

ZECHARIAH

The Argument

Two moneths after that Haggái had begonne to prophecie, Zecharíah was also sent of the Lord to help him in the labor, and to confirm the same doctrine. First therefore he putteth them in remembrance, for what cause God had so sore punished their fathers: and yet comforteth them, if they wil repent unfainedly, and not abuse this great benefite of God in their deliverance, which was a figure of that true deliverance, that all the faithfull should have from death and sin by Christ. But because they still remained in their wickedness and coldenes to set forth God's glorie, and were not yet made better by their long banishment, he rebuketh them most sharply: yet for the comfort of the repentant, he ever mixeth the promise of grace, that they might by this means be prepared to receive Christ, in whom all should be sanctified to the Lord.

Chapter 1

2 He exhortheth the people to return to the Lord, and to eschewe the wickedness of their fathers. 16 He signifieth the restitution of Jerusalém and the Temple.

In the eight moneth of the second year of ^aDarius, came the word of the Lord unto ^bZecharíah the son of Berechiáh, the son of Iddo, the Prophet, saying,

2 The Lord hath been ^csore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the Lord of hostes, ^dTurn ye unto me, saith the Lord of hostes, and I will turn unto you, saith the Lord of hostes.

4 Be ye not as your fathers, unto whom the former ^eProphets have cryed, saying, Thus saith the Lord of hostes, Turn you now from your evil ways, and from your wicked works: but they would not hear, nor hearken unto me, saith the Lord.

5 Your fathers, where ^eare they? & do the Prophets live for ever?

6 But did not my words and my statutes, which I commanded by my servants the Prophets, take hold of ^fyour fathers? and ^gthey returned, and said, As the Lord of hostes hath determind to do unto us, according to our own ways, and according to our works, so hath he dealt with us.

7 Upon the four and twentieth day of the eleventh month, which is the month ^hShebat, in the second year of Darius, came the word of the Lord unto Zecharíah the son of Berechiáh, the son of Iddo the Prophet, saying,

8 I ⁱsaw by night, and behold ^ka man riding upon a red horse, and he stood among the mirre trees, that were in a bottom, and behind him were there ^lred horses speckled and white.

1 a Who was the son of Hystaspis.

1 b This was not the Zecharíah, whereof is mention 2 Chron. 24.20, but had the same name, & is called the son of Berechiáh, as he was, because he came of those progenitors, as of Joiada or Berechiáh and Iddo.

2 c He speaks this to fear them with God's judgements that they should not provoke him as their fathers had done, whom he so grievously punished.

3 d Let your fruits declare, that you are God's people and that he has wrought in you by his Spirit and mortified you: for else man has no power to return to God, but God must convert him, as Jer. 31.18, Lam. 5.21, Isa. 25.8, 31.6 and 45.21.

4 ^eJer. 3.12, Ezek. 18.30, Hos. 14.2, Joel 2.12.

5 e Though your fathers be dead, yet God's judgements in punishing them ought still to be before your eyes: and though the Prophets be dead, yet their doctrine remains forever, 2 Pet. 1.15.

6 f Seeing you saw the force of my doctrine in punishing your fathers, why do you not you fear the threatenings contained in the same and declared by my Prophets?

6 g As men astonished with my judgements, and not that they were touched with true repentance.

7 h Which contains part of January and part of February.

8 i This vision signifies the restoration of the Church, but as yet it should not appear to man's eyes, which is here meant by the night, by the bottom and by the mirre trees, which are black and give a dark shadow: yet he compares God to a King, who has his posts and messengers abroad, by whom he still works his purpose and brings his matters to pass.

8 k Who was the chief among the rest of the horse men.

8 l These signify the divers offices of God's Angels by whom God sometimes punished and sometimes comforts and brings forth his works in divers sorts.

9 Then said I, O my Lord, what are these? And the Angel that talked with me, said unto me, I will shewe thee what these be.

10 And the man that stood among the mirre trees, answered and said, These are they whom the Lord hath sent to go through the world.

11 And they answered the Angel of the Lord, that stood among the mirre trees, and said, We have gone through the world: and behold, all the world sitteth still, and is at rest.

12 Then the ^mAngel of the Lord answered and said, O Lord of hostes, how long wilt thou be unmerciful to Jerusalém, and to the cities of Judáh, with whom thou hast been displeased now these three score and ten years?

13 And the Lord answered the Angel that talked with me, with good words *and* comfortable words.

14 So the Angel that communed with me, said unto me, Cry thou, and speak, Thus saith the Lord of hostes, I am ⁿjealous over Jerusalém and Zión with a great zeal,

15 And am greatly angry against the careless heathen: for I was angry but ^oa little, and they helped forward the affliction.

16 Therefore thus saith the Lord, I wil return unto Jerusalém with tender mercy: mine house shal be builded in it, saith the Lord of hostes, and a line ^pshal be stretched upon Jerusalém.

17 Cry yet, and speak, Thus saith the Lord of hostes, My cities shal yet ^qbe broken with plenty: the Lord shal yet comfort Zión, and shal yet chuse Jerusalém.

18 Then lift I up mine eyes and saw, and behold, ^rfour horns.

19 And I said unto the Angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judáh, Israél, and Jerusalém.

20 And the Lord shewed me four ^scarpenters.

21 Then said I, What come these to do? And he answered, and said, These are the horns, which have scattered Judáh, so that a man durst not lift up his head: but these are come to fray them, and to cast out the horns of the Gentiles, which lift up their horn over the land of Judáh, to scatter it.

Chapter 2

The restoring of Jerusalém and Judáh.

12 m That is, Christ the Mediator prays for the salvation of his Church, which was now troubled when all the countries about them were at rest.

14 n Though for a time God defers his help and comfort from his Church, yet this declares that he loves them still most dearly, as a most merciful father his children, or an husband his wife, and when it is expedient for them, his help is ever ready.

15 o In destroying the reprobate I showed myself, but a little angry toward my Church, but the enemy would have destroyed them also, and considered not the end of my chastisements.

16 p To measure out the buildings.

17 q The abundance shall be so great that the places of store shall not be able to contain these blessings that God will send, but shall even break for fullness.

18 r Which signified all the enemies of the Church, East, West, North, South.

20 s These carpenters or smiths are God's instruments, which with their mallets and hammers break these hard and strong horns, which would overthrow the Church, and declare that none enemy's horn is so strong, but God has an hammer to break it in pieces.

