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Jesus, grant that on thee, as the foundation, thy whole Church being built, all thy redeemed upon earth may be growing up *unto an holy temple in the Lord, for an habitation of God through the Spirit*, until we join the Church above, when the last stone of the spiritual building is brought home *with shoutings, crying, grace, grace unto it*. Farewell *Haggai*! we thank thy Lord, and our Lord, for thy ministry and testimony concerning our Jesus. Once upon earth, thou didst witness the weeping of some, and the joy of others, in beholding the second temple. Ere long thou wilt behold the whole body of Christ, forming one temple, of his body the Church, in glory. And then, when the Lamb is on his throne, and encircled by the innumerable multitude of Patriarchs, Prophets, and Apostles, and all the redeemed out of every nation, kindred, and clime, then will the hymn of salvation be sung amidst the vast host, where all tears are wiped away from all eyes, and the song of redemption to God and the Lamb, will be the everlasting song of heaven! Amen.

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THE  
**PROPHET ZECHARIAH.**

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GENERAL OBSERVATIONS.

**T**HE book of prophecy we are now entering upon, is not only recommended to our most diligent attention on account of its length, but on account of its great importance in the Church of Christ. The very many rich and precious things contained in it, which point to Jesus, and the blessed testimony it bears to Him, and his glorious character, as mediator, are in themselves ample inducements to make every lover of the blessed Jesus prize this inspired book of God. Over and above the internal evidence it gives of its divine authority, the references made to it by the inspired writers of the New Testament, give it a peculiar claim upon our hearts. I think it is quoted no less than eight times by the Evangelists, and once by our Lord himself. Matt. xxvi. 31. with Zech. xiii. 7.

*Zechariah's* name (or *Zachariah*, as read by some,) is truly significant. Our pronunciation of it in English differs from the original, and thereby lessens to our recollection its power. It is *Zachar* and *Jah*! meaning *remembrance*, and the Lord. And is not this, when compounded, (I merely ask the question, not determine it,) as an office under the Holy Ghost,

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to bring to remembrance of the Lord? The period of *Zechariah's* prophecy was at the same time as *Haggai* ministered, and probably he was one of those that returned with the captivity from *Babylon*, somewhat about five hundred years before the coming of the Lord Jesus Christ. May the Lord the Holy Ghost give to him that now writes, and to him that reads the words of this prophecy, grace to understand what is herein contained concerning Him, to whom all bear testimony, that we may with thankfulness *receive the things which are freely given to us of God.*

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## CHAP. I.

## CONTENTS.

*The Prophet soon enters upon the account of his vision, after giving his name, and descent, and the date of his prophecy. The close of this Chapter is with gracious promises to Jerusalem.*

**I**N the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berachiah, the son of Iddo the prophet, saying,

If the Reader be interested to discover the exact date of *Zechariah's* entrance upon his prophetic office, by comparing it with what *Haggai* saith of his time of ministering, he will find there were but two months between them. *Haggai i. i.*

2 The LORD hath been sore displeased with your fathers.

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

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

5 Your fathers, where *are* they? and the prophets, do they live for ever?

6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned, and

said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

The leading points of this first sermon is, to shew the people the cause of God's judgments upon his people, by causing them to go into *Babylon*. Some of the Prophets, such as *Hannaniah*, had taught their fathers lies. And when the Lord called upon them to return, led away by the false teachers, and their own corruptions, they would not return. Now, saith the Lord, where are these prophets? They are dead. But my words live for ever. See Jeremiah xxviii. throughout, a solemn Chapter.

7 ¶ Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berachiah, the son of Iddo the prophet, saying,

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

9 Then said I, O my lord, what *are* these? and the angel that talked with me, said unto me, I will shew thee what these *be*.

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

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

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

13 And the LORD answered the angel that talked with me *with* good words *and* comfortable words.

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

15 And I am very sore displeased with the heathen *that are* at ease ; for I was but a little displeased, and they helped forward the affliction.

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

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

The Prophet is very particular as to the date of this Sermon, for he mentions the name of the very month in which he delivered it, which we do not find in any Prophet before. Perhaps it is on account of the greatness of the vision, for in every point of view it is great and interesting. *Zechariah* tells the Church, that he saw by night, that is in visions of the night, *a man riding upon a red horse*. It will be highly proper to enquire who this was. And if we look diligently to what is said, it will not, I apprehend, be difficult, under divine teaching, to discover. First then, let the Reader observe, that this man, who is called a man in the eighth verse, is called an angel in the eleventh verse. And then let the Reader next observe, that the Prophet addressed himself to him, and called him Lord, that is, *Adonai*, a well known name of Christ. See Psalm cx. 1. *The Lord said unto my Lord, my Adonai*. A plain proof whom *Zechariah* instantly considered this Almighty Rider to be. Let the Reader go on, and hear what this august person promised *Zechariah* to instruct him in ; concerning those that ministered unto him. And lastly, and above all, let him not fail to behold and remark the intercession of this glorious person, speaking to Jehovah in behalf of Jerusalem. When the Reader hath brought all these considerations into one mass of particulars, let him determine for himself, whether this person could be any other than the God-man mediator, the Lord Jesus Christ? Reader! recollect in how many instances we meet with such gracious manifestations as these, in the Old Testament. Call to mind that instance to *Joshua*. See Joshua v. 13, 14, 15. Look at another shewn to *Gideon* at *Ophrah*. Judges vi. 11—22. *Manoah* and his wife. Judges xiii. 3—20. And were not all these so many plain and incontestable evidences of the earnest longings Jesus had to appear to his people, and to tabernacle openly with them, when the time appointed should come for the accomplishing of redemption. See Rev. vi. 2. and Rev. xix. 11. And Reader, do not overlook in this most beautiful

and interesting vision, the gracious part in which God the Father is represented. The Lord answered the angel that talked with the Prophet with comfortable words; that is, confirming the covenant engagements we may suppose. And do not also overlook the commission, which this angel of the covenant gave to *Zechariah*, in consequence of all this. He was to inform the Church of it, and to do as another Prophet had been commanded to do, both to shew his people their transgressions, and to set forth the Lord's comforts in pardoning. Compare Isaiah lviii. 1, &c. with Isaiah xl. and l, &c. Now, Reader, from the whole, if you have any doubts upon your mind concerning this vision referring to the God-man Christ Jesus, do as *Zechariah* did, ask the Lord himself, and he will be still the same Jesus in grace to you as to him!

18 ¶ Then lifted I up mine eyes, and saw, and behold four 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 Judah, Israel, and Jerusalem.

Probably (but I do not determine) by these four horns as they are said to have scattered, Judah, Israel, and Jerusalem, may be meant those four kingdoms which did indeed sadly afflict the Lord's Church; that is the *Chaldean*, the *Persian*, the *Grecian*, and the *Roman*; thus extending to the time of Christ's coming.

20 And the LORD shewed me four carpenters.

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

It is possible, (though here again I only venture to enquire, not to decide,) by these four carpenters, may be intended, in a special allusion, the four Evangelists, whose doctrines of the person, work, and ministry, of the Lord Jesus, might in this figurative way, be said to hew down the enemies of the Church. But, as we are certainly not taught to consider any specific number in the literal sense of the word, but only as a certain quantity mentioned to imply the certainty of the thing itself; no more than in the parable of the virgins, because *five* were wise, and *five* foolish, we are to conclude the happy and the miserable will be equal in the great day of account; so I humbly conceive, that the vision is here intended to shew, by *four horns*, the enemies of Christ, and by the *four carpenters*, the friends of Christ. Of what number soever each are, be they many, or be they few, the Lord shewed the Prophet the sure end of the blessings that must take

place in his Church and kingdom. The word of God is the sword of the Spirit, and his servants are commissioned in the use of it for the comfort of his people, and the destruction of his foes. *I have hewed them by the Prophets, saith the Lord, and I have slain them by the words of my mouth.* Hosea vi. 5.

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### REFLECTIONS.

READER! let us both pause over this first Chapter of the Prophet, and beg for grace to bless God the Father, God the Son, and God the Holy Ghost, for the grace manifested by each, and by all, in their office, character, and work, in the glorious covenant of redemption, as set forth most blessedly in this precious portion of prophecy. Surely, Almighty Father, nothing can more fully shew the tenderness of thine heart, and the soundings of thy bowels towards the Church, than in thy gracious answers, as contained in this Chapter, to the all prevailing merits and intercession of thy dear Son. And surely thy Church, blessed Jesus, must be lost to all sense of love and affection, if such views as are here set forth of thee, in thine unequalled condescension, when coming down among the myrtle trees of this lower world for our salvation, do not call forth every faculty of the soul in adoration, attachment, and praise to thy glorious person, both as One with the Father, in the essence of the Godhead, and as one with us in our nature; *bone of our bone, and flesh of our flesh.* And no less do we find cause to look up in love and praise to thee, thou holy and eternal Spirit, who from thine own sovereign power and Godhead, and in thy covenant engagements, as the comforter of the Lord's heritage, thou hast given such a precious testimony of the same superintending care over the present, and eternal interests of the redeemed, as is here displayed, by the appointment of the ministry of thy holy word, in bringing the Church acquainted with such wonderful things of salvation. Hail! holy, holy, holy Lord God Almighty! in thy threefold character of person, while existing in the union of the Godhead! The whole Church, in heaven and earth, do praise thee! And blessed for ever be that wisdom of God, in a mystery, whereby we can and do approach the Lord, in, and through the glorious mediation of an Almighty intercessor. Blessed, blessed for ever be God, for Jesus Christ! Amen.

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## CHAP. II.

### CONTENTS.

*The Prophet in this Chapter is engaged in the opening of it in visions; but soon enters upon most blessed things without figures, in describing the great events of Christ's coming and dwelling with his people.*

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

I do not presume to say as much, but I venture here, as in the former Chapter, to believe, that this man is the man Christ Jesus. For to whom belongs the right of numbering his people, and the city of his redeemed, but the owner of both. See Heb. iii. 3, 4. Isaiah xl. 12. Rev. xi. 1.

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

Reader, observe the familiarity of the Prophet, and then turn to that scripture, Isa. xlv. 11.

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

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

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

It should seem, that this other angel was a servant of the former. Heb. i. 14. But, observe the earnest solicitude of our Lord Jesus to inform his redeemed of all things suitable for them to know, and especially of his promises. Read what he himself saith, John xv. 15. The promise that is made concerning Jerusalem, plainly proves that it was not *literally* Jerusalem, the city, for this Jerusalem had walls then built by *Nehemiah*. See Nehemiah vi. 15. But it is *spiritually* to be considered as God's people Jerusalem, to whom he is himself their security, and for whom God hath provided *salvation for walls and bulwarks*. Isaiah xxvi. 1. Ezekiel xxxviii. 11. And do not forget, Reader, to mark down with peculiar strength of expression, the Lord's gracious promise, that he himself will be *both a wall of fire round about, and a glory in the midst of his people*. Alluding perhaps to travellers, when traversing the desert, and places infested by beasts of prey, who make fires around them at night, which intimidate those creatures from approaching. It is a sweet and beautiful figure this, to represent Christ as the defence of his people, whose presence alone restrains the great enemy of souls, that roaring lion, from seizing the flock of Jesus. And, observe the greater beauty still of this emblem. Christ is not only a fence to secure, but a fulness of blessings to supply. He is both a *sun and a shield*. Jesus, that is their strength, is also their glory. See Isaiah lx. 19. Rev. xxi. 23. Psal. cxxv. 2. Reader! I do not think it needful to remind you of Israel's history in the wilderness, how the Lord went before them in

a pillar of cloud by day, and in a pillar of fire by night. Sweet type also of Jesus in his constant presence and favour to his redeemed for ever. Matt. xxviii. 20.

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

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

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

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

This proclamation and call to the Church respecting *Babylon*, of coming out of her, cannot mean the *temporal* deliverance of the Church, for this was after the people had returned from *Babylon*. Besides, the discourse is prophetical, and refers to some future period of the Church. I am inclined to think that it is the call of Christ to his redeemed, directing them to himself, and his all-sufficiency. And I am the more inclined to think so, from the tenderness of the expression with which this call is accompanied. *Whoso toucheth you, toucheth the apple of his eye.* Whose eye but Christ's? Who was it led the Church about in the wilderness; instructed Israel, and kept him as the apple of his eye? Deut. xxxii. 10. Think, Reader, what a proof this is of the Church's union *with* Christ! Think what a testimony of the oneness and interest *in* Christ.

