

greatest organization that God ever placed on the earth. We need not be uncertain about the above application of this noted prophecy, for Paul makes that use of it in Hebrews 12: 26-28.

Verse 10. About two months later than the preceding verse the Lord gave another message to the prophet. Inspiration is not a condition that is settled upon a man as if it were a part of his natural faculty. When God wished to have any revelation made known He would call the spokesman into the service and inform him just what he was to say. That is why we are told that "holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1: 21).

Verse 11. The priests were the men who had supervision of the altar services and hence were acquainted with the requirements of the law. The prophet was given the present message to them for the purpose of explaining why the Lord was making his severe complaints against the nation.

Verse 12. *Holy flesh* means that kind that had been selected and prepared for the altar according to the demands of the law. But while holding that flesh in his skirt before reaching the altar he comes in contact with these other articles that had not been consecrated. The priests admitted that it would render that flesh unholy.

Verse 13. The ceremonial law regarded a dead body as unclean and everything that touched it was so. Even the people in general knew or had known that such was the stipulation in their instructions that came from the Lord through Moses.

Verse 14. Having reminded them of the provisions concerning cleanness as they pertained to individual items of the service, Haggai makes comparison to the state of the nation. The services that were being attempted might have been legal in themselves, but the nation had come in contact with that which was unclean which rendered the whole procedure unholy. (See note offered at Isaiah 1: 10, volume 3 of this Commentary.)

Verse 15. This verse asks them to take a view of their history going back to the time before any work had ever been done on the temple.

Verse 16. The points he wishes to have them recall are those pertaining to their temporal disappointments. This subject was treated previous to this chapter as may be noticed in the comments on some earlier verse.

Verse 17. They are reminded of the stubbornness that the nation manifested in spite of these chastisements from the Lord, which was the reason they had been doomed to spend a period in captivity under a foreign power.

Verse 18. The prophet brings the review down to the present date.

Verse 19. He reminds them that not only did the corruption of the past years cause them to be sent into captivity, but since that event their neglect of duty had brought about these shortages in their crops down to that very date. Notwithstanding all this, if they will begin *NOW* to serve the Lord faithfully they will be blessed.

Verse 20. On the same date as the foregoing message the Lord gave the prophet one to deliver unto another important person in the congregation.

Verse 21. Zerubbabel was *governor* in the sense of being captain or leader in the work of the temple (Ezra 1: 1-4; 3: 8; Nehemiah 12: 1). This message was a repetition of the prediction shown in verses 6-9 concerning the "shaking" that God was going to do.

Verse 22. The comments on that passage shows the prediction to have reference to the church or kingdom of Christ. The present verse adds the specific prediction that God would *overthrow the throne of the kingdoms*. This is the same prediction that is meant in Daniel 2: 44 concerning the perpetuity of the kingdom of Christ.

Verse 23. *In that day . . . make thee as a signet*. The last word is defined in the lexicon as, "a signature-ring." It has been rendered also by "seal" elsewhere in the A.V. The thought is that when Zerubbabel performs his full duty of completing the work of the temple, he will be accepted by the Lord and his work will have the divine approval. And as a prediction in the nature of a type, when the Lord does the "shaking" predicted, those who carry out the work of the new kingdom will have the approval of "the God of heaven" who had set up the kingdom according to Daniel 2:44.

ZECHARIAH 1

Verse 1. This book begins two months later than the beginning of the preceding one. It takes up the same subject, however, that of the negligence of the Jews in the work of the temple. The reader should consult my comments on the first few

verses of that book to avoid taking up space at this time. Zechariah, like Haggai, was a true prophet of God and was inspired to write this book we are studying.

Verse 2. *Fathers* is used as referring to the ancestors or other near relatives. The relationship first mentioned is that between the prophet and his older brethren with whom he was then associated.

Verse 3. When a man departs from serving the Lord, he is the one who must make the first move in being reunited. Hence God here promises to return to his people if they will return to Him which means they are to become faithful in their lives.

Verse 4. The present *fathers* are exhorted not to repeat the mistakes that their ancestors had made. The prophets had warned them to turn from their evil ways but the warning was unheeded and even spurned in many instances.

Verse 5. These fathers are reminded that the former ones had passed away, and the implication is they had gone down in disfavor in the eyes of the Lord.

Verse 6. *Take hold of your fathers* means that the warnings that God made to them came to pass; that their experiences were according to the threatenings that God had made to them. Indeed, so exactly did they come to be fulfilled that the people realized it and acknowledged it to be as a punishment for their evil ways. Such is the meaning of the latter part of this verse.

Verse 7. Zechariah received another message and it was in the form of a vision. It came in the same year as the first one but in the eleventh month of that year.

Verse 8. This vision (which will take up several verses) had to do chiefly with conditions in general in the political world following the Babylonian captivity. For a time the nations were undisturbed and even unconcerned about the dejected morale of the people of Israel. God wished to inform his people of what was in store and concluded to do so in connection with the vision. It starts with a group of red horses and a man riding on one of them who will finally be a spokesman for the Lord.

Verse 9. This verse reveals one form in which God sometimes appeared to the men who were to be inspired,

namely, that of an angel. There is a number of cases recorded in the Bible where He appeared in that way. Zechariah asked the angel the meaning of the vision and was promised an answer.

Verse 10. The "man" spoken of in verse 8 gave the prophet the information that was promised by the angel. These horses were used as messengers of the Lord to go to and fro through the earth.

Verse 11. Having previously made one of their journeys over the earth, they now report in the hearing of Zechariah what they found out in their tour of inspection. The chief fact they learned was that all the earth was *at rest*. This is explained in verse 15 to mean that the people of the earth were *at ease*, meaning that they were unconcerned about the interests of God's people who had been through so much trouble and still were in a state of anxiety as to what they might expect next.

Verse 12. *These threescore and ten years* identifies the whole passage as a complaint or plea addressed to God because of conditions after the Babylonian captivity. Not that the enemy was still trying to hold them in bondage, for the Persians had control of the country previously held by the Babylonians and they had given the Jews their freedom. But there were some of the heathen in Palestine and that was making some trouble locally. The people of Israel were anxious about conditions and longed for the former settlement of their own services.

Verse 13. The Lord was sympathetic toward the nation and gave the angel a comfortable message of assurance, which he was to give over to the prophet who was in turn to deliver it to his people for their benefit and encouragement of mind.

Verse 14. God never lost his love for the nation notwithstanding its waywardness but was jealous over them. He had used the heathen nations as a means of chastisement in the same way that a loving father would administer severe but necessary punishment upon a child for whom he had the sincere parental love.