1 lift up mine eyes again and looked, and behold, a ^aman with a measuring line in his hand. 2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, that I may see what is the breadth thereof, and what is the length thereof. 3 And behold, the Angel that talked with me, went forth: and another Angel went out to meet him, 4 And said unto him, Run, speak to this ^byong man, and say, ^cJerusalem shall be inhabited without walls, for the multitude of men and cattle therein. 5 For I, saith the Lord, will be unto her a wall of ^dfyre round about, and will ^ebe the glorie in the middes of her. 6 Ho, ho, *come forth*, and flee from the land of the North, saith the Lord: for I have scattered you into the four ^gwinds of the heaven, saith the Lord. 7 ^hSave thy self, ô Ziôn, that dwellest with the daughter of Babel. 8 For thus saith the Lord of hostes, After *this* glorie hath he sent me unto the nations, which spoiled you: for he that toucheth you, toucheth the ^kapple of his eye. 9 For behold, I will lift up mine hand ^lupon them: and ^mthey shall be a spoil to those that served them, and ye shall know, that the Lord of hostes hath ⁿsent me. 10 Rejoyce, and be glad, ô daughter Ziôn: for lo, I come and will dwell in the middes of thee, saith the Lord. 11 And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the middes of thee, and thou shalt know that the Lord of hostes hath sent me unto thee. 12 And the Lord shall inherit Judah his portion in the holy land, and shall chase Jerusalem again. 13 Let all flesh be still before the Lord: for he is raised up out of his holy place.

Chapter 3

A prophetic of Christ and of his kingdom.

And he shewed me Jehoshua the hie Priest, ^astanding before the Angel of the Lord, and ^bSatan stood at his right hand to resist him. 2 And the ^cLord said unto Satan, The Lord reprove

1 a That is, the Angel who was Christ: for in respect of his office he is oft times called an Angel, but in respect of his eternal essence, is God & so called.

4 b Meaning himself Zechariah.

4 c Signifying that spiritual Jerusalem and Church under Christ, which should be extended by the Gospel through all the world and should need no material walls, nor trust in any worldly strength, but should be safely preserved, and dwell in peace among all their enemies.

5 d To defend my Church, to fear the enemies, and to destroy them if they approach near.

5 e In me they shall have their full felicity and glory.

6 f He calls to them, which partly for fear and partly for their own ease remained still in captivity, and so preferred their own private commodities to the benefits of God promised in his Church.

6 g As it was I that scattered you, so have I power to restore you.

7 h By fleeing from Babylon and coming to the Church.

8 i Seeing that God has begun to show his grace among you by delivering you, he continues the same still toward you, and therefore sends me his Angel, and his Christ to defend you from your enemies, that they shall not hurt you, neither by the way nor at home.

8 k You are so dear unto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eye, Ps. 17.8.

9 l Upon the heathen your enemies.

9 m They shall be your servants as you have been theirs.

9 n This must necessarily be understood of Christ, who being God equal with his Father, was sent as he was Mediator to dwell in his Church, and to govern them.

Chapter 3

1 a He prayed to Christ the Mediator for the state of the Church.

1 b Which declares that the faithful have not only war with flesh and blood, but with Satan himself and the spiritual wickedness, Eph. 6.12.

2 c That is, Christ speaks to God as the Mediator of his Church that he would rebuke Satan: and here he shows himself to be the continual preserver of his Church.

thee, ô Satan: even the Lord that hath chosen Jerusalem, reprove thee. Is not this a ^dbrande taken out of the fire?

3 Now Jehoshua was clothed with filthy garments, and stood before the Angel.

4 And he answered and spake unto those that stood before him, saying, Take away the ^efilthy garments from him. And unto him he said, Behold, I have ^fcaused thine iniquity to depart from thee, and I will clothe thee with change of raiment.

5 And I said, Let them ^gset a fair diademe upon his head. So they set a fair diademe upon his head, & clothed him with garments, and the Angel of the Lord stood by.

6 And the Angel of the Lord testified unto Jehoshua, saying,

7 Thus saith the Lord of hostes, If thou wilt walk in my waies, and keep my watch, thou shalt also ^hjudge mine House, and shalt also keep my ⁱcourts, and I will give thee place among ^kthese that stand by.

8 Hear now, ô Jehoshua the hie Priest, thou and thy fellows that sit before thee: for they ^lare monstrous persons: but behold, I will bring forth the ^mBranch my servant.

9 For lo the ⁿstone that I have laid before Jehoshua: upon one stone shall be seven eyes: behold, I will ^ocut out the graving thereof, saith the Lord of hostes, and I will take ^paway the iniquity of this land in one day.

10 In that day, saith the Lord of hostes, shall ye call every man his neighbor under the ^qvine, and under the fig tree.

Chapter 4

The vision of the golden candelstick, and the exposition thereof.

And the Angel that talked with me, came again and waked me, as a man that is raised out of his sleep, 2 And said unto me, What seest thou? And I said, I have looked, and behold, a

2 d Meaning that Jehoshua was wonderfully preserved in the captivity, and now Satan sought to afflict and trouble him when he was doing his office.

4 e In respect of the glorious garments, and precious stones that the Priests did wear before the captivity: and by this contemptible state the Prophet signifies that these small beginnings should be made excellent when Christ shall make the full restitution of his Church.

4 f He shows of what apparel he speaks, which is when our filthy sins are taken away and we are clad with God's mercies, which is meant of the spiritual restitution.

5 g The Prophet prays that besides the raiment the Priest might also have tyre for his head accordingly, that is, that the dignity of the Priesthood might be perfect: and this was fulfilled in Christ, who was both Priest and King: and here all such are condemned that can content themselves with any mean reformation in religion, seeing the Prophet desires the perfection, and obtains it.

7 h That is, have rule & government in my Church, as your predecessors have had.

7 i Whereby he means to have the whole charge and ministry of the Church.

7 k That is, the Angels who represented the whole number of the faithful: signifying that all the godly should willingly receive him.

8 l Because they follow my word, they are contemned in the world, and esteemed as monsters, Is. 8.18.

8 m That is, Christ, who did so humble himself, that not only he became the servant of God, but also the servant of men: and therefore in him they should have comfort, although in the world they were contemned, Is. 11.1, Jer. 23.5 and 33.14.

9 n He shows that the ministers can not build, before God lay the first stone, which is Christ, who is full of eyes, both because he gives light unto all others, and that all ought to seek light at him, Ch. 4.10.

9 o That is, I will make it perfect in all points, as a thing wrought by the hand of God.

9 p Though I have punished this land for a time, yet I will even now be pacified, and visit their sins no more.

10 q You shall then live in peace and quietness, that is, in the kingdom of Christ, Is. 2.2, Micah 4.4.

^acandelsticke all of gold with a bowl upon the top of it, and his seven lamps therein, and seven pipes to the ^blamps, which were upon the top thereof.

3 And two olive trees over it, one upon the right side of the bowl, and the other upon the left side thereof.

4 So I answered, and spake to the Angel that talked with me, saying, What are these, my Lord?

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

6 Then he answered and spake unto me, saying, This is the word of the Lord unto ^cZerubbabél, saying, Neither by ^dan army nor strength, but by my Spirit, saith the Lord of hostes.

7 Who art thou, ó great mountain, before Zerubbabél? *thou shalt be* a plain, and ^ehe shall bring forth the head stone thereof, with shoutings, *crying*, Grace, grace unto it.

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

9 The hands of Zerubbabél have laid the fundacion of this house: his hands shall also finish it, and ^fthou shalt know that the Lord of hostes hath sent me unto you.