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

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

The Prophet *Zephaniah* had called upon *Zion* to rejoice in nearly the same words, and from the same cause. Zeph. iii. 14—17. Yea, all the Prophets had been directed to bless the Church, in those glorious prospects of Christ's coming, and indwelling residence among



them. Isa. xii. 6. Jeremiah xxxi. 7, 8, 9. But what I particularly beg the Reader to remark with me, in reading those verses, is, that this joy of Zion is called forth, not only at the prospect of the incarnation of the Lord Jesus, but to the character of the Lord Jesus; together with all the auspicious events of his advent. Observe, it is *the Lord that saith, Lo, I come*; and mark what he saith, *it is the Lord of hosts that sends him*; and observe further, *his people shall know that it is so*! Were there ever events of so glorious a nature, so many, and so dignified and distinguished, within so short a compass as is here? See, Reader! what a testimony is giving to the Godhead of Christ! See what authority to his mission as God-man-mediator! Behold what glorious things are included in his coming; not only the Jewish Church, but the Gentile shall rejoice; for *many nations shall be joined to the Lord in that day*; yea, as in the verse before, *the Lord will shake his hand upon all his enemies*; and every foe shall be destroyed. So that here are plain and palpable declarations, that the spiritual kingdom of our Lord Jesus shall be set up in the hearts of his people. And if these things are not subjects of rejoicing, I know not what are. Yea, I think I should not stretch this precious scripture beyond what it reacheth to, if I were to say, that according to my view of it, there is a yet a further direction from it to the latter day glory, when it is said, *his feet shall stand again upon the Mount Olives*. And when is that? Surely, when *he shall come to be glorified in his saints, and to be admired in all that believe*. I beg the Reader to turn to these several scriptures in confirmation of the whole. Zech. ix. 9, 10. Isa. xxxv. 3 to the end. Jer. i. 4, 5. Ezek. xxxvii. 24, to the end. Zech. xiv. 4. Rev. xviii. 20, to the end. 2 Thess. i. 10.

12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

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

These blessed things come in as the consequence of what was said before. I do not presume to say as much, but I venture to think, they will have a full confirmation only in the latter day glory. *Judah* here stands for the whole Church of Jesus, if I mistake not, made up both of Jew and Gentile; and which are eminently so, the Lord Christ's portion. See Isaiah xlix. 6. And let the imagination of the Reader conceive, if he can, for all description sinks beneath the subject, what universal silence will pervade the earth, in adoration, love, and praise, when the Lord is raised up, or riseth himself out of his holy habitation in heaven, and comes openly and visibly, as in the days of his flesh, but not now in weakness, but in power and glory; to fill the earth with wonder in the calling home all his redeemed, among his antient people the Jews, and all the Father hath given him among the Gentiles; and to destroy all his enemies before his face, with the brightness of his coming? Reader! consult those scriptures, and may the Lord be your teacher, on this, and every other blessed prophecy concerning our Lord Jesus. If the Lord be

raised up out of his holy place, that place is heaven. See Isa. lvii. 15. and Isaiah lxiii. 15. And when Jesus comes, he comes no more in the likeness of *sinful* flesh, but in glory and power. Compare Romans viii. 3. 2 Cor. v. 16. 2 Thess. i. 7—10.

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### REFLECTIONS.

BLESSED Lord Jesus! do I not behold thee in many of the precious things spoken of in this Chapter? Truly, Lord, it was said by thee, that Jehovah thy Father possessed thee in the beginning of his way, before his works of old; and that then thou wast set up from everlasting! And was it not, dearest Lord, as the Covenant Head of thy Church and People? Were not thy delights then with the sons of men, in this gracious Character? And when *Zechariah* beheld a man, as is here described, with a line to measure Jerusalem, was it not thou, O Lord, shewing to thy Church thereby, that thou knewest not only the dimensions of thy Church and Temple, but all the chosen polished stones of it, the members of thy mystical body, whose *names are written in the book of life*? And who but Jesus is a wall of fire to his people, and a glory in the midst of them? To whom is the Church dear, and like the tender apple of a man's eye; but to Him that hath died for his Church; bled for his Church; is everlastingly interceding for his Church; and will not consider himself fully glorious until the whole Church is brought around him in glory? Who can be said to dwell in the midst of his people, or who is the Lord's portion, but Israel the lot of his inheritance? Precious Lord Jesus! do I not behold thee, my risen, exalted, and glorified Saviour; do I not behold thee in all these, and a thousand other endearing instances, of thine unequalled love to thy redeemed, and thereby proving that thou art indeed our Lord, and that the Lord of hosts hath sent thee unto thy people? Almighty Jesus! carry on, and finish, in thine own time, all thy blessed purposes yet to be accomplished. Cause many nations to come to thy rising! Bring home thy redeemed ones, thine antient people the Jews, and let the fulness of the Gentiles be completed. And oh! thou sovereign Lord God! when that great day of thine shall come, and thy feet shall again stand on Mount Olivet; then will the whole earth be silent in one universal act of wonder, love, and praise! Amen.

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## CHAP. III.

### CONTENTS.

*This blessed Chapter, like the former, contains much of Christ. Under the type of Joshua, the High Priest, the cleansing and glory of the Church are set forth.*

AND he shewed me Joshua the high-priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

This is a most blessed and highly instructive vision, for the doctrine of it is very plain, and like the vision of another Prophet, he that runs may read it. Habakkuk ii. 2. Joshua, the high priest, was probably one of the captives that returned with the Church from Babylon. Now there can be no doubt but that he was personally known to *Zechariah*; yet, to know him as he stood before the Lord, when ministering in his priestly office, he must be shewn to him by the Lord himself. Hence we learn, that when the servants of the Lord stand before the Lord, and minister in his name, Satan will also come to resist their persons, and their services. But we are not informed what the accusations of Satan were. Some have thought (but this can only be conjecture,) that this Joshua is the same mentioned Ezra x. 18. whose sons had taken strange wives, and therefore the Father in permitting it, gave Satan an handle to accuse. But, I rather think, Joshua here is not to be considered in his person, but rather as a type of the whole Church. Yet, by the way, we may draw a short improvement from hence. With what earnestness ought believers to pray for their ministers, who have such a law adversary as Satan always accusing them, and whose infirmities give but too much occasion for that cursed foe to raise but too just charges against them, when considered as they are in themselves. Heb. vii. 28. James v. 17. Acts xiv. 14, 15. Oh! precious, precious Lord Jesus! how truly blessed is it to recollect, that thou art the righteousness of thy people, and their sanctification is in thee. 2 Cor. v. 21. 1 Cor. i. 30. There is one thing more to be observed in this account, Satan stood at the *right* hand. It is the custom in all courts of justice, for the person accused to stand on the *left* hand of the advocate, and the accuser on the *right*. Hence it is so said of Satan. Psalm cix. 6. Reader! think how Satan opposeth and resisteth the Church, and even before God. Hence he is properly stiled THE ACCUSER OF THE BRETHREN; and hence the joy in heaven when he was cast out. Rev. xii. 10, 11. Do not overlook the principal part in these sweet verses, how they overcame him.

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

Who is the Speaker here but Christ? Surely he that is called in the first verse the angel of the Lord, before whom Joshua stood, is the same person here called the Lord. And so he was, who is the angel of the covenant. And do observe the graciousness of the expressions. Satan is not only rebuked, but reasoned with. Jerusalem is the chosen of the Lord. And did not the Lord know what Jerusalem is, and would be? Moreover, coming out of the fire, and smoke, and furnace, could she appear otherwise than as a smoking brand, saved by sovereign grace? Reader! do not fail to observe whose province it is to rebuke Satan, and to counteract all his devices. And do not overlook also, how the Lord Jesus is unceasingly engaged to do so. What, though Satan stand day and night to accuse, Jesus is always on the throne to justify. No accusation of Satan can escape his knowledge, or be unanswered by Christ's advocacy. Sweet thought!

3 Now Joshua was clothed with filthy garments, and stood before the angel.

This is a most striking verse. It was the command, under the Levitical dispensation, that the high priests should appear before the Lord in holy garments, for glory, and for beauty, see Exod. xxviii. 2. And so to human observation they did appear. Had the Prophet *Zechariah* not seen these things in vision, by which the Lord gave him a spirit of discernment, he would not have beheld the filthiness of Joshua. Reader! I beseech you to attend to the doctrine contained in this view of things. Here we see what the law, and what the priesthood was, in their best dress. No doubt *Joshua*, like all the other priests under the law, were what the world would call good men, set apart to the sacred office. Yet, when looked at under the spirit of prophecy, behold, amidst the ephod, and breast-plate, what filthiness they appeared in. Well might the Prophet *Isaiah*, under a sense of it, when he had once seen the vision of God, cry out, *all our righteousnesses are as filthy rags*. *Isaiah* lxiv. 6. Reader! and do all the ministrations of fallen sinful men, as they are in themselves, and without an eye to Christ, thus appear? Do the most upright of men, like this Joshua, come before God polluted and defiled? Oh! then think of the preciousness of Him, who taketh away the iniquity of our holy things, and whose blood, and righteousness, and everlasting priesthood, become the only safety for our persons, and for the acceptance of both persons and offerings before God!

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

Who is this that answered and spake? Surely the Lord Jesus Christ, for none but Jesus could be said to have taken away sin by the sacrifice of himself; and he alone could use this language. He, who hath washed the Church from all her sins in his blood, might say, *behold, I have caused thine iniquity to pass from thee*. And He who hath clothed his redeemed with the white robes of his own righteousness, might also say, *I will clothe thee with change of raiment*. Sweet is that song of the Church, in the contemplation of it. Rev. i. 5, 6. Reader! what saith the soundings of your heart, in the review of these things? I would say, Lord! take away all the filthy garments of our own fancied goodness, both of priest, and people; yea, the iniquity of all priests and people; that the person, work, and righteousness of that One High Priest, who is holy, harmless, and undefiled, may be the everlasting covering of thy people!

5 And I said, Let them set a fair mitre upon his head: so they set a fair mitre upon his head,

and clothed him with garments: and the angel of the LORD stood by.

In the first reading of this verse, one might be led to suppose that *Zechariah* is the speaker. And I said, *let them set a fair mitre upon his head.* But *Zechariah* is a spectator, not an actor, in this wonderful vision. The command here given when Joshua was made clean, and fitted by Christ himself for the priestly office, must have been the Lord. And this is most agreeable to the general sense of the covenant. It is Jesus who makes his people *Kings and Priests unto God and the Father.* Rev. i. 6.

6 And the angel of the LORD protested unto Joshua, saying,

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

We have here Joshua in his office as priest, and solemnly ordained in it by the Lord himself. Oh! that such blessed ordinations were more frequent in the Church in the present hour. The protestation of the angel of the covenant is striking. But, I beg to make one observation upon the manner in which the Lord declares himself upon the occasion. *If thou wilt walk in my ways, and if thou wilt keep my charge.* I apprehend that these words are not made use of as a condition, or as a *procuring cause* of the blessedness promised, but as the evidences of the things themselves. The filthy garments of Joshua were taken away, and the fair mitre was actually put upon his head. Where Jesus hath taken away sin, *that sin* can be no more charged. It is similar to what the Apostle saith in the Hebrews. For we are made partakers of Christ, *if* we hold the beginning of our confidence stedfast unto the end. Heb. iii. 14. Surely our being made partakers of Christ doth not depend upon *our holding*; for this would be to make the grace of God to rest in its efficacy upon the merit of man. In both instances, the blessing spoken of, is a blessing already obtained, and the effect therefore becomes an *evidence*, and not the *cause*.