Verse 15. God's feeling against his people is contrasted with that of the heathen by the words *little displeased*. But He was *sore displeased* with the heathen because of their unconcern over the afflictions of Judah. The

chastisements that the Lord imposed upon Israel were for their own good, but now the heathen were adding to those afflictions by being "at ease" or indifferent about it.

Verse 16. For the encouragement of the dejected people, the Lord gave the assurance that the holy house would be built in Jerusalem. *Line shall be stretched forth upon Jerusalem.* The first word is from qav which Strong defines. "A cord (as connecting), especially for measuring; figuratively a rule." The passage shows not only that the city would be rebuilt, but that it would be done accurately and scientifically.

Verse 17. This verse adds the promise that other cities throughout the country would prosper and grow in number. Also that the original capital city of Jerusalem with its particular spot of Zion would be comforted.

Verse 18. Horns in symbolic language means governments or other powers. The four that are mentioned here are the same as the four living creatures of Ezekiel 1:5, 6, meaning the four world empires beginning with the Babylonian.

Verse 19. The angel explained that the four governments were the ones that had scattered the Lord's people. That does not mean that all four of them had a hand in the affair, for two of them were yet in the future when Zechariah was writing. But the four were considered as a unit because they represented the powers that were to be permanently removed from among mankind. And all of them had one characteristic in common, that of absolute domination over people who had a right to be free. It was this phase of them that prompted Babylon to oppress Israel, but the entire regime was destined to be overthrown by the means to be described shortly.

Verse 20. *Carpenters* is from CHARASH which Strong defines, "A fabricator of any material." The word has a wide range of meaning and this place is used in reference to some forces that were to erect something in the place of these four horns that had scattered Judah, for they were to be destroyed and replaced by the carpenters' work.

Verse 21. The pronoun *these* is used three times but for different nouns. The first and third refer to the carpenters of the preceding verse, while the second means the *four horns* that

had scattered Judah. The carpenters had come to *fray* (subdue and destroy) the four horns. In other words, the four world empires were to come to an end, and within their territory and upon their ruins these new builders were to erect another kind of structure. The whole passage including verse 18 through 21 is a prediction with the same meaning as Daniel 2:44. That prophecy assures the world that the four world empires were to come to an end, and at the same time the God of Heaven would set up a kingdom that was to stand forever. The work of setting up that kingdom was to be accomplished through the agency of these *carpenters*, which would be fulfilled by the labors of the apostles of Christ.

ZECHARIAH 2

Verse 1. The direct meaning of this whole chapter is a prediction of the return from the captivity. In a figurative and spiritual sense it portrays many of the truths of the Gospel age, but that application should not be stressed too much.

Verses 2, 3. Upon inquiring the man with the measuring line told Zechariah he was going to measure Jerusalem. This is the same thing that is stated in chapter 1:16. It pertains to the reconstruction period when the building of Jerusalem and vicinity was to be restored after the return from exile.

Verse 4. *This young man* means Zechariah who was expected to put his information in a book for the benefit of the people in future generations. *Towns without walls* might convey the idea of places unprotected and in danger from exposure to possible enemies. Part of the explanation is in the fact of the crowded condition of the city, and further information about it will be shown in the next verse.

Verse 5. No material wall is needed for a town that is protected by the presence of the Lord. This truth may be said also of the New Testament age under Christ.

Verse 6. *Land of the north* means Babylon in which the people of Judah were soon to be inclosed with the captivity. (See the note with comments on Isaiah 14:31 in volume 3 of this Commentary.) The verse is a prediction of the return from that land of the north, expressed in the words *flee from*.

Verse 7. *Deliver itself* means the same as the preceding verse.

Verse 8. The prophet was sent as a messenger to the people of Judah to assure them of their return from the nations which spoiled them which means the Babylonians. *Apple of his eye* is a figure of speech that means the most cherished part of His being.

Verse 9. *Shake mine hand* was to be fulfilled when God sent another nation (the Persians) against Babylon. *Spoil to their servants* was accomplished when the very people whom Babylon had held in servitude were able to obtain benefits from them.

Verse 10. *Sing and rejoice* was fulfilled in Nehemiah 8: 10-12.

Verse 11. *Many nations shall be joined to the Lord* was fulfilled first according to Esther 8: 17, and fulfilled spiritually according to Acts 2: 5.

Verse 12. Judah means the 2-tribe kingdom because it was the legal portion of the nation as to the original headquarters in Jerusalem. The prediction is that the capital was to be restored after the captivity.

Verse 13. *Be silent* is a call for all to hear the word of God.

ZECHARIAH 3

Verse 1. *He* means the angel who has been talking with Zechariah (chapter 2: 3; 4: 1). This angel continues the vision for the information of the prophet, in which he sees a scene that pertains to the service of the Mosaic system, and in this scene is another angel of the Lord. *Satan* is from the Hebrew word SATAN and Strong defines it, "An opponent; especially (with the article prefixed) Satan, the arch-enemy of Good." The first term of the definition is its general meaning, for the original word is used in a number of other places where it cannot mean the devil as that word is commonly used. The thought of this verse, however, regardless of the personal identity of the *Satan* mentioned, is that some being stood there to oppose the services of the high priest. The vision represents conditions as they were to be just after the return from the captivity. The entire altar and other services of the Jewish church had been corrupted by the mixture with heathenism, and it could have been truly said that the priesthood was unfit to participate in that profession.

Verse 2. Even though the situation was as described in the preceding paragraph, it was not appropriate for this adversary to be criticizing it, for

it was none of his business. Notwithstanding, the Lord (in the person of the angel Michael, Jude 9) did not rail out against him. He merely appealed to a "higher court" by saying, *The Lord [in heaven] rebuke thee. A brand plucked out of the fire.* The people of God had been salvaged from the captivity as a brand of a body that was burning but was snatched out before it was completely destroyed. This brand is the remnant that is revealed in Ezra 2: 64 that came back from the captivity.

Verse 3. It was true that the service had been corrupted by the mixture with heathenism, and the priests had been guilty of the abomination.

Verse 4. The captivity, however, had cured the nation of idolatry and now the people are to be permitted to resume the former services. Hence this verse shows that the filthy garments of the priest were to be replaced with a *change of raiment*.

Verse 5. The *mitre* and *garments* represent the attire that was worn by the priests under the Mosaic system (Exodus 28). These were to be used again after the body of the service had been reconsecrated.

Verse 6. *Protested unto Joshua* means he admonished him.

Verse 7. The admonition was for the priest to walk in the ways of the Lord. On this condition he was given the promise that he would have the divine favor. *Give thee places* denotes that if the priest would walk consistently with his high office, then he would have a good standing among the people of the city and nation.