10 For who hath despised the day of the ^hsmale things? but they shall rejoyce, and shall see the stone of ⁱtinne in the hand of Zerubbabél: ^kthese seven are the eyes of the Lord, which go through the whole world.

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

12 And I spake moreover, and said unto him, What be these two olive branches, which through the two golden pipes empty them selves into the gold?

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

14 Then said he, These are the two ^lolive branches, that stand with the ruler of the whole earth.

Chapter 5

1 The vision of the flying booke, signifying the curse of thieves, and suche as abuse the Name of God. 6 By the vision of the measure is signified the bringing of Judah's afflictions into Babylon.

2 a Which was ever in the middes of the Temple, signifying that the graces of God's Spirit should shine there in most abundance, and in all perfection (see illustration Ex. 15.31).

2 b Which converted the oil that dropped from the trees into the lamps, so that the light never failed: and this vision was to confirm the faithful that God had sufficient power in himself to continue his graces, and to bring his promises to pass, though he had no help of man.

6 c Who was a figure of Christ and therefore this doctrine was directed to all the Church who are his body and members.

6 d He shows that God's power only is sufficient to preserve his Church, though he use not man's help thereunto.

7 f Though the enemies think to stay this building, yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, so that all the godly shall rejoice, and pray unto God that he would continue his grace, and favor toward the Temple.

9 g Meaning, the Prophet, that I am Christ sent of my Father for the building, and preservation of my spiritual Temple.

10 h Signifying that all were discouraged at the small and poor beginnings of the Temple.

10 i Whereby he signifies the plummet and line, that is, that Zerubbabel which represented Christ, should go forward with his building to the joy and comfort of the godly, though the world be against him, and though his for a while be discouraged, because they see not things pleasant to the eye.

10 k That is, God has seven eyes: meaning, a continual providence, so that neither Satan nor any power in the world can go about or bring anything to pass to hinder his work, Ch. 3.9.

14 l Which were ever green and full of oil, so that still they poured forth oil into the lamps: signifying, that God will continually maintain and preserve his Church, and indue it still with abundance and perfection of graces.

Then I turned me, and lift up mine eyes and looked, and behold, a flying booke. 2 And he said unto me, What seest thou? And I answered, I see a flying ^abooke · the length thereof *is* twenty cubites, and the breadth thereof ten cubites.

3 Then said he unto me, This is the curse that goeth forth over the whole earth: for every one that ^bstealeth, shall be cut off *aswel* on this ^cside, as on that: and every one that ^dswaureth, shall be cut off *aswel* on this side, as on that.

4 I will bring it forth, saith the Lord of hostes, and it shall enter into the house of the thief, & into the house of him, that falsely swear-eth by my Name: and it shall remain in the middes of his house, and shall consume it, with the timbre thereof, and stones thereof.

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

6 And I said, What is it? And he said, This is an ^eEpháh that goeth forth. He said moreover, This is the ^fsight of them, through all the earth.

7 And behold, there was lift up a ^gtalent of lead: and this is a ^hwoman that sitteth in the middes of the Epháh.

8 And he said, This is ⁱwickedness, and he cast it into the middes of the Epháh, and he cast the weight of lead upon the mouth thereof.

9 Then lift I up mine eyes, and looked: and behold, there came out two ^kwomen, and the wind was in their wings (for they had wings like the wings of a stork) and they lift up the Epháh between the earth and the heaven.

10 Then said I to the Angel that talked with me, Whither do these beare the Epháh?

11 And he said unto me, ^lTo build it an house in the land of Shinár, and it shall be established & set there upon her own place.

Chapter 6

By the four charettes he describeth the four monarchies.

Again, I turned and lift mine eyes, and looked: and behold, there came four ^acharettes out from between ^btwo mountains, and the mountains were mountains of brass.

2 In the first charet were ^cred horses, and in the second charet ^dblack horses,

2 a Because the Jews had provoked God's plagues by contemning his word, and casting off all judgement and equity, he shows that God's curses written in this book had justly light both on them, and their fathers: but now if they would repent, God would send the same among the Caldeans their former enemies.

3 b That is, uses any injury toward his neighbor.

3 c Meaning, wheresoever he be in the world.

3 d He that transgresses the first table, and serves not God aright, but abuses God's Name.

6 e Which was a measure in dry things containing about ten pottels.

6 f That is, all the wickedness of the ungodly is in God's sight, which he keeps in a measure and can shut it or open it at his pleasure.

7 g To cover the measure.

7 h Which represents iniquity, as in the next verse.

8 l Signifying that Satan should not have such power against the Jews to tempt them, as he had in time past, but that God would shut up iniquity in a measure as in a prison.

9 k Which declares that God would execute his judgements by the means of weak and infirm means.

11 l To remove the iniquity and afflictions that came for the same from Judah, to place it for ever in Babylon.

Chapter 6

1 a By chariots here, as by horses afore, he means the swift messengers of God to execute and declare his will.

1 b By the brasen mountains he means the eternal counsel and providence of God, whereby he has from before all eternity decreed what shall come to pass, and that which neither Satan nor all the world can alter.

2 c Which signified the great cruelty and persecutions that the Church had endured under divers enemies.

2 d Signifying that they had endured great afflictions under the Babylonians.

3 And in the third charet ^ewhite horses, and in the fourte charet, horses of ^fdivers colors, and reddish.

4 Then I answered, and said unto the Angel that talked with me, What are there, my Lord?

5 And the Angel answered, and said unto me, These are the ^gfour spirits of the heaven, which go forth from standing with the Lord of all the earth.

6 That with the black horse went forth into the land of the North, and the white went out after them, and they of divers colors went forth toward the ^hSouth country.

7 And the ⁱreddish went out, and required to go, and pass through the world, and he said, Go pass through the world. So they went throughout the world.

8 Then cryed he upon me, and spake unto me, saying, Behold, these that go toward the North country, have pacified my ^kspirit in the North country.

9 And the word of the Lord came unto me, saying,

10 Take of them of the captivity, *even* of Heldai, and of Tobijah, & Jedaiah, which are come from Babél, and come thou the same day, and go unto the house ^lof Joshiáh, the son of Zephaniáh.

11 Take even silver, and gold, and make crowns, & set *them* up on the ^mhead of Jehoshúa, the son of Jehozadak the hie Priest,

12 And speak unto him, saying, Thus speaketh the Lord of hostes, and saith, Behold the man whose name is the ⁿBranch, and he shal grow ^oup out of his place, and he shal ^pbuyld the Temple of the Lord.

13 Even he shal build the Temple of the Lord, and he shal bear the ^qglory, and shal sit and rule upon his throne, and he shalbe a Priest upon his throne, and the counsel of peace shalbe between ^rthem both.

14 And the crowns shalbe to ^sHelém, and to Tobijah and to Jedaiah, and to ^tHen the son of Zephaniáh, for a ^umemorial in the Temple of the Lord.