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

The first part of this verse we must attend to, before we enter upon the consideration of the latter. And here we must forget the Joshua we have been looking at in the former part of the Chapter, to consider One infinitely higher, concerning whom we may truly say, a greater than Joshua is here. If the Reader will turn to the eighth Chapter

of Isaiah's prophecy, verse 18, he will find Christ spoken of by the spirit of prophecy, under this significance of character. And the Apostle Paul expressly refers the same to Christ. Hcb. ii. 13. Hence, therefore, Christ and his people are one. See Psalm xlv. 7. Heb. i. 9. 1 John i. 3. But how, on what account are Christ and his fellows wondered at? Oh! what a mystery of mysteries is that, which opens to our view the Son of God taking our nature, and becoming man for us, to make us sons of God in him! His people are also men wondered at; for angels are astonished at the love of the holy Jesus towards unholy sinners. The world is astonished, that they should forego all the pleasures of life, and bear afflictions, persecutions, yea, death itself, in its most frightful form, out of love to One whom they have never seen, and for whom they cheerfully endure the loss of all things. And they are the greatest wonder to themselves, that God the Father should have loved them, and chosen them in Christ Jesus before the world began; that God the Son should have loved them, and given himself for them, an offering and a sacrifice to God, for a sweet smelling savor; that God the Holy Ghost should have loved them, called them with an holy calling, regenerated, illuminated, convinced them of sin, and of the righteousness of the Lord Jesus; and brought them to the love of that which their own nature once abhorred. So that they are a world of wonders in themselves, and to themselves; and what yet tends more to heighten the wonderful mystery, is, that they live so unthankful, so unworthy, and so little to his glory, who by his distinguishing grace, hath called them out of darkness, into his marvellous light, while thousands all around are left to the blindness and ignorance of their hearts. Reader! think of these things, and if so be the Lord hath, by his grace, made you one of the world's wonder, you will enter much further into the meditation of this miracle of grace, than all the writing of men or angels can furnish you with matter for the subject. But this verse records a promise also of God the Father, who saith, *for behold, I will bring forth my servant the BRANCH*. Many of the Prophets were directed to speak of this glorious person. Isaiah iv. 2. And the same Prophet calls him elsewhere, *the Branch of the Lord*. Isaiah xi. 1. Jeremiah also had the same commission. Jeremiah xxiii. 5. and chap. xxxiii. 15. But the most eminent is Zach. vi. 12. because the Prophet there adds, and *he shall grow up out of his place*. Now the place was Nazareth, from *Netzer*, a plant. This defines Christ. This is the plant of renown. Ezek. xxxiv. 29. This is the Branch which God's right hand planted. Isaiah lx. 1, 2. A man of Nazareth. Hence the Evangelist had it in commission to say, that he came and dwelt in *Nazareth*, that he might be called a *Nazarene*. So that never was there a more direct reference to one identical person, than by all these prophecies. I beg the Reader to consult them. Matt. ii. 23. Judges xiii. 5. 1 Sam. i. 11. Numbers vi. 5.

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

The glorious stone which Jehovah laid, we read of, Isa. xxviii. 16. Paul tells us, that this is the foundation on which the Apostles and Prophets are built, and that other foundation can no man lay. Ephes. ii. 20. 1 Cor. iii. 11. And Peter confirms the same, when quoting Isaiah's words, he adds, Christ is precious to those that come to this living stone, and are built upon it. 1 Peter ii. 4—8. And well might the Prophet say, that on this one stone should be seven eyes; for all eyes are fixed on Him, and He is the one glorious object of eternity. The eyes of God the Father are centered on Him. The eyes of God the Holy Ghost are fixed on Him. Angels eternally feast their raptured souls in looking on him. The Church in heaven, of the spirits of just men made perfect, are fixed on him. Old Testament Saints, New Testament believers, Jesus is the one glorious object of all. And even devils, enemies, and the ungodly, are compelled to look, and tremble while they look on him. Yea, every eye shall see him, and they also that pierced him, and all nations shall wail because of him. Even so. Amen. Rev. i. 7. But what engraving is this? Perhaps in allusion to the High Priest, who had the stones of his breast-plate to represent the twelve tribes of Israel; so Christ shall have engraven on his hands, and on his heart, the names of all his redeemed. Compare Exod. xxviii. 9—12. Isa. xlix. 16. Hence the Church cries out, *Set me as a seal upon thine heart, as a seal upon thine arm.* Song viii. 6. And what can more fully and satisfactorily prove the whole as referring to the Lord Jesus Christ, as in that blessed promise of Jehovah, to remove the iniquity of that land *in one day*. Who could remove this but Christ? And what day, could this have been done in, but in that glorious, awful day, when on the cross Jesus finished transgression, made an end of sin, and by one offering of himself, once offered, perfected for ever them that are sanctified. 1 John i. 7. Daniel ix. 24. Heb. x. 14. Rev. v. 9.

10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig-tree.

Here are the blessed consequences, and the gracious and glorious effects of the whole. Believers in Christ brought into a state of grace, mercy, and peace, sit down as under their own vine, and their fig-tree, for none can make them afraid. Sin cannot, for it is done away. Hell cannot, for Christ hath conquered hell, death, and the grave. And corruption cannot, for Christ's holiness is the holiness of his redeemed. What he is, he is for his people; and is made of God to them, *wisdom, righteousness, sanctification, and redemption.* 1 Cor. i. 30. And as the people of God thus sit down to a constant feast of love, and joy, and peace, in believing, abounding in hope through the power of the Holy Ghost; so they gladly invite their fellows to join in their triumphs in Jesus. Every follower of the Lord is anxious to promote the Lord's glory, and to proclaim the blessedness of that grace he himself hath found. So that these are the blessed fruits of salvation. Reader! the Lord gives us daily sweet testimonies of the same in our own hearts. Amen. Isaiah ii. 2, 3, 4. Micah iv. 4.

## REFLECTIONS.

READER! look up with thankfulness to God the Holy Ghost, for the blessed information given in this Chapter, of the state in which poor sinners, both ministers and people, as they are in themselves, appear before God. Thank the Lord the Spirit, that since we have such an accuser of the brethren before God, we are made acquainted with his devices, And oh! bless the Great and Almighty Glorifier of the Lord Jesus, for the blessed view he hath here afforded the Church of the everlasting and all-prevailing Advocacy of Jesus. Yes! thou glorious Intercessor, thou complete justifying righteousness of thy people! thou hast rebuked Satan, thou dost, thou wilt rebuke him, neither shall he prevail against us. We are indeed clothed with filthy garments; for our best robes, our prayer robes, our sacramental robes, all are unclean, unless washed from their impurities in thy blood. Do thou, O Lord, say concerning all thy redeemed now, as of *Joshua*, the high priest of old; *behold, I have caused thine iniquity to pass from thee, I will clothe thee with change of raiment!*

And oh, thou blessed Lord! do I not behold in thee the BRANCH Jehovah hath brought forth, raised up, and made blessed to all thy people? How fragrant, how everlastingly filled with verdure! how fruitful in all redemption blessings to thy redeemed. Under thee, Lord, and thy shadow, would my soul for ever sit with delight, and *thy fruit will be sweet to my taste.* On thee, O Lord, as the stone Jehovah hath laid in Zion, would my soul for ever gaze, and feast my ravished eyes! Blessed, and Almighty Jehovah! on this signet, this high priest of my soul, grave my poor name, and give me to see my soul's interest, and everlasting security in that unspeakable mercy, since thou hast removed the iniquity of that land in one day; so that now if the iniquity of Israel be sought for, there shall be none; and the sons of Judah, and they shall not be found. Blessed! blessed for ever be God, for Jesus Christ! *In him shall all the seed of Israel be justified, and shall glory.* Amen.

## CHAP. IV.

## CONTENTS.

*The Prophet is still in the relation of the visions of God. A golden candlestick, and two olive trees, are made emblems of the Church. Zerubbabel is introduced as a type of the Lord Jesus.*

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

There is a great beauty in the manner in which this vision was opened to the Prophet. He tells us, that the angel who talked with him, came again and awakened him, as from sleep. The Reader will perhaps recollect, without my reminding him, that Isaiah, prophesying of the Lord Jesus, speaks of the same awakenings. See Isa. l. iv. It should seem, that the faculties of the Prophet had been so exercised



by the former visions, as to have occasioned their suspension. Thus the disciples were drenched with sleep at Christ's transfiguration, and at his agony. Luke ix. 32. Matt. xxvi. 40. Reader! it is blessed to have the renewings of the Holy Ghost. Titus iii. 5. It must be the work of the Spirit to kindle afresh the grace of his own giving. Daniel experienced this. Dan. x. 9.

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

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

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

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

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

7 Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain; and he shall bring forth the 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 Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

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

Under the similitude of a candlestick, perhaps is meant the Church of Christ, and being all gold shews the value of it in the Lord's sight. Indeed, what can be more valuable, than what Christ purchased with his blood? The seven lamps, and seven pipes, may perhaps have an allusion to the several gifts of the Holy Ghost. In the account John gives of the glorious vision of heaven, he tells us, that there were seven lamps of fire, burning before the throne, which are the seven Spirits of God. By which I apprehend is meant, the various influences of God the Holy Ghost, in his diversity of operations. Rev. iv. 5. And the two olive trees, perhaps, had this further allusion, that as they supplied all that was needed to the candlestick, so it needed no aid, nor help, from man. And the words of the angel, that talked with the Prophet, appears to be a full explanation of the vision to this amount. As the candlestick contained the candle of the Lord, and was wholly lighted, fed, and kept up, *not by might nor power, but by the Spirit of the Lord*; so the Church of Christ hath no aid, nor help, from itself, or foreign assistance; Christ is the life, and light of his Church, and the glory of his people for ever. The mountain here spoken of, seems to be one general figure for all the mountains, and hills of difficulty, which oppose the Church of Jesus. And *Zerubbabel* is not the son of Shealtiel, spoken of by *Haggai*, Chap. ii. 2. but evidently the Lord Jesus Christ; at whose very presence all the enemies of the Gospel will be punished with everlasting destruction. 2 Thess. i. 9. There is a great beauty in the reiteration of the word grace; intimating, if I mistake not, that as grace begins the work in the heart, so grace alone concludes it. Indeed, it can be nothing but grace all the way; daily grace, hourly grace, and all from the Lord. Reader! by the way, do let us remark from hence, what is continually taught in the word of God, not only in this scripture, but in all scripture, but which takes the whole life to learn; namely, that the progress of grace is to know more our own nothingness, and Christ's all-sufficiency. Those who talk of inherent holiness in themselves, talk of what they never feel. They may amuse themselves on those points, by bell, book, and candle; but in real attainments, it were to contradict scripture, to say they know any such thing. Reader! depend upon it, as this blessed passage in the Prophet saith, the same Almighty hands of our glorious *Zerubbabel*, who laid the foundation of his spiritual house in the heart, the same can alone finish it. And this becomes the sure, indisputable testimony, both of his own divine person, and the finished glory of his work and offices, and the authority of the Father in him. Oh! precious truths of a precious Saviour! Hebrews xii. 2. Revelations xxii. 13.

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

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

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

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

These verses seem to be but a continuation of one and the same vision. Perhaps, in allusion more particularly to the great and continued work of God the Holy Ghost in the Church, without whose blessed influence, to use the figure of this vision, it may be said, the candlestick cannot continue to burn, nor give her light. All the provision made by God our Father, purchased and secured to us by our Lord Jesus Christ, depends still for efficacy in the heart of every individual believer, from the sweet and gracious influences of God the Holy Ghost. Oh! blessed Spirit, grant to both Writer and Reader, those gracious, sweet anointings of thine, that having an unction from thee, we may know all things. 1 John ii. 20.

#### REFLECTIONS.

HAIL! thou great, thou glorious Holy One, that art the true *Zerubabel* of thy Church and people! Truly, in thee, Lord, and in thy strength, every mountain shall be made low, and the crooked strait, and the rough places plain. Thou, blessed Jesus, art the little stone, cut out without hands. But, by thine own sovereignty and power, thou hast broken in pieces every empire that opposed thy way, and art thyself become a great mountain, and art filling, and wilt fill the earth. Oh! Lord, give grace both to him that writes, and him that reads, to keep in view our nothingness, and thy all-sufficiency. To thee alone, may we both be continually looking, convinced that nothing is done, or can be done by our might, or by our power, but by the Spirit of the Lord. And do thou, blessed Lord, so reign in us, and over us, and guide and direct through all, that at length the headstone may be brought forth *with shoutings, crying grace, grace unto it*. Even so. Amen.

