake, and put the people into a mighty fear, and made them flee in all haste; it is mentioned [Am 1:1](#); and the prophet tells us, that when God shakes the kingdoms of his enemies, to make a plain and level way for his ransomed ones, it shall make them flee for fear too.

The Lord my God shall come: as thus rendered it gives reason of this commotion of mind and this hasty flight. But it would be plainer if it were, as it may be, I think, read, *and*, or *yet*, *O Lord my God, come, and bring all the saints with thee*. As if it were said, Though it will, O Lord, put us into such fears; yet without such wonderful works we shall not have our hopes, nor see thy salvation; therefore, O Lord my God, come, and bring thy saints, holy ones, angels, with thee: and so will this be like that of St. John, [Re 22:20](#), shutting up the visions of the new heaven and the new earth, and the appendages of them, with, *Come, Lord Jesus*.

[Zec 14:6](#)

In that day; whilst God is fighting with the enemies of his church, the nations that fought against Jerusalem.

The light; good estate, peace, and welfare.

Shall not be clear; unmixed good, all light, it will not be so well with the church.

Nor dark; not so sad as all darkness, there shall be a temper of both, some peace with some trouble; some prosperity with some adversity; some mercy in midst of judgment to allay the bitterness of judgment, and some judgment with our mercies to allay their sweetness.

[Zec 14:7](#)

It shall be one day; one continued day, no setting of the sun to make it quite night; God will always act in order to the full salvation of his spiritual Jerusalem.

Known unto the Lord; the Lord knows when it shall begin, how long last, and how and when it shall (not as other days, end in a night, but) end in glorious light; till then it is enough for us that our God knows this day that is mixed of trouble and of peace.

At evening time, when other days end, *it shall be light;* this shall be all light and glory, [Isa 58:8](#); [Ps 97:11](#).

[Zec 14:8](#)

In that day; when the gospel shall be preached, and the days of dark ceremonies among the Jews, and darker ignorance and idolatry among the heathen, shall end.

Living waters; not only such as springs and fountains afford, living waters in opposition to standing, muddy, and dead waters; but such as give life, [Eze 47:1](#), [6-7](#); the quickening, saving truths of the gospel, with all its ordinances in purity.

Shall go out, spread themselves or flow down as currents from good springs, *from Jerusalem;* the church of Christ, the true Jerusalem.

Toward the former sea, or eastern sea, so far eastward as the sea will give leave; and who knows that sea?

Toward the hinder sea, or western sea. Synecdochically it is both east, west, north, and south: so from Jerusalem, i.e. the church. the doctrine of the gospel is preached abroad, and runs down as doth living water.

In summer and in winter shall it be; perpetually, without intermission or interruption, these waters should never dry away, nor ever lose their healing virtue.

[Zec 14:9](#)

The Lord; God, Father, Son, and Spirit, *Shall be King;* acknowledged to be, men shall confess, that as he only is, so he ought to be owned, only true God, and King of his church.

Over all the earth; over the heathen. the Gentiles or Roman empire, as well as once over the Jewish state.

In that day of deposing idols, and advancing the true God, all his churches shall cast off idolatry, and agree in worshipping one God, in one way of spiritual worship and hearty obedience.

[Zec 14:10](#)

All the land; the whole land of Judea, here, is type of the whole earth, seat of the catholic church, filled with the knowledge of God. and abounding in multitudes of converts.

Shall be turned as a plain; all high, uneven places, all high thoughts and imaginations, all rocky and barren ground, changed into fruitful vineyards. So the church of Christ shall be fruitful, humble, and lovely. as pastures rich in sheep, and rich for sheep.

From Geba, the north boundary of the land, to Rimmon, the south boundary of Judea.

Jerusalem; which taken here not literally, but mystically, is the church of Christ in gospel days; and by the repair of all parts of this Jerusalem, as were described, is shadowed out the full and complete building of the church on all sides, north, south, west, and east.

It shall be lifted up; raised out of the dust and rubbish to which enemies had brought her, through God's permission; but never should be able to keep her in that low state, since God was resolved to raise her.

And inhabited in her place: still it is emblematical of the Christian church.

Benjamin's gate north-east, corner-gate north-west, Hananeel's tower south, wine-presses north; that is, in brief, completely round the city.

[Zec 14:11](#)

Men, i.e. many for number, or eminent for worth, shall dwell in it: as it was type, this was verified, say some, when in league with Bacchides and succeeding kings. But in the antitype, to which Zechariah looks, it is now, as it hath been, fulfilled, and more fully shall be, when the fulness of the Gentiles cometh in.

There shall be no more utter destruction; there may be afflictions and troubles, but no utter wasting of Jerusalem; the gates of hell shall not prevail.

But Jerusalem, the antitype, the gospel church, shall be safely inhabited; not secure from troubles, but secure enough from total destruction.

[Zec 14:12](#)

That have fought against; maliciously to destroy, and waste, and extirpate Jerusalem; the ringleaders, especially such as Antiochus, Herod, &c.

Their flesh shall consume away; when they are fat, fleshy, and strong, their flesh or strength shall utterly perish.

While they stand on their feet; either in arms ready to fight, or so suddenly they shall not have time to sit down; a very sudden death is threatened to them.

Their eyes shall consume away in their holes; a dreadful and exemplary blindness shall seize them.

Their tongue shall consume away in their mouth; in which member, by strange judgments on them, some persecutors also have felt God's hand.