15 And they that are ^xfar off, shal come and build in the Temple of the Lord, and ye shal know, that the Lord of hostes hath sent

3 e These represented their state under the Persians which restored them to liberty.

3 f Which signified that God would sometime give his Church rest, and pour his plagues upon their enemies, as he did in destroying Nineveh and Babylon, and other their enemies.

5 g Meaning, all the actions and motions of God's Spirit, which according to his unchangeable counsel he causes to appear through all the world.

6 h That is, toward Egypt, and other countries there about.

7 i That is, they of divers colors, which ask leave, to signify that Satan has no power to hurt or afflict till God give it him, Job. 1.12.

8 k By punishing the Caldeans mine anger ceased, & you were delivered.

10 l To receive of him and the other three, money to make the two crowns: which were men of great authority among the Jews, and doubted of the restitution of the kingdom and of the Priesthood, and hurt others by their example.

11 m Because this could not be attribute to any one according to the Law, therefore it follows that Jehoshua must represent the Messiah who was both Priest and King.

12 n Meaning, Christ, of whom Jehoshua was the figure: for in Greek they were both called Jesus.

12 o That is, of himself without the help of man.

12 p Which declares that none could build this Temple, whereof Haggai speaks, but only Christ: and therefore it was spiritual, and not material, Hag. 2.10.

13 q Whereof Jehoshua had but a shadow.

13 r The two offices of the kingdom, and priesthood shall be so joined together, that they shall be no more dissevered.

14 s Who was also called Meldai.

14 t He was also called Jeshiah.

14 u That they may acknowledge their infirmity, which looked that all things should have been restored incontinently: and of this their infidelity these two crowns shall remain as tokens, Acts 1.6.

15 x That is, the Gentiles by the preaching of the Gospel shall help toward the building of this spiritual Temple.

me unto you. And this shal come to pass, if ye wil ^yobey the voyce of the Lord your God.

Chapter 7

5 The true fasting. 11 The rebellion of the people is the cause of their affliction.

And in the fourth year of King Darius, the word of the Lord came unto Zechariah in the fourth *day* of the ninth month, even in ^aChisleu.

2 For ^bthey had sent unto the House of God Sharézer, and Regem mélech and their men to pray before the Lord,

3 *And* to speak unto the Priests, which were in the House of the Lord of hostes, and to the Prophets, saying, Should I ^cweep in the fifth month, and ^dseparate my self as I have done these so many ^eyears?

4 Then came the word of the Lord of hostes unto me, saying,

5 Speak unto all the people of the land, and to the ^fPriests, and say, When ye fasted, and mourned in the fifth and seventh month, even these seventie years, did ye fast unto me? ^gdo I *approve* it?

6 And when ye did eat, and when ye did drink, did ye not eat ^hfor your selves, and drink for your selves?

7 Should ye not *hear* the words, which the Lord ⁱhath cryed by the ministry of the former Prophets when Jerusalém was inhabited, and in prosperity, and the cities thereof round about her, when the South and the plain was inhabited?

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

9 Thus speaketh the Lord of hostes, saying, ^kExecute true judgement, and shewe mercie and compassion, every man to his brother,

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

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

12 Yea, they made their hearts as an adamant stone, lest they

15 y If you will believe and remain in the obedience of faith.

Chapter 7

1 a Which contained part of November and part of December.

2 b That is, the rest of the people that remained yet in Caldea, sent to the Church at Jerusalem for the resolution of these questions, because these feasts were consented upon by the agreement of the whole Church, the one in the month, that the Temple was destroyed, and the other when Gedaliah was slain, Jer. 41.2.

3 c By weeping, and mourning appear what exercises they used in their fasting.

3 d That is, prepare myself with all devotion to this fast.

3 e Which was now since the time the Temple was destroyed.

5 f For there were both of the people, and of the Priests, which doubted as touching this controversy, besides them which as yet remained in Caldea, and reasoned of it as of one of the chief points of their religion.

5 g For they thought they had deserved toward God because of this fast, which they invented of themselves and thought fasting of itself be good, yet because they thought it a service towards God, and trusted therein, it is here reproved.

6 h Did you not eat and drink for your own commodity, and necessity, and so likewise you did abstain according to your own fantasies, and not after the prescript of my Law?

7 i Hereby he condemns their hypocrisy, which thought by their fasting to please God, and by such things as they invented, and in the mean season would not serve him as he had commanded.

9 k He shows, that they did not fast with a sincere heart, but for an hypocrisy, and that it was not done of a pure religion, because that they lacked these offices of charity, which should have declared that they were godly, Mt. 23.23.

11 l And would not carry the Lord's burden, which was sweet and easy, but would bear their own, which was heavy and grievous to the flesh, thinking to merit thereby which similitude is taken of oxen, which shrink at the yoke, Neh. 9.29.

should hear the Law and the words which the Lord of hostes sent in his ^mSpirit by the ministry of the former Prophets: therefore came a great wrath from the Lord of hostes.

13 Therefore it is come to pass, that as he cryed, and they would not hear, so they cryed, and I would not hear, saith the Lord of hostes.

14 But I scattered them among all the nations, whom they knew not: thus the land was desolate ⁿafter them, that no man passed through nor returned: for they laid the pleasant land ^owaste.

Chapter 8

8 Of the return of the people unto Jerusalém, and of the mercie of God toward them, 16 Of good works. 20 The calling of the Gentiles.

Again the word of the Lord of hostes came *unto me*, saying, ² Thus saith the Lord of hostes, I was ^ajealous for Ziön with great jealousy, and I was jealous for her with great wrath.

³ Thus saith the Lord, I will return unto Ziön, and will dwell in the middes of Jerusalém, and Jerusalém shalbe called a ^bcity of truth, and the Mountain of the Lord of hostes, the holie Mountain.

⁴ Thus saith the Lord of hostes, There shal yet old ^cmen and old women dwell in the streets of Jerusalém, and every man with his staff in his hand for very age.

⁵ And the streets of the city shalbe ful of boys and girls, playing in the streets thereof.

⁶ Thus saith the Lord of hostes, Though it be ^dunpossible in the eyes of the remnant of this people in these days, should it therefore be unpossible in my sight, saith the Lord of hostes?

⁷ Thus saith the Lord of hostes, Behold, I will deliver my people from the East country, and from the West country.

⁸ And I will bring them, and they shal ^edwell in the middes of Jerusalém, and they shalbe my people, and I will be their God in truth and in righteousness.

⁹ Thus saith the Lord of hostes, Let your ^fhands be strong, ye that hear in these days these words by the mouth of the Prophets, which were in the day, that the fundacion of the House of the Lord of hostes was laid, that the Temple might be builded.

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

¹¹ But now, I will not *entreat* the residue of this people as afore time, saith the Lord of hostes.

¹² For the seed *shalbe* prosperous: the vine shal give her fruit, and the ground shal give her increase and the heavens shal give

^{12 m} Which declares, that they rebelled not only against the Prophets but against the Spirit of God that spoke in them.