Verse 8. This and the following two verses evidently have a twofold bearing, first on the restored condition of fleshly Israel, then on the established system under Christ. *Branch* is from the same Hebrew word so rendered in chapter 6: 12; Jeremiah 23: 5 and 33: 15, where the context shows beyond any doubt that it means Christ.

Verse 9. The rebuilding of the temple required the use of literal stones, likewise the temple of Christ used "lively stones" built upon the chief Stone who was Christ. (See Ephesians 2: 20; 1 Peter 2: 5.) *Seven eyes* were upon one stone. Seven is a complete number in figurative language and this denotes that the complete, all-seeing eyes of the Lord would be on the new building (1 Peter 3: 12). *Remove the iniquity in one day* was fulfilled first by causing Israel to be

cured of idolatry in one period of captivity. It was fulfilled next by giving the Gospel on the day of Pentecost which is recorded in Acts 2.

Verse 10. *Under the vine and under the fig tree* is explained by the comments on Micah 4: 4 and needs not be repeated here.

ZECHARIAH 4

Verse 1. Strong says the word for *waked* has both a literal and figurative meaning, which accounts for the way it is used in this place. It means that the attention of Zechariah was aroused as he had been musing like being in a day dream over the profound revelations of the preceding chapter.

Verse 2. The revelations of the angel were continued in the form of a vision. The things Zechariah saw pertained to the service of the tabernacle under the Mosaic institution of government and religion (Exodus 25: 31-40).

Verse 3. The oil that was used in the lamps was olive oil, hence the need for the olive trees which were literal in the first application.

Verse 4. Zechariah asked for an interpretation of the olive trees.

Verse 5. These questions might seem to be unnecessary, but they evidently were asked by way of focusing the attention of the prophet, and also to indicate an assurance that he would be given the desired information.

Verse 6. The trees are explained to represent the spirit of the Lord. That was because spiritual light comes from that source, even as oil furnishes temporal light.

Verse 7. *Mountain* is used figuratively to represent a supposed great difficulty. Such a condition was apparent when the Jews got back from the captivity, and the local enemies tried to make that mountain still higher. But that condition of apparent distress was to be overcome, which is symbolized by the act of converting a mountain into a plain. Zerubbabel is the one who is meant that would accomplish the feat because he was the man who was chosen to lead in the work of reconstruction (Ezra 2: 2; 3: 2).

Verse 8. Such language as this short verse is used frequently in order to keep the impression before the reader that the whole book is inspired of God.

Verse 9. After the work on the tem-

ple was started it was hindered and finally stopped by the enemies (Ezra 4: 1, 24). But the Lord assured the people that it would yet be completed which was fulfilled according to Ezra 6: 15.

Verse 10. The work of rebuilding the temple had a comparatively small beginning. It was so much so that some of the older citizens wept when they viewed it and remembered the original temple (Ezra 3: 12; Haggai 2: 3). However, they should not have allowed it to discourage them. They should not have *despised* (belittled) the small beginning of the work because they had the assurance of the Lord that it would go unto complete restoration of their service. *Seven eyes* is explained at chapter 3: 9.

Verse 11. Zechariah repeats the inquiry that was made in verse 4, but the repetition of the inquiry is prompted by something more that he sees which will be stated in the next verse.

Verse 12. The additional detail the prophet saw was the pair of branches through which the oil was poured into the bowls of the lamps. It indicates the idea of the Lord's doing things by various agencies.

Verse 13. The prophet still is unaware of the meaning of the vision.

Verse 14. *Two anointed ones* is rendered "sons of oil" in the margin. All along through the vision we have seen oil used to typify spiritual light. We have likewise observed in more than one instance that the writer would pass from fleshly to spiritual Israel. God has given the world just two organized religions, the Mosaic and the Christian, each of which has furnished light to the people of the earth. Accordingly, each of these religions has had its own law guidance, its own means of furnishing spiritual light for mankind. Since that light has been figurized in this vision by olive trees and their fruit, the conclusion is plain that the *two anointed ones* are the Old and the New Testament.

ZECHARIAH 5

Verse 1. The next item in the vision was a *flying roll*.

Verse 2. In ancient times all documents were written on strips of the material selected and then rolled up. *Flying roll* indicates that the roll was to be sent out through the land. Zechariah stated the dimensions of this roll to be 15 x 30 feet. The great

size of the document would indicate the vast importance of it.

Verse 3. The angel explained the roll to be the *curse* or judgment of God against evildoers. Before the captivity the leaders were guilty of much injustice against the poor. Now the Lord is going to head off any recurrence of such dealing. By announcing a curse upon all guilty ones they would be given a solemn warning to beware of conducting themselves as they previously did. *This side* and *that side* means to threaten a complete judgment against whoever thinks to resume the old fraudulent transactions. *One that sweareth* means the one who deals dishonestly and then tries to cover up the deeds by false oaths.

Verse 4. *It shall enter into the house of the thief* means the curse of God that is pronounced in this flying roll. The curse was to remain in the house of this dishonest dealer until it was consumed and the stones destroyed or removed.

Verse 5. The angel called the attention of Zedekiah to something else before him.

Verse 6. The prophet is usually induced to inquire for the meaning of all the visions. He is told in the present case that what he sees is an *ephah* which means a measuring device. *Their resemblance* means the evils that had been committed by the false dealers were as great as this measuring unit of the ephah.

Verse 7. A condensed comment on the rest of the chapter would be that it represents the sin of idolatry that the people of God learned from the heathen. But the captivity in the land of Shinar (which represents Babylon) cured them and the abomination was left in that land when God's people came away. I shall comment on this and the other verses in their order. Woman is the one who gives birth to living beings, and she is used in symbolic language to represent the propagation of sin as it was practiced by the people of Judah. That is why she is shown as sitting in the ephah, which we have previously learned represents the vast sins of the nation. But she was destined to be sealed up in this ephah and shipped off to a country that normally uses such a product. Strong defines the original word for *talent* as, "a round loaf; also a talent (or large round coin)." This was used as a cover for the ephah or mea-

suring vessel that had the form of a large cask or barrel.

Verse 8. This woman who represented *wickedness* was pushed down into the vessel and the *talent* or "round coin" was clamped on to seal her in. The package was then ready to be transferred to its proper destination.

Verse 9. Of course someone must convey this package to its destination and hence two women who were interested in the same sins as the other came to make the transference. Since Israel and Judah had gone, respectively, into Assyria and Babylonia, that would call for the two women. The wind would help any creature that flies, hence these women were given wings and a wind was raised so they could make their transit with all surety and speed.