#### CHAP. V.

##### CONTENTS.

*The Lord is still instructing the Prophet by vision. In this Chapter we have the sad judgment threatened to thieves and swearers, under the image of a flying roll. And also by a talent of lead cast into the midst of an Ephah, the wickedness of the earth is described.*

**T**HEN I turned, and lifted up mine eyes, and looked, and behold a flying roll.

2 And he said unto me, What seest thou? and I answered, I see a flying roll; the length thereof

is twenty cubits, and the breadth thereof ten cubits.

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

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

Observe in the opening of this vision, the Prophet is turned from beholding blessed visions, to look at solemn ones. The roll here described must have been very large indeed. And it should seem, that it was intended the Prophet should notice the size of it, for he was able to behold the measure of it. Twenty cubits by ten, is at least ten yards by five. If, as it may be supposed, the design was to impress upon the Prophet's mind the greatness and extent of the law, and the awful denunciation of it, to every one out of Christ, in order to shew the grace of the gospel, nothing could be more striking. The explanation of the angel is in point. *This is the curse.* Reader! is not the law *the ministration of death*? Doth it not pronounce a curse upon every soul of man that doeth evil; *to the Jew first, and also to the Gentile*? Rom. ii. 9. In this view, the whole code of the law is like the roll of *Ezekiel*, when opened; *written within and without, and full of lamentations, and mourning, and woe.* Ezekiel ii. 10. Hence the law is described, Deut. xxvii. 15—26. and Deut. xxviii. 15—45. Hence Peter's account of it, Acts xv. 10. Hence Paul's, Galat. iii. 10, 11. Oh! Reader, think what a blessed thing it is, to be able to hear, and enter into the full enjoyment of those sweet scriptures: *Christ hath redeemed us from the curse of the law, being made a curse for us.* And again, *God was in Christ, reconciling the world unto himself.—For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.* Gal. iii. 13. 2 Cor. v. 19. to the end.

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 ephah that goeth forth. He said moreover, *This is* their resemblance through all the earth.

7 And, behold, there was lifted up a talent of

lead: and this *is* a woman that sitteth in the midst of the ephah.

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

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

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

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

We have here another vision. The Prophet is let to see an *Ephah*, a Jewish measure, and he is told that this is the resemblance of all the earth; meaning, it should seem, that what the Prophet was about to learn from this figure, suited all mankind. The Prophet is next led in vision, to behold a talent of lead, and a woman sitting in the midst of the *ephah*, and is told that this is wickedness. Probably to denote, that as in the instance of our first parents' transgression, the woman was first in it, sin is now become universal, and pervades the whole race. And it is possible, that the talent of lead, from its ponderous quality, might be meant to shew the total impossibility of our fallen and oppressed nature, ever of itself to arise from under the pressure. By the image of two women, like storks, carrying away the *Ephah* to the land of *Shinar*, might be supposed to teach the thorough removal of wickedness into a land not inhabited; as the iniquity of Israel, on the day of atonement, was taken away. Levit. xvi. 22. I do not presume to account for the figure of *two* women, which had wings like storks. But if by the former woman, was meant that *Eve* was the first in the transgression; this might equally apply to the honor of the woman, in that the promise was, she should be saved in the child-bearing of the Redeemer, as that scripture by the Apostle hath it. 1 Timothy ii. 13—15. And in this sense the agreement is just; for *as by man came death, by man came also the resurrection of the dead*. 1 Cor. xv. 21. So also in respect of sin. See Romans v. 15—19. In respect to the land of *Shinar*, all we know of it is, that it was a province of *Babylon*, where the Tower of *Babel* was built; and *Amraphel* was king of it in the days of *Abraham*. See Gen. xi. 2. and Gen. xiv. 1. The Prophet *Daniel* saith, that here was the temple of *Nebuchadnezzar's* idol, where he put the sacred vessels he took from *Jerusalem*. Dan. i. 2.

## REFLECTIONS.

READER! we have presented to us in this Chapter under a double vision, the awfulness of sin, and the universal influence of it; for *all have sinned, and come short of the glory of God*. Pause over the alarming subject. Think what circumstances of guilt, and an estrangement from God, our whole nature was involved in by the fall! And when you have duly pondered the solemn consideration, then look up for grace from God the Holy Ghost, to contemplate the glorious person, and the wonderful work he wrought in the accomplishment of it, by whom cometh salvation. Precious Lord Jesus! when thou sawest the state of our poor nature, oppressed, and bound with the talent of lead, unable to move, or even cry for help, our whole nature like the *Ephah*, filled with guilt; then the compassion of thine heart moved thee to fly to our rescue, and by a means so wonderful as the sacrifice of thyself, thou hast taken away our sins, and removed them into a land not inhabited. Hail! thou glorious Benefactor of mankind. May every knee bend before thee, and every tongue confess, that *Jesus Christ is Lord, to the glory of God the Father*. Amen.

## CHAP. VI.

## CONTENTS.

*The Prophet is still favored with visions. Here are the vision of the four chariots; silver and gold crowns; and Christ represented under the well known character of the BRANCH.*

AND I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains: and the mountains were mountains of brass.

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

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

4 Then I answered, and said unto the angel that talked with me, What *are* these, my lord?

5 And the angel answered and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the LORD of all the earth.

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

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

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

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

It is worthy observation, that in all these visions, as they arise in succession, the Prophet doth not behold them in one view, but he is turned from one to the other. Some have concluded, that those four chariots with different coloured horses, represent the four monarchies, which were to succeed one another, until Christ should come. But, however ingenious this may seem, I am inclined rather to believe the vision hath a full respect to the Church. Indeed, I do not hesitate to consider all monarchies, and all empires, together with their rise, progress, and fall, as designed for no other purpose, but to minister to the Church of Jesus. And we need not go further for the explanation of this vision, than to scripture, to discover, in a spiritual sense, the scope and meaning of it. Angels are spoken of as God's chariots; and as the vision is explained to the Prophet, the four spirits seem to express the services of angels as ministering spirits, *to minister unto them that are heirs of salvation*. See Heb. i. 14. Psalm lxxviii. 17. And by their passing between two mountains of brass, perhaps this may be intended to signify, that what they execute are the decrees and purposes of God, which are more sure and certain than the immoveable mountains. Psalm xxxvi. 6. And yet more especially with an eye to the covenant righteousness of the Lord Jesus Christ, these mountains may have respect, inasmuch as the Lord's spirit is said thereby to have quiet. Isa. liv. 10.

9 ¶ And the word of the LORD came unto me, saying,

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

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

12 And speak unto him, saying, Thus speaketh

the LORD of hosts, saying, Behold the man whose name *is* the BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD.

13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

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

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

Here is a ceremony appointed, by way of prefiguring the coronation of the Lord Jesus Christ. Those persons mentioned, were of them that returned from the captivity. Those two crowns, one of silver, denoting perhaps the priestly office, and the other of gold, meaning the kingly office of the Lord Jesus Christ, *Joshua*, as high priest, was to be crowned with, typical of Christ. And to point more emphatically, and personally to Christ, in the moment that *Joshua*, his type, was thus crowned, the declaration was to be made as from Jehovah, saying, *Behold the man whose name is the BRANCH*. Then follows the description of his person, and glory, and character, all which we know fully belong to Christ, and to no other; and have had their accomplishment in him. Reader! I beg of you to mark them down, one by one, and compare the whole with the Lord Jesus, as you pass over them. *First*, his name, the Man. Oh! sweet thought! Yes, the man truly, and properly man, as well as truly and properly God. Else would he never have suited for the purposes of salvation. God and man, forming one Christ, could only be suited for a Mediator, and to accomplish redemption by his blood. *Next*, the BRANCH, a well known title of the Redeemer, and applicable to no other. He, and He alone, was the *Netzer*, the *Nazarite* devoted to God from the womb; yea, before he was conceived in the womb, his name was called Jesus. Yea, from the womb of eternity, mention was made of him. Isaiah xlix. 1, 2. Matt. i. 21. Luke ii. 21. *Thirdly*, his growth, and place is also mentioned, which may imply *Bethlehem*, the land of bread, as Christ is the bread of life. But, I rather think by *growing up out of his place*, is meant the miraculous nature of his birth, being without the intervention of a human father,



and as such, out of his own place, *whose goings forth have been from of old from everlasting.* Micah v. 2. The next point refers to his office, work, and character. He shall *build the temple of the Lord.* And this is repeated a second time, to shew the vast importance of the work, and the dignity of his person, by whom it is done. Christ is not only the foundation stone of this spiritual temple, which are his redeemed, but the builder. So Paul speaks of him. Heb. iii. 1—6. And how blessedly both the Apostles, Peter and Paul, speak on this subject. 1 Peter ii. 5. Ephes. ii. 20, 21, 22. And yet *further,* He that builds the temple of the Lord, shall bear the glory of the Lord, and have all the glory of the temple. Yea, they shall hang upon him all the glory of his Father's house. Isaiah xxii. And here, Reader, we must include in this view, the whole glory of redemption. There is, and ever will be, glory in his cross, glory in his crown; yea, on his head were seen many crowns. Rev. xix. 12. Precious Jesus! doth not every poor sinner put a new crown upon thy glorious, sacred head, when ascribing to thee all the glory of his own personal salvation? And if so, have I not crowned thee, yea, do I not every day crown thee, my only rightful Lord, my God and Saviour? And are not all these ascriptions of praise *to the glory of God the Father?* Philip. ii. 11. *Moreover,* it is said, *that he shall sit and rule upon his throne.* Sweet thought to every poor believer! The Lamb is still *in the midst of the throne.* Rev. vii. 17. And he hath said, *that to him that overcometh will he give to sit upon his throne, even as he overcame, and is set down with his Father in his throne.* Rev. iii. 21. On this spiritual throne Jesus sits, to feed, to comfort, to help, to strengthen all his redeemed upon earth, as well as to give glory and happiness to all his redeemed in heaven. He shall both rule as a King, and intercede as a Priest, upon his throne. Blessed thought! the throne we go to is a throne of power, as well as a throne of grace; and Jesus rules and reigns in both, *for the counsel of peace is between them both.* In every sense this is blessed. For whether this counsel of peace refers to the everlasting covenant between the Father and the Son, or between Christ's kingly office and his priestly, yet in this way, and in every way, peace with God is secured through the glorious undertaking and accomplishment of redemption by the Lord Jesus Christ. And to these great events shall *Helem,* and *Tobijah,* and *Jedaiah,* and *Hen,* yea, all and every one shall become as memorials, and as instruments to minister in building in the temple of the Lord. For such shall be the blessed end of those blessed things, referring to the gospel Church, that all the redeemed shall know that Christ is the sent of God. 1 John iv. 14. Such among a thousand other precious things contained in this vision, are read to us in this sweet scripture, for which may both Writer and Reader bless God the Holy Ghost for ever. Amen.

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#### REFLECTIONS.

O LORD! help thy servants now with open-face, as in a glass, to behold thy glory, and while reading these accounts of thy grace, manifested to the Prophet, give to us *a right understanding in all things.* Chariots, and horses, and mountains, and hills, all minister to

the promotion of thy glory; and all go forth to execute the sacred purposes of thy will, when going forth before the Lord of all the earth.

And do thou no less Almighty Lord Jesus, give us to see thee, in thy type Joshua, crowned with silver and with golden crowns. Yea, Lord, since redemption now is finished, and thou art returned to thy glory, and thy kingdom, cause all hearts to bend to the sceptre of thy grace. Oh, thou wonderful man, whose name is the BRANCH! carry on thy blessed purposes in building the temple of Jehovah; for thou alone art capable of building it, and of bearing all the glory. And, oh! Lord, while thou sittest and rulest on thy throne, do thou, Lord, in both thy priestly and thy kingly glories, bless and govern all thy redeemed below, as thou art glorifying thy Church above. Give us by faith to behold thee, in those sweet exercises of manifesting grace to thy family upon earth, as thou art blessing thy redeemed in heaven. Amen.