^{14 n} That is, after they were carried captive.

^{14 o} By their sins whereby they provoked God's anger.

Chapter 8

^{2 a} I loved my city with a singular love, so that I could not abide that any should do her any injury.

^{3 b} Because she shall be faithful, and loyal toward me her husband.

^{4 c} Though their enemies did greatly molest and trouble them, yet God would come, and dwell among them, and so preserve them so long as nature would suffer them to live, and increase their children in great abundance.

^{6 d} He shows wherein our faith stands, that is, to believe that God can perform that which he has promised though it seem never so unpossible to man, Rom. 4.20.

^{8 e} So that their return shall not be in vain, for God will accomplish he promise, and their prosperity shall be sure and stable.

^{9 f} Let neither respect of your private commodities, neither counsel of others, nor fear of enemies discourage you in the going forward with the building of the Temple, but be constant and obey the Prophets, which encourage you thereunto.

^{10 g} For God cursed your work, so that neither man nor beast had profit of their labor.

their dew, and I will cause the remnant of this people to possess all these things.

¹³ And it shal come to pass, that as ye were a curse among the heathen, ^ohouse of Judáh, and house of Israél, so will I deliver you, and ye shalbe a blessing: fear not, *but* let your hands be strong.

¹⁴ For thus saith the Lord of hostes, As I thought to punish ^hyou: when your fathers provoked me unto wrath, saith the Lord of hostes, and repented not,

¹⁵ So again have I determined in these days ⁱto do well unto Jerusalém, and to the house of Judáh: fear ye not.

¹⁶ These are the things that ye shal do. Speak ye every man the truth unto his neighbor: execute judgement truly and uprightly in your gates.

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

¹⁸ And the word of the Lord of hostes came unto me, saying, ¹⁹ Thus saith the Lord of hostes, The fast of the forth *month*, and the fast of the fifth, and the fast of the seventh, and the fast of the ^ktenth, shal be to the house of Judáh joy and gladness, and prosperous hie feasts: therefore love the truth and peace.

²⁰ Thus saith the Lord of hostes, That there shal yet come ^lpeople, and the inhabitants of great cities.

²¹ And they that dwell in one *city*, shal go to another, saying, ^{*}Up, let us go and pray before the Lord, and seek the Lord of hostes: I will go also.

²² Yea, great people and mighty nations shal come to seek the Lord of hostes in Jerusalém, and to pray before the Lord.

²³ Thus saith the Lord of hostes, In those days shal ten men take hold out of all languages of the nations, *even* take hold of the skirts of him that is a Jew, and say, We will go with you: for we have heard, that God is with you.

Chapter 9

3 The threatening of the Gentiles. 9 The coming of Christ.

The burden of the word of the Lord in the land of ^aHadrách: ^{and} Damascus *shalbe* his ^brest: when the ^ceyes of man, *even* of all the tribes of Israél *shalbe* toward the Lord.

² And Hamáth also shal border ^dthereby: Tyrus *also* and Zidón, though *they be* ^every wise.

³ *For Tyrus did build herself* a strong hold, and heaped up silver as the dust, and gold as the myre of the streets.

^{14 h} Read Eze, 18.20.

^{15 i} Which declares, that man can not turn to God till he change man's heart by his Spirit, and so begin to do well, which is to pardon his sins and to give him his graces.

^{19 k} Which fast was appointed when the city was besieged, and was the first fast of these four: and here the Prophet shows, that if the Jews will repent, and turn wholly to God, they shall have no more occasion to fast, or to show signs of heaviness: for God will send them joy and gladness.

^{20 l} He declares that great zeal that God should give the Gentiles to come to his Church and to join with the Jews in his true religion, which should be in the kingdom of Christ,

²¹ *Is. 2.3, Mic. 4.1.

Chapter 9

^{1 a} Whereby he means Syria.

^{1 b} God's anger shall abide upon their chief city, and not spare so much as that.

^{1 c} When the Jews shall convert and repent, then God will destroy their enemies.

^{2 d} That is, by Damascus: meaning that Hamath or Antiochia should be under the same rod and plague.

^{2 e} He secretly shows the cause of their destruction, because they deceived all other by their craft, and subtlety, which they cloaked with this name of wisdom.

4 Behold, the Lord wil spoil her, and he wil smite her ^fpower in the sea, and she shal be devoured with fire.

5 Ashkelón shal see it, & fear, & Azzáh also shalbe very sorrowful, and Ekrón: for her countenance shalbe ashamed, and the King shal perish from Azzáh, and Ashkelón shal not be inhabited.

6 And the ^gstranger shal dwell in Ashdód, and I wil cut off the pride of the Philistims.

7 And I will take away his blood out of his mouth, and his abominacions from between his ^hteeth: but he that remaineth, even he shalbe for our God, and he shalbe as a prince in Judáh, but ⁱEkrón shalbe as a Jebusite.

8 And I will camp about ^kmine House against the army, against him that passeth by, and against him that returneth, and no oppressor shal come upon them any more: for now ^lhave I seen with mine eyes.

9 Rejoyce greatly, ^o daughter Zión: shout for joy, ^o daughter Jerusalém: behold, thy King cometh unto thee: ^mhe is just and saved, poor and riding upon an ⁿass, and upon a colt the fole of an ass.

10 And I wil cut off the ^ocharrets from Ephráim, and the horse from Jerusalém: the bow of the battle shalbe broken, and he shal speak peace unto the heathen, and his dominion shalbe from ^psea unto sea, and from the ^qriver to the end of the land.

11 ^rThou also shal^tbe saved through the blood of thy covenant. I have losed thy ^sprisoners out of the pit wherein *is* no water.

12 Turn you to the ^tstrong hold, ye ^uprisoners of hope: even to day do I declare, that I will render the ^xdouble unto thee.

13 For Judáh have I ^vbent as a bow for me: Ephráim's hand have I filled, and I have raised up thy sons, ^o Zión, against thy sons, ^o Grecia, and have made thee as a giant's sword.

14 And the Lord shalbe seen over them, and his arrow shal go forth as the lightning: and the Lord God shal blow the trumpet,

4 f Though they of Tyrus think themselves invincible by reason of the sea, that compassed them round about, yet they shall not escape God's judgements.

6 g Meaning, that all should be destroyed save a very few, that should remain as strangers.

7 h He promises to deliver the Jews when he shall take vengeance on their enemies for their cruelty, and wrongs done to them.

7 i As the Jebusites had been destroyed, so should Ekron and all the Philistims.

8 k He shows that God's power only shall be sufficient to defend his Church against all adversaries be they never so cruel or assemble their power never so often.

8 l That is, God has now seen the great injuries and afflictions wherewith they have been afflicted by their enemies.

9 m That is, he - he has righteousness, and salvation in himself for the use and commodity of his Church.

9 n Which declares that they should not look for such a King as should be glorious in the eyes of man but should be poor, and yet in himself have all power to deliver his: and this is meant of Christ, as Mt. 21.5.