Verse 10. The prophet saw the women leave and inquired about their destiny.

Verse 11. They were going to the land of Shinar which represents Babylonia according to Genesis 10:10. *Be established . . . upon its own base*. This signifies that such abomination as idolatry belongs in a country like Babylonia, and the history shows that when Judah left that country she left her idolatry of all forms there for ever. This testimony is presented in a long note in connection with the comments on Isaiah 1:25, volume 3 of this Commentary.

ZECARIAH 6

Verse 1. The first 8 verses of this chapter have virtually the same meaning as the closing ones of the preceding chapter. *Four chariots* represents the four corners of the earth unto which the power of God reaches, and this power was sent forth from Jerusalem that is situated in the midst of various mountains.

Verse 2. Red symbolizes bloodshed and black brings famine. Both of these conditions had to come before the revolution predicted could be accomplished.

Verse 3. These horses merely signify some of the various effects that would result from the events of the invasion by a heathen power.

Verse 4. Again the prophet is left to make inquiry on the subject, evidently to get the matter in the focus of his attention and also to direct the thoughts of the reader.

Verse 5. *Four spirits* are the same as "four corners" in verse 1.

Verse 6. As the *north* country denotes Babylon (see the comments on Isaiah 14: 31), so the *south* would mean Judah that was taken to Babylon.

Verse 7. These horses represent the activity in general that took place as all this revolution was going on that was to chastise and reform God's people.

Verse 8. *Quieted my spirit in the north country*. This is a reference to the fact that the people of God were cured of idolatry by their stay in that country. When they came out of the captivity in that land they left their idolatry in it and that "quieted" the spirit of God; it satisfied Him with their reformation.

Verse 9. This verse is another assurance of the inspiration of Zechariah.

Verse 10. The men named were among them who came back from Babylon. Zechariah was told to take these men and enter the house of Josiah who was then living in Judea.

Verse 11. The men named who had come from Babylon had brought along some silver and gold. They did this by the direction of the reigning king in Babylon according to Ezra 1: 4. Zechariah was to use some of that metal in making a crown to be placed on the head of the high priest. This was to indicate that the service of the altar was to be resumed.

Verse 12. This is another instance where the prophet advances his prediction of favor for God's people from fleshly to spiritual Israel. This and the following verses of the chapter predict the work of Christ and his kingdom upon the earth. He is called *The Branch* by way of importance and because His work was destined to *grow up out of his place*. The temple that he was to build is the church which is recognized by that name in 1 Corinthians 3: 16 and 2 Corinthians 6: 16.

Verse 13. *Priest upon his throne*. Christ was to unite in himself the two offices of priest and king. That was never permitted in the Mosaic system; the two were not even from the same tribe. The kings were from the tribe of Judah and the priests were from the tribe of Levi. In 2 Chronicles 26: 16 is an account of a king who tried to assume the office of priest but got into serious trouble

with the Lord over it. Not only was Christ to be both king and priest, but his followers are said to be, likewise. (See 1 Corinthians 4: 8; 1 Peter 2: 9; Revelation 5: 10; 19: 16.) However, we should understand that Christians rank second in these positions compared with Christ. *Counsel of peace shall be between them both*. The first word is defined by "advice" and "plan" in the lexicon, and it has been rendered "purpose" in the A.V. The thought is that the two functions will cooperate in complete harmony.

Verse 14. The men named were outstanding Jews who came back from the captivity. The crowns (mentioned in verse 11) were to serve to them, or in their sight, as memorials or reminders of the prediction made in verse 13.

Verse 15. The term *far off* identifies the prediction as applying to the Gentiles who were to be included in the service under this Priest-King. (See Acts 2: 39 and Ephesians 2: 13-19.) This great twofold office of Christ was to be for the benefit of all mankind regardless of race or nationality.

ZECHARIAH 7

Verse 1. This chapter begins two years later than the beginning of the book. Darius in this verse was the first man of that name to reign who was a Persian. It was in the second year of his reign that the work on the temple was resumed after having been stopped for a number of years (Ezra 4: 24), and it was in his sixth year that it was completed (Ezra 6: 15). Hence the present chapter starts midway of the great work that was performed after the prophets Haggai and Zechariah aroused the builders with their exhortations and warnings.

Verse 2. According to Ezra 3: 2, 6 the altar of sacrifices was built some time before the temple was completed. The interest in the service of the Lord was indicated by sending these men to Jerusalem to pray on behalf of the work.

Verse 3. These men seem to have been either confused about the whole situation, notwithstanding they were sent to pray for the work, or they were acting without sincerity after arriving there. Now they protest to the priests and prophets that there is no use that *I* (meaning the people) should offer these services now, when the same had been done through many years and they had been rejected.

Verses 4, 5. Then the word of the Lord was revealed to Zechariah in order to explain why the service should be performed now even though it was rejected before, meaning their attempts at such services during the *seventy years* of the captivity. God had previously predicted that if his people so conducted themselves that they would need to be sent into captivity, they would not be permitted to render service to Him in the strange land, but would be compelled to continue their idolatrous practices while in the heathen country. (See Deuteronomy 28: 35, 64; Jeremiah 16: 13; Hosea 5: 6; Psalms 137). But now since that program has been carried out, the worshipers of God need not hesitate to resume the lawful services.

Verse 6. Even had the Jews attempted to perform the services while in the strange land, their own personal enjoyments of the body would have been all they would have received from them, for the Lord would not have received them. It would have been a situation very much like that described by a familiar saying concerning an unlawful prayer that does not "rise any higher than the head" of the one offering it.

Verse 7. This verse is a reminder of the past conduct of the people when the prophets spoke to them the word of the Lord. The prosperity of the country seemed to be overlooked and the warnings of the prophets were ignored. The force of the present verse is that they should now profit by the mistakes of the ancestors.

Verse 8. The word comes from the Lord but it was to be delivered to the people as a warning and exhortation to deal gently and justly with each other.

Verse 9. *Lord of hosts* means He is Lord of armies or other multitudes. The fathers had suffered through the unjust dealing of the princes and God wished his people to be spared such hardships now that they were back safely in their own land.

Verse 10. It is not only wrong to engage in the actual cruel dealings against the helpless, but also to be only thinking about it.

Verse 11. *They* means the former princes and they *pulled away the shoulder*. That means they backslid from the work or service of the Lord and refused to do their share. The

figure is based on a common means of service from the ox in those days, when the beast was required to press his shoulder against the yoke.

Verse 12. An *adamant stone* is one of the hardest kind of stones and is used to illustrate the stubbornness of the people against the law of the Lord. When the prophets spoke the words of the Lord it was equivalent to His voice as to authority, hence the rejection of them brought down His wrath.