## CHAP. VII.

### CONTENTS.

*The Lord is speaking to the Prophet in this Chapter, not by vision, but by revelation. The people of the Land come to ask questions of the Prophet, in the name of the Lord, and the Prophet is commanded to make answer for the Lord.*

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

If the Reader will calculate the different dates of the Prophet's account concerning his ministry, he will find that nearly two years had elapsed from his former preaching. See Chap. i. 7. The month *Chisleu* corresponds to our October and November in part.

2 When they had sent unto the house of God Sherezzer, and Regem-melech, and their men, to pray before the LORD,

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

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

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned

in the fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even to me*?

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

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

It appears from this enquiry, that the people were of the same complexion in those days as all days, willing to substitute any thing for real godliness. The leaven of self-righteousness mingles up in all men's minds, more or less. The great enemy of souls, infused this deadly poison into our nature at the fall, and it runs like blood through the veins of the whole race. Fasting, and the squalid face, sackcloth, and the like, are in the preference of all men by nature, because these are offerings to our own shrine. But faith in Christ is such a self-emptying, self-loathing principle, that none but those taught of God the Holy Ghost ever can, or ever will be able to practise. Reader! do observe in what terms the Lord speaks of those humiliations which are of man's creating, and came not from the Lord. What communion had I with you in all these things, saith the Lord? It is plain from the manner of the Lord's speaking, there had been none. And unless this great object had been the main object intended from such observances, surely they are so far from being acceptable, that they become offensive in the sight of God. Reader! the doctrine is the same in the Christian Church, as in the Jewish. If Christ, *who is exalted as a Prince and a Saviour, to give repentance to Israel, and remission of sins*, doth not give them; evidently there can be no real repentance in the soul. Acts v. 31. And if our days of fasting and humiliation, be not with an eye to the blood and righteousness of Christ; they are but so much mockery before the Lord. Isaiah lxxv. 5. It is plain from what the Lord saith in the close of this paragraph, concerning the inattention of the people to the Prophets, that in the midst of all their pretended sanctity of fasting, there was a total disregard to the word of the Lord. What an awful delusion are men under that set up the *form*, while denying the *power* of godliness.

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

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

10 And oppress not the widow, nor the father-

less, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

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

12 Yea, they made their hearts *as* an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets; therefore came a great wrath from the LORD of hosts.

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

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

Here is a confirmation of the subject, that the people had totally neglected God's word, by the Prophet, for if the Reader will consult the scriptures of the Prophets on those points, he will find that the Lord here commands *Zechariah* to repeat to the same purport, as those servants of the Lord had done. See *Isaiah* lviii. throughout. *Jeremiah* v. throughout. *Hosea* iv. throughout. *Micah* vi. throughout.

#### REFLECTIONS.

READER! it is among the most important of all subjects to have a right apprehension of the method, whereby poor fallen man in every age of the Church, can rightly approach to God. Mankind have been always fond of commuting with God for sin, and when the Lord in grace saith return to me, and I will return to you, with the same boldness as those of old, we are apt to cry out, *wherein shall we return?* And then fastings, and almsgivings, and a few forms of prayer are set up, by way of atonement for the sin of the soul. Alas, alas! here is more spiritual pride in all this, than any real repentance, or true fasting, or sorrow. Amidst a thousand plans of false reform, and a thousand substitutions, instead of the real return of the heart to God, there is but one the Holy Ghost teacheth, and that is indeed infallible, namely, with an eye to Christ. *Without faith* (saith the Lord the Spirit by his servant the Apostle) *it is impossible to please God.* There will be no real sense of sin, no true compunction of the heart towards God, but where the Holy Ghost hath given a spirit of grace and supplication, to look unto Him whom we have pierced, and

mourn. In every heart, where God the Holy Ghost hath arraigned that heart with an indictment for sin, there sin is felt, and known, and acknowledged to be exceeding sinful. And in every case of this kind, repentance and fasting will be the *effect*, and not sought to as a *cause*, to come before God with. Hence the Apostle strongly and satisfactorily reasons; *if we confess our sins, God is faithful and just to forgive us our sins, and the blood of Jesus Christ his son cleanseth us from all sin.* Reader! do you feel prompted to ask, with the *Sherezers* and *Regemmelechs* of the present hour, should I weep, should I fast in the fifth month as I have done these many years? hear the Lord's answer, and mark it well. Oh! for grace to eye Jesus in all, to go to Jesus for all, and to make him what God the Father hath made him, *the all in all* of the covenant. He, and He alone, in his glorious person, blood, and righteousness, is the only propitiatory, the only mercy seat, sacrifice, and sacrificer, for poor sinners to look to in all their approaches to God!

## CHAP. VIII.

### CONTENTS.

*The Prophet is here commissioned by the Lord to give many rich and precious promises concerning Jerusalem. The Lord will restore her waste places.*

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

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

3 Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called, A city of truth; and the mountain of the LORD of hosts, The holy mountain.

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

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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

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

8 And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness.

In offering my Commentary on this Chapter, I am very ready to allow all that former commentators have advanced in their referring what is here said of the prosperous state of Jerusalem, to the old Jerusalem, in the literal sense, as being very different after the people returned from the *Babylonish* captivity to what it was before. But I still think that far other, and far greater blessings are intended to be set forth, by the different things mentioned in this string of rich promises, than a mere respect to *temporal* enjoyments can justify. I shall take the freedom therefore with the Reader, while I look up for grace from the Lord to keep me from error, to observe, with great humbleness of spirit, that this Chapter will be very sweet, and very precious, if we read it *spiritually*, and read it with an eye to the days of the gospel. In this view, I beg the Reader to remark with me, how blessedly it opens. *Thus saith the Lord of hosts.* I admire the frequency of this expression. Surely it conveys, in the most blessed manner, the graciousness of the Lord. And when the Lord adds, that *he was jealous for Zion with great jealousy*; may we not, after considering for how long a period He, *whose goings forth had been of old from everlasting*, had been longing for the time of his manifesting himself to Israel; may we not, I say, without violence to the expression, figure to ourselves the Lord Jesus Christ looking now with holy earnestness to the time as approaching? The Prophet Joel expresseth somewhat of the same kind. *Then will the Lord* (saith he) *be jealous for his land, and pity his people.* Joel ii. 18. And observe what follows. *Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem.* And how is the Lord returned, but by tabernacling in our flesh? Surely this is the only return that could now fully delight the heart of Jesus, or satisfy the wants of the Church? This would be indeed to make Jerusalem's name *the city of truth*; when Jesus, the husband of his Church and people, gave his spouse his own name, who is himself *the way, and the truth, and the life!* John xiv. 6. This would be to make the Lord's house indeed the holy mountain, which the Prophets with one voice had said, should be *exalted in the last days upon the tops of the mountains, and all nations should flow to it.* Isaiah ii. 2—4. Micah iv. 1—4. Rev. xiv. 1. And this would be, under the presence of the Lord Jesus, to make the aged resting on their staffs from the blessed influence of grace, long known, and long enjoyed, from the Spirit of their Lord; and the young rejoicing in the streets of the Lord's holy mountain, under the awakenings of his love, when betimes brought into a saving acquaintance with the Lord God of their salvation. But, if we read those scriptures without an eye to gospel days, and the presence of

Jesus, I cannot conceive that no real joy could be proposed from beholding aged sinners dwelling in the streets of the old Jerusalem, unawakened, unregenerated, and hastening to their graves in the same state as when they were born; nor boys and girls playing in the mere pastimes of thoughtlessness and childhood, without God, and without Christ in the world! If the Reader will turn to the 31st Chapter of the prophecy of Jeremiah, verses 11—17. he will find a parallel passage, and *proved* to refer to the days of Christ's manifestation in the flesh, by a portion of it so explained. Matt. ii. 17, 18. I will not detain the Reader by enlarging on the many blessed things of a like nature contained in these verses, for the subject itself is endless. And indeed I hope, from the mere hints here given of explaining the subject *spiritually*, his own mind, under divine teaching, will be led to make many similar observations to those I have offered. Let me only add a thought on the graciousness of expression, in the Lord's taking off the thoughts of the people from the marvellous nature of those mercies, to the consideration of the greatness of his power, by whom these events were to be accomplished. His ability, and his love, and his covenant promises, become the full security of ~~his~~ people. It is this which brings his redeemed both from East and West, not *Babylon*, for this lay north, and the greater part of the people were returned. And in the days of *Zechariah* the western world had none of the children of Israel in it; and as for the Gentile Church, it was as yet unknown. So that every part of this blessed scripture concurs to point to the gospel days of the Lord Jesus, as the time spoken, and the blessings in it *spiritually*. For then it was the promise was to be fulfilled, *when from the rising of the sun to the going down of the same, the Lord said his name should be great among the Gentiles.* Malachi i. 11. Hosea ii. 23. Luke xiii. 29.

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

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

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

12 For the seed *shall be* prosperous; the vine shall give her fruit, and the ground shall give her in-

crease, and the heavens shall give their dew : and I will cause the remnant of this people to possess all these *things*.

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

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

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

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

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

The Lord is going on through these verses, as in the former, in the same strain of grace and love, to encourage the people with his assurances of favour. I beg the Reader to attend to what is here said by a gracious Lord, with an eye to the grace of God in Christ Jesus, and sure I am he will find abundant blessedness in the view. The peace here promised, is, *peace in the blood of the cross*. Before the soul is brought savingly acquainted with this, there can be no real peace to him that goes out, or to him that cometh in. But, when the curse of the fall is taken away by the redemption in Christ Jesus, then is the believer blessed, both in basket and in store. Then, to use the figurative language of this scripture in a spiritual sense, the vine of ordinances, and the increase of bread, even the bread of life, and the dew of heaven, in all the covenant blessings of the promises, will be poured out. And then all the fruits of the Spirit will be manifest in the life and conversation of the redeemed ; and all the blessed effects here spoken of, speaking truth to his neighbour, and executing judgment, will follow. Oh ! the glorious consequences of the coming of the Lord Jesus, in the hearts of those who live under his gracious influences !

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



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

Here is another testimony to the spiritual sense of this sweet Chapter. It was one of the uniform characters of Christ's reign upon earth, that his Church should hold a perpetual feast. Isa. xxv. 6—9. And spiritually considered, it is always so. For when the believer is most exercised with difficulties, then it is the consolations of Jesus most abound. Yea, the very tear of grace is a tear of holy joy. Reader, do not forget what the Apostle saith. Rom. xiv. 17.

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

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

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

23 Thus saith the LORD of hosts ; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you : for we have heard *that God is with you*.

There never was a period, but in the days of the Lord Jesus Christ, when those events took place. But during our Lord's continuance in the flesh, we find numberless instances of many, who like the Greeks which came up to the feast, desired to see Jesus. John xii. 20, 21. And immediately after the descent of the Holy Ghost, how general then the enquiry. But, I cannot but think, that what is said in the last verse of this Chapter, yet remains to be fulfilled. And I as humbly conceive, that the call and conversion of God's antient people the Jews, will be, as is here said, brought about by a wonderful power in one and the same time. Reader ! do observe, that the great event here spoken of, and promised, is to be *out of all languages of the nations*. Now it is more than probable, that the dispersed of Israel are among nations with whom the natives of *Europe* have no knowledge or communion. And how then by human means, as instruments in

the Lord's hands, will the gospel be conveyed to them? Besides, the promise is, that the Lord will set his hand again the *second* time, to recover the remnant of his people. What is meant by the *second* time, but in allusion to Egypt as the *first* wonderful deliverance the Lord wrought, in a public, open display of his sovereign power. See Isaiah xi. 11. with Isaiah xix. 18, to the end. While therefore it becomes a duty, and a privilege, in the instance of all that love the prosperity of Zion, to adopt every proper means, as instruments in the Lord's hands, for calling home our elder brother, the Jews, to the knowledge and enjoyment of the Lord Jesus Christ, and his salvation; it should seem very clear, that the Lord himself will accomplish this great work before the latter day glory, by stirring up in the minds of his redeemed the awakening cry here expressed, by the sweet influences of His Holy Spirit. For if out of all the languages of the nations, ten men shall thus express themselves, certain it is, that none but the Lord himself can bring such a wonderful event to pass in one and the same hour. Lord! I would say, hasten the blessed promise, and in thine own good time *do good unto Zion; build thou the walls of Jerusalem!* Psalm li. 18.