10 o No power of man or creature shall be able to let this kingdom of Christ, and he shall peaceably govern them by his word.

10 p That is, from the red sea, to the sea called Syriacum: and by these places which the Jews knew, he meant an infinite space and compass over the whole world.

10 q That is, from Euphrates.

11 r Meaning, Jerusalem or the Church, which is saved by the blood of Christ whereof the blood of the sacrifices was a figure, and is here called the covenant of the Church because God made it with his Church, and left it with them for the love that he bare unto them.

11 s God shows that he will deliver his Church out of all dangers, seem they never so great.

12 t That is, into the holy land where the city and the Temple are, where God will defend you.

12 u Meaning the faithful, which seemed to be in danger of their enemies on every side, & yet lived in hope that God would restore them to liberty.

12 x That is, double benefits, and prosperity in respect of that which your fathers enjoyed from David's time to the captivity.

13 y I will make Judah and Ephraim, that is, my whole Church, victorious against all enemies, which he here means by the Grecians.

and shal come forth with the whirlwinds of the South.

15 The Lord of hostes shal defend them, and they shal devour them, ^zand subdue them with sling stones, and they shal drink, *and* make a noise as through wine, and they shalbe filled like bowls, *and* as the horns of the altar.

16 And the Lord their God shal deliver them in that day as the flock of his people: for *they shalbe* as the ^astones of the crown lifted up upon his land.

17 For how great is his goodness! and how great is his beautie! corn shal make the young men cheerful, & new wine the maids.

Chapter 10

1 *The vanitie of idolatrie.* 3 *The Lord promiseth to visit and comfort the house of Israël.*

Ask you of the ^aLord rain in the time of the latter rain: so shal the Lord make white clouds, and give you showers of rain, *and* to every one grass in the field.

2 Surely ^bthe idoles have spoken vanitie, and the sothsayers have seen a lie, and the dreamers have told a vain thing: they comfort in vain: therefore ^cthey went away as sheep: they were troubled, because there was no shepherd.

3 My wrath was kindled against the shepherds, and I did visit the ^dgoats: but the Lord of hostes will visit his flock the house of Judáh, and will make them as ^ehis beautiful horse in the battle.

4 Out ^fof him shal the comer come forth: out of him the nail, out of him the bow of battle, *and* out of him every ^gappointer of tribute also.

5 And they shalbe as the mighty men, which tread down *their enemies* in the myre of the streets in the battle, and they shal fight, because the Lord *is* with them, and the riders on horses shalbe confounded.

6 And I will strengthen the house of Judáh, and I will preserve the house ^hof Joséph, and I will bring them again, for I pity them: and they shalbe as though I had not cast them off: for I am the Lord their God, and will hear them.

7 And they of Ephráim shalbe as a giant, and their heart shal rejoyce as through wine: yea, their children shal see it, and be glad: *and* their heart shal rejoyce in the Lord.

8 I wil ⁱhiss for them, and gather them: for I have redeemed them:

15 z He promises that the Jews shall destroy their enemies and have abundance, and excess of all things, as there is abundance on the altar when the sacrifice is offered. Which things are not to move them to intemperancy, but to sobriety, and a thankful remembrance of God's great liberality.

16 a The faithful shall be preserved, and revered of all, that the very enemies shall be compelled to esteem them: for God's glory shall shine in them, as Josephus declared of Alexander the great when he met Jaddai the high Priest.

Chapter 10

1 a The Prophet reproves the Jews because by their own infidelity they put back God's graces promised, and so famine came by God's just judgement: therefore to avoid this plague he wills them to turn to God, and to pray in faith to him, and so he will give them abundance.

2 b He calls to remembrance God's punishments in times past because they trusted not in him, but in their idols and sorcerers who ever deceived them.

2 c That is, the Jews went into captivity.

3 d Meaning, the cruel governors which did oppress the poor sheep, Ezek. 34.17.

3 e He will be merciful to his Church and cherish them as a King or Prince does his best horse which shall be for his own use in the war.

4 f Out of Judah shall the chief governor proceed, who shall be as a corner to uphold the building and as a nail to fasten it together.

4 g Over their enemies.

6 h That is, the ten tribes, which should be gathered under Christ to the rest of the Church.

8 i Whereby he declares the power of God who needs no great preparation when he will deliver his: for with a beck or hiss he can call them from all places suddenly.

and they shall increase, as they have increased.

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

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

11 And he shall go into the sea with affliction, and shall smite the waves in the sea, and all the depths of the river shall dry up: and the pride of Asshur shall be cast down, and the scepter of Egypt shall depart away.

12 And I will strengthen them in the Lord, and they shall walk in his Name, saith, the Lord.

Chapter 11

1 The destruction of the Temple 4 The care of the faithful is committed to Christ. 7 A grievous vision against Jerusalem and Judah

Open thy doors, O Lebanon, and the fire shall devour thy cedars. 2 Houle, byrre trees: for the cedar is fallen, because all the mighty are destroyed: houle ye, O oaks of Bashan, for the defended forest is cut down.

3 There is the voice of the howling of the shepherds: for their glory is destroyed: the voice of the roaring of Lyon's whelpes: for the pride of Jordán is destroyed.

4 Thus saith the Lord my God, Feed the sheep of the slaughter.

5 They that possess them, slay them and sin not: and they that fell them, say, Blessed be the Lord: for I am rich, and their own shepherds spare them not.

6 Surely I will no more spare those that dwell in the land, saith the Lord: but lo, I will deliver the men every one into his neighbor's hand, and into the hand of his King: and they shall smite the land, and out of their hands I will not deliver them.

7 For I fed the sheep of slaughter, even the poor of the flock, and I took unto me two staves: the one I called, Beautie, and the

9 k Though they shall yet be scattered and seem to be lost, yet it shall be profitable unto them: for there they shall come to the knowledge of my Name, which was accomplished under the Gospel, among whom it was first preached.

9 l Not that they should return into their country, but be gathered and joined in one faith by the doctrine of the Gospel.

11 m He alludes to the deliverance of the people out of Egypt where as the Angel smote the floods and rivers.

Chapter 11

1 a Because the Jews thought themselves, so strong by reason of this mountain, that no enemy could come to hurt them, the Prophet shows that when God sends the enemies, it shall show itself ready to receive them.

2 b Showing that if the strong men were destroyed, the weaker were not able to resist.

2 c Seeing that Lebanon was destroyed, which was the strongest munition, the weaker places could not think to hold out.

3 d That is, the renown of Judah and Israel should perish.

4 e Which being now destinate to be slain, were delivered as out of the lion's mouth.

5 f Their governors destroy them without any remorse of conscience, or yet thinking that they do evil.

5 g He notes the hypocrites, which ever have the Name of God in their mouths, though in their life and doings they deny God, attributing their gain to God's blessing, which comes of the spoil of their brethren.

6 h I will cause one to destroy another.

6 i Their governors shall execute cruelty over them.

7 k That is, the small remnant, whom he thought worthy to show mercy unto.