Verse 13. The refusal of the people to hear the call of the Lord resulted in His refusal to hear when they cried out for mercy.

Verse 14. A whirlwind not only overthrows what is in its path, but picks up and carries it away. The fact is used to illustrate the work of God's wrath in gathering up the unfaithful nation and carrying it into a strange land.

ZECHARIAH 8

Verse 1. *Lord of hosts* means he is Lord of armies or great numbers of people. Such a Being could properly demand attention to His word.

Verse 2. Exodus 20: 5 tells us that the Lord is jealous and gives the reason. He will not divide his love with false gods and when they receive or attempt to obtain (through their worshipers) a part of that devotion it provokes the divine wrath. The people of Israel (*Zion*) had gone off after these gods and then the jealousy of their true God was aroused. It is the logical thing for a jealous husband to chastise an unfaithful wife, hence God did so with his wife by sending her into captivity.

Verse 3. But a husband does not thus punish his wife because he has ceased to love her, but rather because he still loves her in spite of her unfaithfulness. Hence this verse says that He will *return unto Zion* which means that He will show his unbroken love for his wife by living with her again; *will dwell in the midst of Jerusalem*.

Verse 4. This prediction is literal and denotes the perfect safety that will be enjoyed in the city of Jerusalem. Even the man so old that he has to walk with a cane will be living on the streets as a peaceful citizen which indicates not only the safety of the place, but that it has been that way for a long time.

Verse 5. There are at least two points of significance in this verse.

One is the assurance of a numerous young population, which was something much desired by the Jews. Another is that Jerusalem will be so secure after its recovery from the effects of the invasion that came before the captivity that the children will be safe while playing in the streets and open places of the city.

Verse 6. *If it be marvelous* or difficult means that, although it seems "too good to be true" in the eyes of the people, it will not be so with the Lord who is powerful.

Verse 7. *East country and west country* signifies that God will gather up his people from all places where they have been scattered. The bulk of the nation was in Babylon, but some were scattered in various other places.

Verse 8. *Be my people* does not mean they will have to become Jews, for they have always been that. It means they will be a part of a people as an organized nation with Jerusalem as its capital.

Verse 9. The Lord offers these words for the encouragement of His people. *Which were . . . days . . . foundation was laid.* The work on the temple was started almost a score of years prior to this verse but was stopped until the second year of the present king of Persia. It is now the fourth year of this king (chapter 7:1) and the work on the temple is in good progress. The people are exhorted to be as cheerful over the prospects as they were at the very beginning. They now have the same prophets and they are speaking by the same divine authority that they did in the start of the reconstruction period, hence there is much reason for feeling reassured.

Verse 10. An observation that should encourage the people now is that previously the times were hard. There was internal strife and incomes were small and scarce.

Verse 11. It has all been changed by the Lord and there is no enemy to fear as there was in the days just gone.

Verse 12. This verse promises a state of general prosperity for the land. This will be through the fertility of the seed and soil, also by the help of the seasons in which an abundance of moisture will be dropped from the sky.

Verse 13. *Judah and Israel* are named separately which shows us that all 12 tribes of the Jews came back from the captivity and that proves

that the doctrine of "the lost ten tribes" is a false one and at variance with the facts of history and truth of prophecy.

Verse 14. The former generations were punished severely by the Lord. That was not because of the mere fact that they sinned, but because they ignored all the admonitions and refused to repent when they could have done so. Then it was too late for them to avert the doom decreed for them, for the Lord had declared what was to be the fate to come and He *repented not*; would not change it.

Verse 15. The Lord promised to be as firm in his forecast of blessings for His people as he was in the predictions of the chastisement.

Verse 16. The promise of favor from God was made on condition of the proper conduct of the people. Whereas they had formerly been cruel and unjust toward each other, they were now expected to deal in truth or true security for a neighbor.

Verse 17. *False oaths* were forbidden in Old Testament times even, while all oaths of every kind are prohibited in the New (Matthew 5:33-37; James 5:12).

Verse 18. The inspiration of Zechariah is the thought in this verse.

Verse 19. The feasts were seasons of celebrations for the blessings of God. They were done on various occasions, and the ushering in of the months was one of the chief times for such activities. The numerical references to the months is for emphasis only, because each of the 12 months had its holy day signified by the new moon.

Verses 20-23. Contrary to my usual procedure, I have made one paragraph of these verses because the comments will apply to them as a whole. It is another instance where the prophet jumps from fleshly to spiritual Israel. It is a prediction of the setting up of the church and the reign of Christ in his kingdom starting at Jerusalem. The same prediction is in Isaiah 2:1-4 and Micah 4:1-5, and the fulfillment is recorded in the book of Acts, beginning in the second chapter. It is the kingdom the prophet Daniel saw in his prediction of the kingdom to "stand for ever" (Daniel 2:44).

ZECHARIAH 9

Verse 1. *Burden* means that the Lord has something to say about certain places and it is recorded here. *Hadrach* refers to Assyria and Damas-

cus was the capital of ancient Syria. The prediction pertains to the fact that the eyes of mankind will be toward the Lord. This situation will be the result of God's triumph for his people over all other nations.

Verse 2. *Hamath* was an important city of Syria and *Tyrus* and *Zidon* were cities of the Phoenicians. All these places were destined to see and recognize the greatness of God's people after he has rescued them from the effects of the captivity.

Verse 3. *Tyrus* (Tyre) was a strong commercial city which is signified by the words *heaped up silver as the dust*. But this proud city felt the sting of defeat.

Verse 4. *Power in the sea* refers to the traffic carried on by Tyre on the Mediterranean Sea because the city was situated on the coast of that body of water, and that gave her good shipping accommodations in connection with the principal ports of the world in which to exchange her manufactured products for raw materials.

Verse 5. All of the towns named in this verse were in the land of the Philistines. They were destined to witness the defeat of heathen nations and the success of Israel.

Verse 6. *Bastard* is from MAMZER which Strong defines, "From an unused root meaning to alienate; a mongrel, i.e., born of a Jewish father and a heathen mother." The verse means that the proud heathen city of Ashdod would have to tolerate the presence of a half-breed, one with Jewish blood in his veins which would be humiliating to the high minded heathen people.

Verse 7. Even this half-breed will be reformed from his practice of bloodshed. He will not talk about such acts but will imitate the principles of the rulers in Judah. The people of Ekron (a Philistine city) will act as if they were citizens of Jerusalem which is meant by a *Jebusite*.

Verse 8. The gist of this verse is that God would be a sure protection against any passing group that might seek to disturb His people.