#### REFLECTIONS.

WHO that reads a Chapter, full of such exceeding great and precious promises as this is, but must rejoice for the consolation. Precious Lord Jesus! I would pray for grace to be looking unto thee for all, and eyeing thee in all. For it is in thee, and for thee, and solely on thy account, all that is here said of the joy of Jerusalem is founded. Thou art the cause of all; the one source and fountain of all, and the sum and substance to every individual in the enjoyment of all. By thy great undertaking, in thy person, offices, and character, thou hast accomplished all the grand purposes of redemption. And hence thy Jerusalem, thine holy mountain, shall rejoice in thee. Young men and maidens, old men and children, all find their felicity in thee, and thou art not only the purchaser and giver of their mercies, but thou thyself art their portion for ever! Lord! hasten the many blessed promises here given, and yet to be fulfilled! All thy redeemed upon earth long to see the day of thy coming. And the souls of thy redeemed under the altar of heaven, are still sending forth the cry, Lord, how long! Oh! for our Jesus to come forth in the sovereignty of his grace and power, conquering and to conquer; subduing his people to the sceptre of his grace, and calling his redeemed out of all languages of the nations; that that wonderful event may soon be accomplished, when numbers in one and the same time shall *take hold of the skirt of him that is a Jew, saying, we will go with you, for we have heard that God is with you of a truth.* Amen.

## CHAP. IX.

## CONTENTS.

*Here are more views, and very glorious ones, of Christ's love to, and rejoicing over his Church; and the Church is called upon to rejoice in her God and Saviour.*

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

If we connect the last verse of the preceding Chapter with the first verse of this, (and certainly though we divide the prophecy in Chapters the subject is but one,) the sense will be, that the word of the Lord shall *rest* in Damascus, as it was there said, *we will go with you*. I conceive the true sense of the word *burden* is to this amount; not a burden, or source of sorrow, but of joy. And what follows seems to confirm it; when *the eyes of man*, that is, the eyes of all the redeemed in *Damascus*, and elsewhere, shall be as much as Israel toward the Lord. Reader! pause over this verse, for according to my view, it is most blessed. In any way, and in every way, if we read the words with an eye to the rich mercies of God in Christ, we find them so. If we consider these expressions, *the eyes of man*, as in the first and highest sense of the words, the eyes of the God-man Christ Jesus toward JEHOVAH, as the glorious Head of his body the Church, beholding Him while carrying on the purposes and work of salvation, they are most blessed. And so in like manner all the redeemed looking to Christ, in this glorious work the Father gave him to do; and the Church, in the whole mass of believers, beholding Christ with such complacency and delight, as God the Father beholds his dear Son; think, Reader! what a blessed subject is here opened also in the view of Christ in this manner?

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

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

4 Behold, the LORD will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

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

6 And a bastard shall dwell in Ashdod; and I will cut off the pride of the Philistines.

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

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

*Hadrach* lay near to *Hameth*, which some have thought to be the same with *Antioch*; and *Tyrus* and *Zidon*, we are well acquainted with in the Gospel. So that when we consider that Christ's followers were called Christians first in *Antioch*, doth it not seem to imply very plainly, that this *burden* spoken of to those nations, was intended for a joyful one, and not to groan under. See that sweet prophecy of *Isaiah* concerning gospel mercies, to this effect. *Isaiah* ix. 1—7. *Acts* xi. 26. With respect to what is said about *Tyrus* laying up silver as the dust, and the Lord casting her out; if read spiritually, and with an eye to the Lord's rich mercies in Christ, these self-confidences we know must be all removed to make way for the humble reception of Jesus. Before Christ is revealed to the heart, it is the conduct of every one *to weary himself for very vanity*. *Habak.* ii. 13. *Isa.* xix. 18. to the end.

9 ¶ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Had we any doubt to whom these words refer, the Evangelists would at once remove it. Never surely was there ever a description more pointed, or one more circumstantially fulfilled. See *Matt.* xxi. 5, &c. and *John* xii. 15, &c. But taking the fact itself as a thing unquestioned, what I beg the Reader more immediately to notice in the passage is, the sweet and glorious features of character, by which this king was to be known; and then for the Reader to ask his own heart, whether he hath gone forth, and is going forth, to meet Christ with welcomes and hosannas, as the Jewish children did, when Christ thus entered triumphantly into Jerusalem? Is Christ your King? Do you know Him, as the Just One, and the Holy One? And is He *all your salvation, and all your desire*? *2 Sam.* xxiii. 5.

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

Here is another blessed description of character belonging to our Jesus. His kingdom is not set up with sword or battle bow; but yet *of the extent of his government and kingdom there shall be no end.* Malachi i. 11. Psal. lxxii. 8. to the end.

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

How sweetly, and blessedly, is God the Father here speaking to God the Son, in his Almighty character, as Mediator. And how fully is this promise answered, in the instance of every poor sinner whom the Lord makes willing in the day of his power. Jehovah then remembers his everlasting covenant, and Jesus then receives the reward of his services, as Jehovah's servant in that covenant. See Isaiah xlii. 6, 7. Luke iv. 16—19. Some have thought however, that these words are not directly spoken to Christ, but to the Church, because the word is feminine. But in either sense, the thing is the same. For although the Church hath no prisoners, yet till Christ brings out his Church, in every individual instance of it, every child of God is by nature a prisoner to sin and satan. And this is a pit indeed, wherein there is no water of salvation.

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

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

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

15 The LORD of hosts shall defend them: and they shall devour, and subdue with sling-stones; and they shall drink, *and* make a noise as through

wine; and they shall be filled like bowls, *and* as the corners of the altar.

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

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

What is this strong hold, but the hold of salvation in Jesus? And who can turn in this, but the souls made willing? But observe the promise to this purport. *I will render double unto thee.* Who promiseth this, but Jehovah? *Greece* shall bend to *Zion*, because the Lord's hand shall be seen in the dispensation. The trumpet of the everlasting Gospel shall be heard. The whole work, the whole glory is the Lord's. And the beauty and loveliness of Christ shall be known, felt, and adored in that day; and the wine of the Gospel shall be drunk, and the love of Christ be sought after as the chief good. Remarkable to this purpose was the pouring out the gifts of the Holy Spirit on the day of Pentecost, and from that period to the present, and so on as long as the Church continues on the earth, in the glorifying Christ to his people's view, and forming him in their heart, *the hope of glory.*

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#### REFLECTIONS.

BLESSED Lord Jesus! was it said in the opening of this Chapter, that the eyes of man, as of all the tribes of Israel, shall be toward the Lord; so let mine eyes fix themselves eternally on thee, and feast themselves in endless rapture on thee; a sight most lovely, and most completely satisfying! Like the Old Testament saints, who beheld thy day at a distance, and rejoiced and were glad; and like New Testament believers, who never cease beholding thee, with joy unspeakable, and full of glory; so would mine eyes look unto the Lord my God, until he hath answered all my longings, and desires after him. And whilst thou art calling home thy sons from far, and thy daughters from the ends of the earth; and Zion is rejoicing greatly at the coming of her meek and lowly Saviour; do thou, blessed Lord, carry on and fulfil all those gracious promises concerning thy kingdom of grace in every heart. Almighty Father! do thou remember thine everlasting covenant, and send forth by the blood of it the prisoners of hope out of the pit wherein is no water. Oh! let all grace abound, and cause the travail of the Redeemer's soul, to be abundantly satisfied in the multitude of redeemed children, born to our God. Yea, let every heart be satisfied with his beauty, and every tongue sing praise to his goodness, until all the ransomed sons and daughters of *Zion*, shall return with songs of salvation to God and the Lamb.

## CHAP. X.

## CONTENTS.

*This Chapter is full of gospel promises, like the former, and particularly with an eye to the restoration of Judah; the close of the Chapter abounds with an assurance of many blessed things.*

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

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

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

4 Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

Under the figurative language of rain, the blessings of the Holy Spirit, in his gracious influences, are directed to be sought for from the Lord. Reader! pray notice the similarity in this injunction to that of the Lord Jesus Christ. Luke xi. 9—13. And do observe further, that in those precepts there is implied the accompanying grace to enable the petitioner to ask. The *Corner-stone* is well known to be an emblem of Christ. Psalm cxviii. 22. with Matt. xxi. 42. Acts iv. 11. And the *nail* fastened in a sure place, equally typical of Christ. Isaiah xxii. 23. Eccles. xii. 11. And the *battle-bow*, which implies the holy war of the Lord Jesus. Isaiah lxiii. 1. And the *oppressor* together, means that all agents must have their commission from him. Hence Peter, when charging the Jews with crucifying the Lord of life and glory, declared, that it was only accomplishing, what before, the Lord had determined to be done. Acts ii. 23.

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

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

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

Souls truly converted to Jesus are always mighty in the Lord, because the Lord puts their enemies under the soles of their feet. Malachi iv. 3. But what wonderful blessings are here said to be in store for Judah? Well was it said by the dying Patriarch, such glorious events would take place in this tribe. Gen. xlix. 8—12. And Moses reiterated the same. Deut. xxxiii. 7. And Reader, do observe the foundation of all this mercy; because of God's covenant engagements. And *Ephraim* also shall come in for a portion of the same grace, for there is enough in Christ for every one, and for all. The house of Joseph, as well as the house of Judah, shall be thus blessed. The dying Jacob spake of this tribe also. And Moses, ages after, was commissioned to confirm it. Gen. xlix. 22—26. Deut. xxxiii. 13—17. Now, in the prospect of the gospel, all these promises come to be fulfilled. And how strong and expressive the words are, *their hearts shall rejoice as through wine; yea, their children shall see it and be glad*. Both fathers and children shall join in the blessings; and all their rejoicing shall be, not in themselves, not in their attainments, but in the Lord. Isa. li. 21, 22.

8 I will hiss for them, and gather them; for I have redeemed them: 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 Assyria; and I will bring them into the land of Gilead, and Lebanon; and *place* shall not be found for them.

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the



pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

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

I have made a division in the view of those rich promises, because I wish the Reader not to pass over them too hastily; but I beg of him to mark their number, their greatness, their value. And I hope the Reader in going over them, will consider who it is that undertakes all, engageth for all, and will assuredly accomplish and fulfil all. Jesus will *hiss* for them, the original word is *whistle* for them, meaning the affectionate familiar call of a friend. And why will he do it; because he saith, *I have redeemed them*. Sweet thought! The redemption of Christ is a finished salvation. In the same strain runs the whole of the promises. I only add, that the last verse seems to be spoken in the person of God the Father, and the promises are in Jesus. And I beg the Reader here also to observe, that Jehovah undertakes both for himself and them. *I will*, the Lord saith, and they *shall*. Precious promise! And all *yea and Amen in Christ*. 2 Cor. i. 20. Jer. xxxii. 40.

#### REFLECTIONS.

BLESSED Jesus! thou hast promised to be as the dew to Israel, and here thou commandest thy people to ask those blessings of thee. Lord! when thou art coming forth in grace, thou inclinest thy redeemed to meet thee at the mercy seat, and then preventest them with thy goodness. We beseech thee, Lord, to fulfil thy promises to thy redeemed. Let the souls of thy people know thee, under all thy gracious characters. Thou art the chief corner stone in thy spiritual building. On thee would I rest all my hopes, for life, for death, for time, and for eternity. Thou art the nail in a sure place; for on thee is firmly fixed the whole hopes of the Church, not only in respect of the life that now is, but for that which is to come. Oh! do thou strengthen thy Judah, and bless thine Israel. Save the house of Joseph, as thou hast said; yea, save all thy redeemed, both of Jew and Gentile, and bring the whole as one fold into the land of spiritual *Gilead*; and into the everlasting mountain of *Lebanon*, thy glorious kingdom. To thee the whole Church are looking, and on thee, they are resting for those blessings. Do, Lord, as thou hast said. And, oh! that the Lord may hasten his blessed purpose for his people, when righteousness shall cover the earth, as the waters do the channel of the great deep; and when the whole earth shall be full of the knowledge of the Lord, and incense shall be offered to the Lord, from the rising of the sun even to the going down of the same. Amen.