7 l God shows his great benefits toward his people to convince them of greater ingratitude, which would neither be ruled by his most beautiful order of government, neither continue in the bands of brotherly unity, and therefore he breaks both the one and the other. Some read, for Bands, Destroyers, but in the 14 verse the first reading is confirmed.

other I called, Bands, and I fed the sheep.

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

9 Then said I, I will not feed you: that that dyeth, let it die: and that that perisheth, let it perish: and let the remnant eat, every one the flesh of his neighbor.

10 And I took my staff, even Beautie, and brake it, that I might disannul my covenant, which I had made with all people.

11 And it was broken in that day: and so the poor of the sheep that waited upon me, knew that it was the word of the Lord.

12 And I said unto them, If ye think it good, give me my wages: and if no, leave off: so they weighed for my wages thirty pieces of silver.

13 And the Lord said unto me, Cast it unto the potter: a goodly price, that I was valued at of them. And I took the thirty pieces of silver, and cast them to the potter in the House of the Lord.

14 Then brake I mine other staff, even the Bands, that I might dissolve the brotherhood between Judah and Israel.

15 And the Lord said unto me, Take to thee yet the instruments of a foolish shepherd.

16 For lo, I will raise up a shepherd in the land, which shall not look for the thing, that is lost, nor seek the tender lambs, nor heal that that is hurt, nor feed them that standeth up: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 O idle shepherd that leaveth the flock: the sword shall be upon his arm, and upon his right eye. His arm shall be clean dried up, and his right eye shall be utterly darkened.

Chapter 12

Of the destruction and buylding again of Jerusalem.

The burden of the word of the Lord upon Israel, saith the Lord, which spread the heavens, and layed the fundacion of the earth, and formed the spirit of man within him.

2 Behold, I will make Jerusalem a cup of poyson unto all the people round about: and also with Judah wil he be, in the siege against Jerusalem.

3 And in that day wil I make Jerusalem an heavy stone for all people: all that lift it up, shall be torn, though all the people of the earth be gathered together against it.

4 In that day, saith the Lord, I will smite every horse with stonishment, and his rider with madness, and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the princes of Judah shall say in their hearts, The

8 m Whereby he shows his care and diligence that he would suffer them to have no evil rulers, because they should consider his great love.

8 n Meaning the people, because they would not acknowledge these great benefits of God.

11 o He shows that the least part ever profit by God's judgements.

12 p Besides their ingratitude God accuses them of malice, and wickedness, which did not only forget his benefits, but esteemed them as things of nought.

13 q Showing that it was too little to pay his wages, which could scarce suffice to make a few tiles for to cover the Temple.

15 r Signifying, that they should have a certain kind of regiment, and outward show of government: but in effect it should be nothing: for they should be wolves, and devouring beasts instead of shepherds.

16 s And is in health and sound.

17 t By the arm he signifies strength, as he does wisdom and judgement by the eye: that is, the plague of God shall take away both your strength and judgement.

Chapter 12

1 a That is, the ten tribes, which neglected God's benefit in delivering their brethren, and had rather remain in captivity, then to return home, when God called them.

2 b Jerusalem shall be defended against all her enemies: so shall God defend all Judah also, and shall destroy the enemies.

^cinhabitants of Jerusalem *shalbe* my strength in the Lord of hostes their God.

6 In that day wil I make the princes of Judáh like coals of fire among the wood, and like a fire brand in the sheaf, and they shal devour all the people round about on the right hand, and on the left: and Jerusalem shalbe inhabited again in her own place, *even* in Jerusalem.

7 The Lord also shal preserve the ^dtents of Judáh, as afore time: therefore the glorie of the house of David shal not boast, nor the glorie of the inhabitants of Jerusalem against Judáh.

8 In that day shal the Lord defend the inhabitants of Jerusalem, and he that is feeble among them, in that day shalbe as David: and the house of David *shalbe* as god's house, and as the Angel of the Lord before them.

9 And in that day wil I seek to destroy all the nations that come against Jerusalem.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem the Spirit of ^egrace and of compassion, and they shal look upon me, whom they have ^fpierced, and they shal lament for ^ghim, as one mourneth for *his* only son, and be sorry for him as one is sorry for *his* first born.

11 In that day shal there be a great mourning in Jerusalem: as the ^hmourning of ⁱHadadrimmón in the valley of Megiddón.

12 And the ^jland shal bewail every family a ^kpart, the family of the ^lhouse of David a part, and their wives a part: the family of the house of Nathan a part, and their wives a part:

13 The family of the house of Leví a part, and their wives a part: the family of ^mShemeí a part, and their wives a part:

14 All the families that ⁿremain, every family a part, and their wives a part.

Chapter 13

1 Of the fountain of grace. 2 Of the clean riddance of idolatrie 3 The zeal of the godlie against false prophets.

In that day there ^ashalbe a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.

2 And in that day, saith the Lord of hostes, I will cut off the

5 c Every captain, that had many under him afore, shall now think that the small power of Jerusalem shall be sufficient to defend them against all enemies, because the Lord is among them.

7 d The people which are now as it were dispersed by the fields, and lie open to their enemies, shall be no less preserved by my power, then if they were under their Kings (which is meant by the house of David) or in their defended cities.

10 e They shall have the feeling of my grace by faith, and know that I have compassion on them.

10 f That is, whom they have continually vexed with their obstinacy, and grieved my Spirit, John 19.37, where it is referred to Christ's body, which here is referred to the Spirit of God.

10 g They shal turn to God by true repentance, whom before they had so grievously offended by their ingratitude.

11 h They shall lament and repent exceedingly for their offences against God.

11 i Which was the name of a town and place near to Megiddo where Josiah was slain, 2 Chron. 35.22.

12 k That is, in all places where the Jews shall remain.

12 l Signifying that this mourning or repentance should not be a vain ceremony: but every one touched with his own grief shall lament.

12 m Under these certain families he contains all the tribes, and shows that both the Kings and the Priests had by their sins pierced Christ.

13 n Called also Simeon.

14 o To wit, which were elect by grace, and preserved from the common destruction.

Chapter 13

1 a He shows what shall be the fruit of their repentance, to wit, remission of sins by the blood of Christ, which shall be a continual running fountain, and purge them from all uncleanness.

^bnames of the idols out of the land: and they shal no more be remembered: and I wil cause the ^cprophets, and the unclean spirit to depart out of the land.

3 And when any shal yet ^dprophecie, his father and his mother that begate him, shal say unto him, Thou shalt not live: for thou speakest lies in the Name of the Lord: and his father and his mother that begate him, ^eshal thrust him through, when he prophecietieth.

4 And in that day shal the Prophets ^fbe ashamed every one of his vision, when he hath prophecied: neither shal they wear a rough garment to deceive.

5 But he shal say, I am no ^gProphet: I am an husband man: for man taught me to be an herdman from my youth up.

6 And one shal say unto him, What are these ^hwounds in thine hands? Then he shal answer, Thus was I wounded in the house of my friends.