Verse 9. This prediction was cited and fulfilled in Matthew 21: 1-11. The significant phase of the event was to be that the King would ride on both mother and colt. There would have been nothing unusual in the mere act of riding on one beast as that was a common means of transportation in those days.

Verse 10. *Ephraim* stands for the 10-tribe kingdom or Israel, and Jerusalem is for the 2-tribe kingdom or Judah. *Chariot* and *battle-bow* signifies war and the prediction is that it was to be cut off. The verse is a prediction that temporal warfare will not be used in defence of the spiritual kingdom of Christ. The prophecy also includes the spreading of the new kingdom among the Gentiles.

Verse 11. The pronoun *thee* stands for *Zion* in verse 9. *Blood of thy covenant* is rendered "whose covenant is by blood" in the margin which is correct. God had made a covenant with Abraham that his seed (blood descendants) were to be His people and that he would never entirely cast them off. That is why God caused them to be released from captivity. *Pit . . . no water*. A pit with water in it would have destroyed those cast therein, but a dry pit could serve as a prison but permit the victims to live. That is why God sent his people into Babylon, so they would be in bondage but not destroyed.

Verse 12. *The strong hold* means the city of Jerusalem and its country, for God was throwing great defences about that place and the people were encouraged to trust them.

Verse 13. The bow and arrow are used figuratively to represent *Judah* and *Ephraim*. Judah (the 2 tribes) and Ephraim (the 10 tribes) are illustrated by a bow and arrow. This is another proof that the 12 tribes all returned from the captivity and God was using them to overthrow all opposition from the heathen.

Verse 14. *Be seen over them* denotes that the Lord will be in evidence in sight of the heathen who have been against His people.

Verse 15. *Subdue with sling stones* does not necessarily mean literally, but when God fights for his people it is as victorious as if it had been done with carnal weapons.

Verse 16. *Stones of a crown* refers to the ornaments on the head piece that denotes victory. God's people were given assurance that they would surmount all difficulties that the enemies raised in their path.

Verse 17. *Corn* and *wine* were products of a fertile field that has been left undisturbed while the owners were cultivating it. During the captivity the land could not be cultivated by the people of Israel and hence it lay idle through that period.

ZECHARIAH 10

Verse 1. The Lord is continuing his promise of temporal blessings. The land was given a rest for 70 years to compensate for the ones of which it was defrauded for years.

Verse 2. The false prophets had given the people assurances of peace which they said their idols would provide for them. Notwithstanding, all such promises had failed and the people had to go away into captivity. Now the chastisement is over and the true God is assuring them of prosperity.

Verse 3. God's people have always been likened to sheep and the leaders to shepherds. But both shepherd and the flock had gone astray, so the Lord regarded the shepherds as worthy of condemnation and the sheep likened to goats. But the program has been changed and the people are now likened to the noble horse in battle against His enemies.

Verse 4. *Corner* is defined in the lexicon as a chieftain and *nail* is a figurative term for a support or fastener. *Oppressor* is from a word that means a ruler. The verse means that God produced men of stability to uphold His nation who knew how to govern.

Verse 5. The terms are those still belonging to warfare and signify that God will assist his people in their contests with the enemy.

Verse 6. The captivity proper had been ended when Zechariah was writing, but much of the reconstruction work was still to come or was just under way. The verse is a promise of the continued support of God.

Verse 7. *Ephraim* means the 10-tribe kingdom when not mentioned as a single tribe. (Isaiah 7: 2, 9, 17; Ezekiel 37: 15-22.) That group is here promised God's favor now.

Verse 8. *Hiss* means to whistle or call loudly and the clause means that God will call for the 10 tribes to be gathered at Jerusalem. *I have redeemed them* applies to the 10 tribes having been redeemed from the captivity. This all upsets the doctrine so popular in some groups about the "lost ten tribes."

Verse 9. Jews of the 10 tribes as well as those of the 2 tribes were scattered out through various countries, although the bulk of the nation had been in Babylon. All of these were assured of a return to the home land after the restoration.

Verse 10. This verse names some of the countries in which these displaced Jews had been living. *Gilead* and *Lebanon* were districts in Palestine or near it and forming parts of the home country. *Place shall not be found* means that the restoration of these scattered Jews will be so successful that they will fill all the space in these territories.

Verse 11. This verse promises that Ephraim will overcome all his afflictions among the countries where he had been scattered. The heathen people who have oppressed them were doomed to feel the wrath of God because of their cruelties.

Verse 12. The strength of Ephraim was to come from the Lord.

ZECHARIAH 11

Verse 1. This chapter as a whole is a prediction of the overthrow of Judaism as the religion of God's people. The self-righteous Jews had become proud and scornful by the time Christ came into the world and they were destined to be brought down by the institution of the new covenant under Him. The cedar is a lofty tree and is used in figurative language to represent that which is proud and self-exalted. Lebanon was the territory where this tree grew in greatest abundance, hence its mention in the present connection. *Open thy doors*, etc. is a prediction that the haughty Jews (here figurized as the cedars of Lebanon) were to be subdued and humiliated by the king of the new regime.

Verse 2. The *fir* and *oak* trees were more common than the cedar, but they are represented as howling over the falling of the lofty tree. If such an important plant as the cedar was doomed to humiliation, there was no prospect of the survival of these ordinary ones, hence they were induced to howl in dismay.

Verse 3. This verse predicts that the leaders among the Jews were to be humiliated and they were to complain of their lot. All of this was fulfilled when Jesus came into the world and introduced the Gospel.

Verse 4. This verse is a prediction that the Lord would feed the flock that had been *slaughtered* (mistreated) by the cruel and self-righteous princes among the Jews.

Verse 5. The *possessors* and *shepherds* of this verse means the wicked rulers and princes among the Jewish

people who imposed on the common population.

Verse 6. This verse predicts that God would plunge the entire Jewish nation into confusion and revolution. The common people were to suffer along with the leaders because they did not resist the corrupt prophets and priests. (See Jeremiah 5: 31.)

Verse 7. God decided to take over the feeding of the flock that had been so neglected by the shepherds. And in order to make the proper progress it was necessary to make a change in the whole system of the feeding by disposing of the unfaithful feeders, or at least by taking charge of their work and directing it according to the new program (the system under Christ). The things the Lord was going to dispose of are termed *Beauty* and *Bands*. The first means "agreeableness" and the second is defined "a district or inheritance." The first stands for the Sinaite covenant as a document or constitution as a basis for some form of government. The second stands for the religious nationalism that resulted from the aforesaid constitution.

Verses 8, 9. This paragraph should be regarded as a parenthetic statement inserted to indicate God's abhorrence of his unfaithful feeders. Some of them were so objectionable that He disposed of three of them in one month. The prophet will then resume the general prophecy to show what the new Shepherd was going to do about it.