[Zec 14:13](#)

In that day; when God punisheth those that invaded and wasted Jerusalem, his church.

A great tumult; confusion, vexation, and inclination to turn all upside down.

From the Lord; from the just displeasure of God, and in revenge on them for troubling his people.

Shall be among them, the bloody, cruel, and insatiable enemies of Jerusalem.

His hand shall rise up against the hand of his neighbour; from murmurs and grudgings one against another, they shall at last run into civil wars, and fight one with another, and so destroy themselves, and revenge Jerusalem. As they did, [Jdg 7:22](#); [9:23](#).

[Zec 14:14](#)

Judah; the Jews, and particularly those of the tribe of Judah, and possibly Judas Maccabeus might be intended too, as those who in that day were valiant warriors, and successful: against the church's enemies. And many such have been among the Christians too since those days.

Shall fight, with courage, good conduct, and success.

At Jerusalem; both in the land of Judea, and also at Jerusalem.

The wealth of all the heathen; the nations round about them, who having by foreign war peeled and robbed many nations, had brought it herod, and now God gave it to the Jews; and in like manner have many Christians spoiled those that spoiled them.

[Zec 14:15](#)

Those creatures which the enemy in the wars made use of against the church, shall by the hand of God be suddenly and strangely either destroyed or made useless, neither fit to annoy the church nor to benefit their owners. As God destroyed much of the cattle of the Egyptians by hail, and murrain, &c.; so now shall it be with the cattle of these persecutors, they shall perish with their masters. The horses, as the horsemen, were drowned in the Red Sea.

[Zec 14:16](#)

Every one that is left; such as escape the stroke, and are by mercy reserved, very many of them, among all the nations, shall consider God's hand, repent, and submit themselves to his law; they shall, (as many did,) on sight of God's hand for the church, and against the church's enemies, convert, become proselytes and Christians.

Shall even go up from year to year to worship: by a ceremonial phrase and usage, which shadowed out a better worship, the prophet foretells, the constant zeal and care the converted Gentiles should have to worship the Lord.

To keep the feast of tabernacles; one solemn festival, by a figure, put for all the days consecrated to God for holy worship, and this perhaps with an eye to Christ's tabernacling with us, and may point to the Christian sabbath.

[Zec 14:17](#)

Whoso will not come up, if there be any more remiss than they ought herein, and neglect to worship the Lord, even upon them shall be no rain; they shall be punished with want of rain,

and with want of the blessings which plentiful and seasonable rain produceth, their land shall be barren.

[Zec 14:18](#)

Egypt should think, though they had no rain, they should not be much losers by that, having the Nile to water their ground and make it fruitful. God by his prophet answers them, they shall fall under penury and famine, the very selfsame punishment which shall fall on other nations, if they neglected his worship. The Lord hath more ways than one to withhold the fruits of the earth, and send famine among people.

[Zec 14:19](#)

And what he saith of Egypt, he saith of all contemnners of his law and worship; their sin is the same, their punishment shall be the same, for with God is no respect of persons.

[Zec 14:20](#)

In that day; when the nations are converted to God, as it is [Zec 14:16](#).

Shall there be upon the bells of the horses; written as it were on every common thing; such as the bells, bridles. or collars, or stables of horses; in these very things, i.e. the use of them, they should make it appear they were for God and for his worship, wheresoever these things may serve or promote it.

Holiness unto the Lord: this was the inscription on the rich mitre of the Jewish high priest, denoting the great holiness of his office, and how he was dedicated to God, and that he ought to keep himself holy in all things, especially in things of Divine worship. Now in these days of the gospel, when Gentiles are converted to Christ, made priests unto God, are made holy nations, a royal priesthood, the grace of God shall so abound and prevail, that common, ordinary things in the hands of Christians, much more their persons, shall bear the dedicating inscription of *Holiness to the Lord*, and by their study of holiness they shall make good their motto.

The pots; which were used in the kitchens of the temple, for the use of the priest, and were not accounted so sacred as the utensils nearer to the sacrifices and altar.

Shall be like the bowls; which received the blood of the sacrifices, and retained it, until the ministering priest had finished his service, and sprinkled it as commanded: now these, as appropriated to be used nearer to the altar, were more esteemed as more holy; so should holiness in these days spoken of exceed the holiness of those former days.

[Zec 14:21](#)

Every pot; the utensils of private houses shall be so dedicated to God's service, that without scruple they shall on occasion be used, or might be used, in the worship of God.

In Jerusalem and in Judah; the types, but the gospel church is the antitype; in the times hereof every family shall be a temple in which God shall be worshipped, and their house-pots in the worship of God shall be in extraordinary cases used without scruples.

Holiness unto the Lord of hosts: see [Zec 14:20](#).

All they that sacrifice: in allusion to sacrifices, the prophet expresseth all religious affections, practice, and worship, which shall be as pleasing to God as were the sacrifices of his people offered up with Divine warrant and approbation.

Shall come and take of them, freely, without scruple, *and seethe therein;* seethe that part of the sacrifice which pertaineth to the priests and to the offerer to feast on, in their house-pots.

There shall be no more the Canaanite in the house of the Lord of hosts; any of the accursed nation, or one who makes merchandise of religion. In a word, by allusion used here, we understand that time will come, when scrupulous adhering to ceremonies shall not be, as formerly it was, deemed so necessary, so material in the worship; but all shall know that the Lord hath greatest pleasure in upright, hearty, and sincere love and holiness.