7 ¶ Arise, ⁱô sword, upon my ^jshepherd, and upon the man, *that is* my fellow, saith the Lord of hostes: smite the shepherd, and the sheep shalbe scattered: and I will turn mine hand upon the little ones.

8 And in all the land, saith the Lord, ^ktwo parts therein shalbe cut off, *and* die: but the third shalbe left therein.

9 And I will bring that third part through the fire, and wil fine them as the silver is fined, and wil try them as gold is tried: they shal call on my Name, and I will hear them: I wil say, It is my people, and they shal say, The Lord *is* my God.

Chapter 14

8 Of the doctrine that shal proceed out of the Church, and of the restauration thereof.

Behold, the day of the Lord cometh, and thy spoil shal be ^adivided in the middes of thee, 2 For I will gather all nations against Jerusalem to battle, and the city shalbe taken, and the houses spoiled, and the women defiled, and half of the city shal go into captivity, and the residue of the people shal not be cut off from the city.

3 Then shal the Lord go forth, and fight against those nations, as

2 b He promises that God will also purge them from all superstition and that their religion shall be pure.

2 c Meaning, that false prophets and teachers, who are the corrupters of all religion, whom the Prophet here calls unclean spirits.

3 d That is, when they shall prophecie lies and make God, who is the author of truth, a cloak thereunto.

3 e He shows what zeal the godly shall have under the kingdom of Christ, Deu. 13.6.

4 f God shall make them ashamed of their errors and lies and bring them to repentance, and they shall no more wear Prophet's apparel to make their doctrine seem more holy.

5 g They shall confess their former ignorance, and be content to labor for their living.

6 h Hereby he shows that though their parents and friends dealt more gently with them, and put them not to death, yet they would so punish their children, that became false prophets, that the marks and signs should remain for ever.

7 i The Prophet warns the Jews, that before this great comfort should come under Christ, there should be an horrible dissipation among the people: for their governors and pastors should be destroyed, and the people should be as scattered sheep: and the Evangelist applies this to Christ, because he was the head of all Pastors, Mt. 26.31.

8 k The greatest part shall have no portion of these blessings, and yet they that shall enjoy them, shall be tried with great afflictions, so that it shall be known that only God's power and his mercies do preserve them.

Chapter 14

1 a He arms the godly against the great tentations, that should come, before they enjoyed this prosperous estate promised under Christ, that when these dangers should come, they might know that they were warned of them afore.

when ^bhe fought in the day of battle.

4 And his feet shal stand in that day upon the ^cmount of olives, which is before Jerusalém on the East side, and the mount of olives shal cleave in the middes thereof: toward the East and toward the West there *shalbe* a very great ^dvalley, and half of the mountain shal remove toward the North, and half of the mountain toward the South.

5 And ye shal flee unto the ^evalley of the mountains: for the valley of the mountains shal reach unto Azál: yea, ye shal flee like as ye fled from the ^fearthquake in the days of Uzziáh King of Judáh: and the Lord ^gmy God shal come and all the Saints with thee.

6 And in that day shal there be no clear light, but dark.

7 And there shalbe a day (it is knowen to the Lord) ^hneither day nor night, but about the evening time it shalbe light.

8 And in that day shal there ⁱwaters of life go out from Jerusalém, half of them toward the East sea, and half of them toward the uttermost sea, *and* shalbe, both in summer and winter.

9 And the Lord shalbe King over all the earth: in that day shal there be one ^kLord, and his Name shalbe one.

10 All the land shalbe turned ^las a plain from Géba to Rimmón, toward the South of Jerusalém, and it shalbe lifted up, and inhabited in her place: for Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananiél, unto the King's wine presses.

11 And men shal dwell in it, and there shalbe no more destruction, but Jerusalém shalbe safely inhabited.

3 b As your fathers, and you have had experience both at the red Sea and at all other times.

4 c By this manner of speech the Prophet shows God's power, and care over his Church, and how he will as it were by miracle save it.

4 d So that out of all the parts of the world they shall see Jerusalem, which was before hid with this mountain: and this he means of the spiritual Jerusalem the Church.

5 e He speaks of the hypocrites, which could not abide God's presence, but should flee into all places where they might hide them among the mountains.

5 f Read Amos 1.1.

5 g Because they did not credit the Prophet's words, he turns to God, and comforts himself in that that he knew that these things should come, and says, Thou, ô God, with thine Angels will come to perform this great thing.

7 h Signifying, that there should be great troubles in the Church, and that the time hereof is in the Lord's hands, yet at length (which is here meant by the evening) God would send comfort.

8 i That is, the spiritual graces of God, which should ever continue in most abundance.

9 k All idolatry and superstition shall be abolished, and there shall be one God, one faith, and one religion.

10 l This new Jerusalem shall be seen through all the world and shall excel the first in excellency, wealth and greatness.

12 And this shalbe the plague, wherewith the Lord wil smite all people, that have fought against Jerusalém: their flesh shal consume away, though they stand upon their feet, and their eyes shal consume in their holes, and their tongue shal consume in their mouth.

13 But in that day ^ma great tumult of the Lord shalbe among them, and every one shal take ⁿthe hand of his neighbor, and his hand shal rise up against the hand of his neighbor.

14 And Judáh shal fight also against Jerusalém, and the arm of all the heathen shalbe gathered round about, with ^ogold and silver, and great abundance of apparel.

15 Yet this shal be the plague of the horse, of the mule, of the camel and of the ass and of all the beasts that be in these tents as this ^pplague.

16 But it shal come to pass that every one that is left of all the nations, which came against Jerusalém, shal go up from year to year to worship the King the Lord of hostes, and to keep the feast of Tabernacles.

17 And who so wil not come up of *all* the families of the earth unto Jerusalém to worship the King the Lord of hostes, even upon them shal come no rain.

18 And if the family of ^qEgypt go not up, and come not, it shal not *rain* upon them. *This* shal be the plague wherewith the Lord wil smite all the heathen, that come not up to keep the feast of Tabernacles.

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

20 In that day shal there be *written* upon the ^rbridles of the horses, The holiness unto the Lord, and the ^spots in the Lord's House shal be like the bowls before the altar.

21 Yea, every pot in Jerusalém and Judáh shalbe holie unto the Lord of hostes, and all they that sacrifice, shal come and take of them and seeth therein: and in that day there shal be no more ^tCanaanite in the House of the Lord of hostes.

13 m God will not only raise up war without but sedition at home to try them.

13 n To hurt, and oppress him.

14 o The enemies are rich, and therefore shall not come for a prey, but to destroy and shed blood.

15 p As the men should be destroyed, verse 12.

18 q By the Egyptians, which were greatest enemies to true religion, he means all the Gentiles.

20 r Signifying, that to what service they were put now (whether to labor, or to service in war) they were now holy, because the Lord had sanctified them.

20 s As precious the one as the other, because they shall be sanctified.

21 t But all shall be pure, and clean and there shall neither be hypocrisy, or any that shall corrupt the true service of God.