Verse 10. The first thing he did was to break the staff called *Beauty* which means that the Sinaite covenant was to be canceled.

Verse 11. After the old law was canceled, the common Jews finally learned that they would no longer be dependent on the self-righteous leaders for spiritual guidance.

Verses 12, 13. In order for the old law (here called *Beauty*) to be broken, it was necessary for Christ to nail it to the cross. And in order for that to happen it was necessary for Him to be betrayed and sold for silver. Hence the prophet interrupts his story long enough to go back a few hours before the crucifixion to show how it was done, even as it had been predicted according to Matthew 27: 9, 10. Hence this paragraph should be regarded as another parenthetic passage on that particular item of the whole transac-

tion, to connect up all the vital parts of God's great plan.

Verse 14. Having nailed the old law to the cross, Christ put an end to the Jewish covenant as a religious rule for the Jews. In other words, the religious *brotherhood* for the whole 12 tribes (Judah and Israel) was broken up by the crucifixion which cleared the way for a new religion. (See Romans 10: 4.)

Verse 15. Having annulled the Jewish religious law, the Lord was ready to give the world a new one. This was to be the Gospel of Christ, and it was to be taken to the people of the world by preachers. In 1 Corinthians 1: 21 this Gospel is termed "the foolishness of preaching," and that is the meaning of our present verse that predicts it with the words *instruments of a foolish shepherd*.

Verse 16. The terms of this verse are those that would describe the treatment of an unfaithful shepherd by his displeased master. The meaning is a prediction that Christ would not seek to restore Judaism, but would condemn the corrupt Jewish leaders. Matthew 23 gives an extended treatment of this attitude of Christ toward them.

Verse 17. This verse is a summing up of the entire chapter. The unfaithful Jewish leaders are condemned to complete rejection.

ZECHARIAH 12

Verse 1. God never forgot the treatment the Babylonians and other heathen people accorded His nation in the past, and now he has a burden or weighty prediction to make concerning it. His ability and right to do so is assured by the truth that He is the same One who created the heavens and the earth. He not only could create inanimate things like that, but was able to bring into being the living creatures like man. His eternal power was not limited to the creation of a being with life to be called *man*, but within that creature already endowed with a living soul (Genesis 2: 7). He was able to form a spirit thus elevating him above the rank of a living creature and causing him to be a human living creature possessing three parts according to 1 Thessalonians 5: 23. Surely, then, such a Creator can do what His will dictates on behalf of His own nation that had been formed for His glory among the people of the earth.

Verse 2. *Trembling* is from RAAL and Strong's definition is, "A reeling

from intoxication." *When they shall be in the siege* is said reflectively. The verse means that the Lord remembered how they treated Judah and Jerusalem and was determined to avenge them. It was going to be done by enabling His people to force the heathen to drink from a cup that would send them forth staggering like a drunken man.

Verse 3. This is a general repetition of the preceding verse.

Verse 4. The reference to the horse pertains to the siege because the cavalry was used to support the movement. God was going to smite them of the heathen because of what they had done to Jerusalem.

Verse 5. The demonstration of God's power will produce encouragement in the heart of the inhabitants of Jerusalem.

Verse 6. *That day* all through these verses refers to the time when the promised favors should be accomplished for Judah and Jerusalem. All of the things predicted throughout this chapter and onward have a twofold bearing. The first applies to ancient Jerusalem and her triumph over her heathen foes. Then, following a practice so often observed in the prophetic writings, the verses look far beyond and after the ancient experiences of fleshly Israel to the time of Christ and the New Testament age.

Verse 7. An evil condition so common was for the people to be imposed on by the leaders in Jerusalem. The Lord's influence will be to *save the tents of Judah* (the common people), so that the glory and advantage of the inhabitants of Jerusalem shall not impose on them. In the government of Christ there will not be any partiality as to true greatness. This was taught by Him while on earth in Matthew 20: 25-28.

Verse 8. This is virtually the same as the preceding verse in meaning.

Verse 9. This was true temporally, and it was true figuratively, for the government to be founded at Jerusalem was destined to conquer the sinners by bringing them under the power of Christ through the teaching of the Gospel.

Verse 10. This spirit of *supplication* was to be caused by the awful treatment accorded the Son of God in the city of Jerusalem. We are sure this is the meaning of this passage, for it is quoted and so applied in John 19: 37. The remainder of the verse ap-

plies to others who were to be grieved over the cruel treatment given to Jesus. For the proof of this see John 16: 20.

Verses 11-14. This whole passage is a description of the great state of sorrow that was to be caused by the condemnation and crucifixion of Christ.

ZECHARIAH 13

Verse 1. *That day* means the day designated in chapter 12: 10 when "they shall look upon me whom they have pierced." This is one of the most precious prophecies in the Bible because it predicts the "Fountain, filled with blood, drawn from Emanuel's veins." It refers to the flow of blood that came from the pierced side of Christ, and poured down upon the ground to satisfy the wrath of God against sin, and made it possible for Him to save mankind from sin and its consequences.

Verse 2. Idolatry will have been banished from ancient Israel by the captivity. Then, passing on to the first part of the age under Christ, the prophet makes another weighty prediction. When the new and final religious system has been fully established, all special and miraculous means will no longer be necessary and hence they will all cease to be used. That is why the prediction is that *the (inspired) prophet and the unclean spirits shall pass out of the land*. Casting devils out of men required miraculous power, but when the need for miracles ceased to exist there was no longer any occasion for the people to be afflicted with devils.

Verse 3. After the age of miracles has passed it will be false for anyone to claim to have the power of supernatural prophesying. If some person does so he will be regarded as an impostor and will be opposed even by his parents who have learned better.

Verse 4. *Not wear a rough garment to deceive*. Prophets of the miraculous times wore a special garb, and this means that those who would impose upon others will be forced to shed these garments.

Verse 5. This verse is virtually the same as the preceding one.

Verse 6. The subject becomes more specific and pertains to Christ personally. The *wounds* are those made in His hands and feet. *In the house of my friends* refers to Judas who was one of the apostles and who caused Jesus to be betrayed.

Verse 7. *Smite the shepherd*, etc. refers to Jesus who was to be attacked and leave his disciples in a discouraged and scattered condition. He cited this saying and so applied it to himself in Matthew 26: 31.

Verses 8, 9. The numerical terms are used figuratively, and the meaning is that more people will reject Christ than will accept him and conform to the Gospel.