## CHAP. XI.

## CONTENTS.

*This Chapter in its opening, seems to contain a prophecy of the siege and destruction of Jerusalem, and which took place after our Lord's return to glory. Under the figures of two staves the Lord teacheth concerning his Church.*

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

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

3 *There is* a voice of the howling of the shepherds: for their glory is spoiled: a voice of the roaring of young lions: for the pride of Jordan is spoiled.

The thirty pieces of silver, mentioned in this Chapter as the price given for the Almighty Speaker in this Chapter, serves for a key to open and explain the rest. And as the passage is expressly applied to the Lord Jesus Christ, by the Evangelist, we cannot err, if we accept the whole Chapter as principally referring to him. Opening the doors of Lebanon, meaning the Church, serves to shew that the hand of the Lord was in the judgments of Jerusalem. Those gates, which were for ever shut against receiving the truths of Jesus, shall now be opened to destruction. But, though this may be, and no doubt is, in relation to temporal things, suited to the description of that event, yet an higher spiritual sense is the first and great object intended to be conveyed. The heart is to be opened by grace, or broken by judgment. *A spirit of judgment, and a spirit of burning,* are the great means the Lord makes use of, to melt the hard heart of sinners, and to consume the lusts and affections. Howling, distress, and anguish of soul, will always attend these divine operations. Isaiah iv. 4.

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

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

6 For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the

men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*.

7 And I will feed the flock of slaughter, *even* you, O poor of the flock: and I took unto me two staves: the one I called Beauty, and the other I called Bands; and I fed the flock.

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

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

10 ¶ And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and so the poor of the flock that waited upon me knew that it *was* the word of the LORD.

The flock of the slaughter, plainly means the Lord's people. And as the great ones of the earth oppress them, they are very properly so called. But how sweet and gracious are the expressions of the Lord Jesus. Though their own shepherds regard them not, yet Jesus will. Every oppressed child of God should remember this! Various have been the opinion of learned men, concerning what is meant by the two staves; Beauty and Bands. It hath struck me since I began these observations upon the passage, that by *Beauty* is meant the Gospel, and by *Bands*, is meant the Law. For surely a Gospel that proclaims mercy, pardon, and peace, through another's righteousness, and not our own, must be beautiful and engaging to a soul truly convinced of sin, and conscious that he hath no righteousness in him. While, on the other hand, the law, which is the ministration of death, may always be called bands, for we are by nature, and by practice, bound in the chains of it all our lives long, until Christ hath made us free. Reader! can you truly say, and say it with full assurance of faith: *Truly, Lord, I am thy servant, thou hast loosed my bonds*. Psalm cxvi. 16. By breaking the staff Beauty, is not meant the Lord's breaking off connection with his people, or lessening the sweet effects of the blessed gospel; but it may mean with-drawings, hidings, corrections, and the like. Psalm lxxxix. 30—35.

12 And I said unto them, If ye think good, give *me* my price; and if not, forbear: so they weighed for my price thirty *pieces* of silver.

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

Nothing can be clearer, than that this prophecy referred to the person of Christ. See Matt. xxvii. 9. It is worthy the Reader's remark, that the price a Jewish servant paid, in the case of an ox goring him, or her, was the same. Exod. xxi. 32.

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

The cutting asunder of the other staff Bands, may serve perhaps to shew, that there can be no lasting amity in the mere obligations of the law. Judah will vex Ephraim, and Ephraim Judah. No union but in Christ and his Gospel.

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

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

17 Woe to the idol 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.

Foolish shepherds, and idle shepherds, mean one and the same. Unfaithful pastors; ministers for hire and filthy lucre, who are described by *Ezekiel* at large; Ezek. xxxiv. from beginning to end. The Lord deliver his people from all such! Amen.

#### REFLECTIONS.

READER! how awful this Chapter begins, and how awful it ends. The doors are to be opened, to burn the whole dwelling that reject Christ; and the foolish shepherd, and the idle, that direct men from Christ, are to be set forth awful, and tremendous examples, of suffering vengeance from God. The sword is to be upon the arm, and upon the right eye; the one sinew shrank, and the other utterly darkened. Lord! in mercy, send pastors, faithful pastors, to thy people, after thine own heart, that shall instruct them with true understanding and knowledge!

Precious Lord Jesus! relieve my soul from such awful contemplations, as unfaithful, idle, and foolish shepherds raise up to the view of thine unequalled Pastorage, men after thine own heart, for care over thy people! And was it so, dearest Lord, that a price so low and contemptible was given for thee, thou Great and Almighty Shepherd! A goodly price indeed, ye Jewish rulers, you gave for my Lord! Lamb of God! be thou to me the pearl of great price! All the riches of the earth are not to be compared to thee, thou Lord of life and glory. Lord! enable me by thy grace, as a goodly merchantman seeking pearls and finding thee, to go and sell all I have, and purchase thee, *without money and without price*. And may I be enabled, thou blessed Lord, in beholding the staves of Beauty, and of Bands, to value and prize thine everlasting Gospel, and no longer cleave to a covenant of works. Oh! for help to bless God, that I am not under the law, but under grace, and *alive unto God through Jesus Christ our Lord!*

## CHAP. XII.

### CONTENTS.

*The Prophet, still prosecuting the same blessed subject, of the auspicious events included in the coming of Christ, prophesieth of many singular blessings to be given to the Lord's people in that day.*

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

The Chapter opens with a solemn preface of the Lord's distinguishing mercy over Israel; and the Lord, in confirming this love and favour to his people, takes to himself his glorious name in creation, and forming the spirit of man within him. There seems to be somewhat particularly striking in this assumption of character by Jehovah, for we find him more than once introducing himself to his Church and people under it. See Isaiah xlii. 5. Psalm civ. 1—9. Jer. x. 12, 13. Psalm cxxxvi. 5—8. By the burden of the word of the Lord is not meant any thing oppressive, but on the contrary weighty blessings.

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

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

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

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

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

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

8 In that day shall the LORD defend the inhabitants of Jerusalem: and he that is feeble among them at that day shall be as David: and the house of David *shall be* as God, as the angel of the LORD before them.

9 And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

I do not think it necessary to enter into an explanation of the many blessed promises contained in these verses. It is sufficient to say, that every thing that is gracious is promised to Judah and Jerusalem; and every thing of evil to their enemies. The Lord will fight for them, and woe to them that oppose his people. But, Reader! do not fail to spiritualize the whole of what is here said, and see how far, in the instance of Israel now, the same is verified. Is not Jesus both a sun and a shield to his redeemed in all ages? Will he not give grace, and give glory? Psalm lxxxiv. 11. Doth he not feed them in ordinances, support them in all their exercises, visit them, sup with them, and they with him? And, Reader, do observe the sure effects of those gracious acts of Christ. It is not enough to destroy their enemies, he will be as to Abraham, both their shield, and their exceeding great reward. Gen. xv. 1. Hence the feeblest and humblest among them shall be as *David*, who though a stripling, subdued *Goliath*; and the house of *David*, that is, our spiritual David, even

Christ, shall be as God; from union *with* Christ, and interest *in* Christ, his wisdom, righteousness, sanctification, and redemption shall be their's, who is the angel of the covenant. Sweet, precious, and refreshing consideration, to every poor feeble child of God! It is not what we are in ourselves, but what we are in him; not our attainments, or strength, or state, but Christ's all-sufficiency, all fulness, and perfection!

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

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

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

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

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

Here is the great Gospel promise of the New Testament dispensation; as Christ, with all his fulness, was the promise of the Old. And had the Prophet *Zechariah* been raised up by God the Holy Ghost, to have brought the Church of Jesus this one promise only, every true believer in Christ would have found cause to bless the Lord for the ministry of this man, through every period of the Church. This was, and is the great blessing in the charter of grace, which Jehovah promised Christ as God-man-Mediator in that covenant, as the result of his great undertaking. The Father engaged to give it to the seed of Christ, and to his offspring. And to this the Lord Jesus had an eye in all he told the Church concerning the Holy Ghost, and his seven-fold gifts, which should take place after his departure and return to glory, when he had finished redemption. See Isaiah xlv. 1—5. and Isaiah lix. 21. Hence all those blessed assurances of Christ we meet with in his farewell Sermons. John xiv. xv. and xvi. Chapters; in which the blessed Jesus hath so particularly described both the person and offices of God the Holy Ghost. I would beg the Reader to look at those scriptures I have referred to, and then read

the account of the first outpouring of the Spirit, on the day of Pentecost, in confirmation of the same. Acts ii. throughout. And as an antidote and preservative against the infidelity of the present adulterous and sinful generation, look at those scriptures also which tend to confirm the same, in assuring the Church, that the indwelling residence of the Holy Ghost in the hearts of believers, was promised in all ages of the Church, from the first descent of the Spirit, after Christ's ascension, until Christ shall again return in glory. See Ephes. iv. 8—13. 1 Cor. xii. throughout. Acts xix. 2. Rom. viii. 9—17. When the Reader hath paid all due attention to those several portions of the word of God, let him look attentively to this blessed verse of *Zechariah*. Let the Reader observe upon whom the effusions of the Holy Ghost is promised to be poured out; namely, *the house of David*, even our Almighty David, Christ; and the whole *inhabitants of his Church, Jerusalem*; that is, both Jew and Gentile, agreeably to the Father's promise. Isaiah xlix. 6. I beg the Reader next to observe the characters marked of those blessed outpourings; namely, *the spirit of grace, and of supplications*. By *the spirit of grace*, we may include the whole gifts of God the Holy Ghost, teaching, illuminating, comforting, directing, and blessing the seed and offspring of Christ, in the knowledge and love of all the persons of the Godhead, for their merciful manifestations in the covenant of redemption. And by *the spirit of supplications*, must comprize the whole of prayer and praise, in the exercise of all those goings forth of the soul of a believer upon the person, work, and righteousness of the Lord Jesus. Psalm xliii. 3, 4. Romans viii. 26, 27. The verse then goes on to describe the result of the Spirit's work in the heart; *and they shall look on him whom they have pierced, and they shall mourn for him*. Here we have not only a sure and unerring prophecy of Christ's being pierced, but also a blessed prophecy of a work to be wrought by the Holy Ghost in the heart of all his redeemed. The believer is led by that grace poured out, so to look to Christ, as One whom *we* have pierced; that is, to see that our sins became the cause of Christ's death. And the soul on whom the Holy Ghost pours out of his gracious influences, so beholds Christ, and so regards the cross. Not the Jews, not Herod, not Pontius Pilate, but my sins (the soul will then say) that crucified the Lord of life and glory. Hence will follow *the mourning as for an only son, a bitterness as for a first born*; that is, sincere heartfelt sorrow; nothing feigned, but real, deep, and lasting. The mourning is so great as to be compared to that in the sorrow of *Hadadrimmon*, in the valley of *Megiddo*. Some have thought that two seasons of Israel's mourning are here referred to. The *first* in the destruction of the *Benjamites*, at the rock *Rimmon*. See Judges xx. 45—47. And the *other*, in the instance of *Josiah*, killed at *Megiddo*. 2 Kings xxiii. 29, 30. But the Reader should further observe, that this mourning under the Spirit's operations, is described, not only as a general mourning, in which the whole land, that is, the whole family of Christ, both Jew and Gentile, mourn; but *special, and personal* mourning. Sin is a personal thing, and therefore every individual child of God, groaning under sin, will feel that true sorrow, which a view of Christ on the cross, dying for sin, must and will occasion. *The families apart, and their wives apart*, seems to intimate; that these gracious impressions are to themselves



secret and retired. *The heart knoweth its own bitterness.* Prov. xiv. 10. The ministers, the house of *Levi*, are said to weep *between the porch and the altar.* Joel ii. 17. Such is the spirit of grace and supplication, and such are the gracious effects!