ZECHARIAH 14

Verse 1. The general subject of this whole chapter should be considered before trying to conclude on the meaning of any particular verse. The subject is the triumph of the Gospel over all the enemies of the Lord. The mention of unusual events of a material nature is only for the purpose of illustration and emphasis, and I shall comment on them from that standpoint. *Spoil be divided in the midst of thee*. The good things available will not be given into the hands of the enemy but will be retained by the Lord's people.

Verse 2. The events described here are the kind that would be done in a literal siege around Jerusalem. It will be accomplished figuratively in that much opposition will be attempted against the new system of the Lord to be set up in Jerusalem.

Verse 3. This fight will be with the "sword of the Spirit" (Ephesians 6: 17).

Verse 4. The mount of Olives was a small but very important spot in Biblical times, especially in the days of Christ. It was from that place that He ascended to heaven in sight of some of the disciples. He will come back at the last day in person but in spiritual form. He will not come literally in the meantime, but will come spiritually when he sends the Holy Spirit to set up the church. In that sense he will *stand upon the mount of Olives*. Of course the reader should bear in mind that the future tense of this language is used because at the time of this writing the church was in the future. A valley can be formed by the two halves of a mountain and such a valley would provide a place of security for a mansion.

Verse 5. This verse is figurative and refers to the same commotions indicated in the first part of the chapter. The reason for referring to the earthquake in the days of Uzziah is only as an illustration. The history of this

earthquake is quoted in connection with the comments on Amos 1: 1. The upheaval that was caused by the introduction of the Gospel was likened to the material one described in this note.

Verses 6, 7. On the basis of reasoning from the simple to the complex, or from the known to the unknown, I will conclude this paragraph is an indefinite prediction of the general diffusion of Gospel light that was to be shed from Jerusalem at the beginning of the kingdom of Christ. We may be certain that is the chief subject of the chapter as a whole, and hence these peculiar expressions should be interpreted in that light. *Not clear nor dark* means there will not be extremes either way. *One day known to the Lord*. It will not be done exactly as man might have suggested, but it will be according to the Lord's wisdom. *Not day nor night* has about the same meaning as the phrase "not clear nor dark" above. *Evening it shall be light*. So consistent will the spiritual day be that when it would normally be expected to dim toward the night it will still continue to be light.

Verse 8. *Former sea . . . hinder sea* is a figure meaning from east to west. These *living waters* of God's truth will not be confined to one spot but will flow out to all parts of the earth. *Summer and winter* is another figure of speech which means the living waters of truth will flow continuously.

Verse 9. This verse justifies the comments on the foregoing ones. It is a prediction of the universal dominion of the Gospel of Christ as differing from that of the Mosaic law that was for the Jews only. *One Lord and his name one* corresponds with "one fold and one shepherd" in John 10: 16.

Verse 10. The places and objects named are used figuratively. The meaning is the same as the general subject of the chapter, namely, general spreading of the truth.

Verse 11. This verse was fulfilled materially and spiritually. Jerusalem became settled after the captivity and was a safe place for the people of Israel to inhabit. It also was the headquarters of the kingdom of Christ that was to be a safe place for the spiritual citizens of the household of faith.

Verse 12. These afflictions are figurative terms for the humiliation and defeat of the enemies of the Gospel of

Christ. It is similar in thought to the statements in the beginning of the chapter relative to the victory of truth over error.

Verse 13. General confusion was to overwhelm those who tried to resist the new institution set up in Jerusalem. So great was that confusion to be that the enemies would be turned against each other as if they were strangers.

Verse 14. *Judah shall fight at Jerusalem*. The margin renders it "against Jerusalem" which denotes that the people of God will oppose the wealth of the heathen that will accumulate around the city.

Verse 15. These beasts of service that are used by the heathen will not enable them to prevent the great work of the Lord, but will be defeated according to verses 1-3.

Verse 16. Many who had opposed the Lord will be converted and will go up to worship. They will look to Jerusalem for the divine model of true worship. This great truth is predicted in Isaiah 2: 1-4 and Micah 4: 1-5.

Verse 17. *Shall be no rain* is a figurative prediction that all who refuse the Gospel will be denied the spiritual favors of the Lord.

Verse 18. This is the same in meaning as the preceding verse. The heathen (or Gentiles) will all be given a chance to enjoy the blessings issued from Jerusalem, but if they refuse it they will be rejected by the Lord.

Verse 19. *Keep the feast* is a figure drawn from the literal practices of the Jews in Jerusalem under the Mosaic system. It here refers to the spiritual system or institution set up in Jerusalem to supplant the former one.

Verse 20. Horses were used in temporal warfare by the people of Israel. They are used figuratively for the spiritual war under Christ against sin in all its forms. The objective in all the great warfare will be plainly announced to all the opposing forces. It will be done by a banner-like engraving upon the equipment of the horses, and it will read **HOLINESS UNTO THE LORD**.

Verse 21. These vessels refer to those used in the Jewish service, but denote the spiritual ones under Christ. *No more the Canaanite* means that no one of the heathen shall be admitted until he has submitted to the rule of heaven under Christ.

MALACHI I

Verse 1. *Burden* means an important message or saying, and the Lord had something of that character to say to the people of Israel. Malachi was the last of the Old Testament prophets and wrote about four centuries before Christ. This would place him not long after the work of reconstruction following the return from the captivity. The people of Israel never worshiped idols after the return, but they often were careless about their duty to God and became selfish in their desires.

Verse 2. When the Lord censured them for their worldliness they complained that He did not love them. The Lord's reasoning that he still loved his people is couched in the question *was not Esau Jacob's brother?* The fact that while these men were brothers, the Lord chose Jacob or Israel instead of Esau was proof that He loved him.

Verse 3. *Hated Esau* means the Lord denied him any special favors, also He chastised him severely for wrong doings.

Verse 4. Esau was the founder of the Edomites who thought they could resist the work of God that was meant for their punishment. Yet they failed for the Lord was determined to *throw down* their work. All of this was evidence that Israel had fared better than his brother and hence was beloved by the Lord.

Verse 5. The objective of the Lord in thus punishing Esau or Edom was that He might be magnified. Israel was supposed to see all this and acknowledge God's greatness.

Verse 6. The usual treatment of a son for his father or a servant for his master is cited as an example of proper respect. God's people were not that respectful to Him, but at the same time they were denying their guilt of neglect.

Verse 7. The services of the Jews were beneath their abilities and short of the requirements of the law. Their neglect of duty was rendered more objectionable by their attitude. They would ask what was wrong in a way that implied that they could see nothing for the Lord to complain about.

Verse 8. The animals to be used in the services were required to be those in the best condition. These Jews were bringing the blind and otherwise defective ones and seemed to think the