### REFLECTIONS.

ALMIGHTY Lord! we desire to praise thee, for thy tender mercies to Jerusalem. Do, Lord, as thou hast said. May the Church of Jesus be a cup of trembling to all that dare oppose her great salvation in her Lord. Smite every horse with astonishment, and his rider with madness, that would trample on thy peaceable followers; and may all the inhabitants of thy Jerusalem, thine holy city, have their strength in the Lord of hosts, their God!

Reader! see, I pray you, whether the Lord's strength is made perfect in your weakness; and as you know where, and in whom your confidence can alone be found, enquire whether the sweet promises in this Chapter be in your experience. If he that is feeble among the Lord's people, be as David; and the house of David as God; are these testimonies made personal with *you*? If it be among the gracious promises to the seed of Christ, that the Lord will pour out upon them both a spirit of grace, and a spirit of supplications; do you know that you are Christ's seed by these sure marks and characters? Doth the Holy Ghost lead you, teach you, guide you, and help you, in your approaches to the mercy seat? Doth He glorify to your view the Lord Jesus? Doth He take of the things of Christ, and shew to you? Doth He shew Christ's fulness to your soul, and your want of him, in such a way as to make it appear, that Christ is exactly suited to you, and you to Christ? This is to take of Christ, and shew to the people. And this is to glorify Christ, and comfort a poor believer. It is in this way the Holy Ghost confirms those sweet and blessed promises, in becoming both a spirit of grace, and a spirit of supplication; a spirit of truth, and the Holy Ghost the Comforter. May the Lord give both to Writer and Reader, daily testimonies both to this scripture, and to all the promises, which in Christ Jesus are yea and Amen, to the glory of God by us.

## CHAP. XIII.

### CONTENTS.

*The Prophet is still looking by faith into the Gospel days, and describing under the spirit of prophecy, many blessed things to be accomplished in the days of Christ, and the after ages of his Church.*

**I**N that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.

If by faith, as the Prophet wrote, the Reader is led now to contemplate the mercy here promised, he must take his stand at the foot

of the cross, and behold the soldier's spear, as the instrument opening the fountain in the heart of Christ, as Jehovah appointed, for sin and for uncleanness. I need not again repeat what hath been so often observed through all the writings of the Prophets; namely, that the day here alluded to, is the day of the Gospel, Christ's day and glory. Looking at Jesus on the cross, we do indeed behold the Lamb of God, as John the Baptist cried out in his ministry, taking away sin by the sacrifice of himself. John i. 29. And, Reader! do not fail to observe, that this sacred laver for cleansing, is a fountain, not a stream, but a fountain, springing from itself. So the Church sung. Song iv. 15. And observe yet further, for whom it is opened, namely, the same as in the following Chapter, the spirit of grace and supplications were to be opened upon the house of David, and the inhabitants of Jerusalem. Jesus' whole family, both Jew and Gentile, for all are alike unclean, and all need cleansing. Hence the Church in heaven are represented as having washed their robes, and made them white in the blood of the Lamb. Rev. vii. 14. Reader! sit down by faith around this crimson fountain, and contemplate the whole Church as made clean only by the washing in this one laver; and when you have duly pondered the vast and momentous subject, look up, and bless Jehovah, Father, Son, and Spirit, for this unequalled gift, whereby alone all our uncleanness, filthiness, and sin, could be done away. 1 John i. 7. 1 Cor. vi. 11. Ezek. xxxvi. 24—32.

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

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, 'Thou shalt not live: for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

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

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

6 And *one* shall say unto him, What *are* these wounds in thine hands? then he shall answer,

*Those with which I was wounded in the house of my friends.*

Under the figurative language of scripture, by various ways, in these verses, are described the blessed consequences of being cleansed in this fountain of Christ's blood. Idolatry, false prophecy, and unclean spirits, are promised to be removed. And such will be the attachment to Christ, and his interest in a love to his Church and people, that the enemies of the Gospel, wheresoever, or in whomsoever they are found, however near or dear in nature, will be disowned. Deut. xiii. 6—10.

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

That what is here said refers to the person of Christ, we can need no other authority than Christ himself. See Matt. xxvi. 31. And when we enter into the several things contained in it, nothing can be more decisive in proof, that none but God himself could have dictated this scripture, and none but God himself could have brought about the accomplishment of it. Here is a solemn call for a sword to awake ; as if it had been long sleeping and inactive. And if we consider the flaming sword, placed after the fall at the east of the garden of Eden, as here called upon, we must allow it had been long in that state. For as none could enter there but Christ, and he only by blood, so now in its execution, it might well be called an awakening. I humbly conceive, that this might be the sword spoken of. For though I am inclined to believe, that the cherubim and flaming sword, placed at the entrance of Eden, were placed there to point to Christ, the Tree of Life, and not to keep sinners from Christ ; yet I am equally persuaded, that Christ only could enter as our forerunner. It was his province, and his only, to open this new and living way by his blood. Gen. iii. 24. Heb. x. 19, 20. The next striking passage in this verse, is the glorious person against whom this sword was called upon to awake ; namely, *my Shepherd* ; not the sheep, but the Shepherd ; and not simply any one Shepherd, but one particular Shepherd, even Jehovah's Shepherd. Sweet thought by the way, and I beg the Reader not to overlook it ; Jehovah's Shepherd is also the believer's Shepherd ! David called Christ so ; *the Lord*, said he, *is my Shepherd*. And, Reader ! is he not your's, and mine also ? Then learn to say as David did. See Psalm xxiii. every word of it. But to go on. This Shepherd is also said to be the *Man* ; not a Man, simply as such, or any Man, but one identical Man ; *the Man that is my fellow, saith the Lord of Hosts*. Reader ! pause over the wonderful expressions, and mark them well. This Shepherd is a true, real, and proper Man, in his human nature. And he is no less in his divine nature, fellow to the Lord of Hosts. Can any thing be more plain ? Can any thing be more blessed. *Oh ! my soul*, I would say, (as Deborah did in her holy triumphs, and as I feel my whole soul fully

grounded in the eternal truth;) *O, my soul, thou hast trodden down strength*; for so doth every faithful believer, whom God the Spirit hath given to believe, amidst the infidelity of the awful day in which we live, Judges v. 21. Here then is Jehovah the Father calling upon the sword to awake against Christ. For if Christ will be a surety, a sacrifice, then must this glorious Messiah be cut off, though not for himself. Dan. ix. 26. And this being done, Jehovah promiseth, that though when the Shepherd is smitten, the sheep shall be scattered, yet he will turn his hand upon the little ones; that is, Jehovah undertakes that all the blessed consequences of his redemption shall follow to his Church and people. God the Father engageth so to do. Sweet thought to the poor, weak, and feeble little ones of Christ's fold. See those sweet promises to that amount, Ezek. xxxiv. 11—16. John. x. 15, 28, 29.

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

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

There will be a sifting time in the Church, not for the terror or trial of the *real* Church of Christ, for the Lord knoweth them that are his. But this trial is for the discovery of nominal christians from true believers. All the scriptures declare concerning this time. And Jesus himself left it in testimony with the beloved Apostle John. Rev. ii. 8, 9, 10. Rev. iii. 7—13. The Lord will also try and exercise the graces of his Holy Spirit he hath given them, with afflictions and various trials. And this is what is meant by bringing them through the fire. But then let the Reader be careful to observe, (for it is an important observation,) that these trials of God's faithful people are never made by way of discovery, whether they are or are not his people, for *known unto God are all his works from the beginning*; but purely that they may be conformed to the image of their glorious head. See those two striking scriptures to the point. Romans viii. 29. and Isaiah xlviii. 10. Reader! it is a grand point in Gospel truth, to stand confirmed in this glorious doctrine, that in Christ the Church is beheld and accepted; and therefore God brings his redeemed into exercises for furtherance in grace, and not to prove what is already known, whose they are; for this would be to rest the final consequence of grace upon man's obedience, and render uncertain Christ's merit and death. Blessed be God! salvation hath more sure ground to rest upon. The Prophet expresses the blessed covenant, in the full terms of it, when running it up to the fountain head: *I will say, saith God, it is my people; and they shall say, the Lord is my God*.

## REFLECTIONS.

READER! here is a fountain indeed opened for sin and uncleanness; Jesus hath opened it, and supplied it with his heart's blood. The grand question is, are we washed in it? Have we found it to be peace-speaking blood, and heart-cleansing blood? Can we truly say of it, as David did of the whole covenant; *it is all my salvation, and all my desire!*

Precious Lord Jesus! the sword hath indeed awakened, at the command of Jehovah, against thee, when thou stoodest as the surety of thy people. But, oh! thou sin-bearing Lamb of God! what shall I offer thee of thanks and praise, since by thy stripes my soul is healed, and thou wert made sin for thy redeemed, that they might be made the righteousness of God in thee!

Lord! I thank thee, in all the exercises of my warfare, when bringing me through the fiery trials of sorrow and temptation; the conflict is not to know, whether I am thine, for that is already proved, and the issue is not doubtful; but it is to prove me, and to shew me what is in mine heart; that thy grace may have all the praise, and all the glory, from beginning to end. Oh! for unceasing grace while Jesus owns me to be his, to say with the Church of old, *my beloved is mine, and his desire is towards me.*

## CHAP. XIV.

## CONTENTS.

*In this Chapter the Prophet closeth his predictions; and a blessed close he makes of them. Great events are foretold in the Church of Jesus; in the coming of Christ, and the blessed effects thereof.*

**B**EHOLD, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

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

3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle,

4 ¶ And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east: and the mount of Olives shall cleave in the midst thereof toward the east and toward

the west, *and there shall be* a very great valley : and half of the mountain shall remove toward the north, and half of it toward the south.

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

The wonderful events spoken of in this Chapter, require great grace, and the divine teachings of God the Holy Ghost to understand. Whether the things promised refer to the first coming of Christ *only*, or whether they respect in part his *second* coming ; it would be presumption in me to speak positively. Those circumstances which plainly respect the days of Christ's flesh, we cannot hesitate to decide upon ; since we who live in the present hour of Gospel truth, have seen the fulfillment of them in Christ, and his Apostles. But we may humbly express our apprehensions concerning such also as have their tendencies to the event of Christ's *second* coming, when we merely send them forth as enquiries, and not as so many determinations. In the opening of this Chapter, the promise is of the Lord's coming in the flesh. This hath been fulfilled. The miseries of Jerusalem follow in the second verse. And the events here recorded, we may very safely refer to the memorable destruction which took place after Christ's return to glory ; and which Christ himself foretold. Matt. xxiv. 2—21. A ruin so great, as (according to the great historian of the Jews,) was never equalled in all the annals of mankind. The third and fourth verses of *the Lord's going forth to battle, and his fast standing upon Mount Olives*, must refer to a subsequent history. For though he often visited this Mount in the days of his flesh, yet certain it is, he did not stand there openly and personally to the view of his people, at the siege of Jerusalem ; neither indeed did he give the least reason to his disciples to expect he would. It is therefore probable, that the Prophet in those verses, might be looking so far forward as to our Lord's *second* coming ; and if so, there is a correspondence between this scripture, and what the angels said to the astonished disciples at our Lord's ascension. See Acts i. 11, 12. See Jude 14, 15. Job xix. 25. In respect to what is said about the days of *Uzziah*, *Amos*, the Prophet, gives some account of it, Chap. i. 1. And *Isaiah* talks of the fleeing of the people from the glory of his majesty, *when the Lord ariseth to shake terribly the earth*. See *Isaiah* ii. 10—22.

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

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

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

By these verses, it should seem is intended to shew, that this great day of the Lord will be ushered in, with a season remarkable neither for brightness nor darkness. The divine manifestations to the Church, and to individuals, will not be so clear as the Church might wish; neither so dark as to induce fear that Christ's spirit had left the earth. Such as it is, in the experience of God's people, a mingled state of grace and corruption. But, as it is well known to the Lord, he will brighten up the dark shades, and when the season is at the worst, and most unpromising, the Lord will turn our darkness into light. Observe, Reader! the thing itself is miraculous, and therefore it must be the Lord's own work. And this is the character of grace, from beginning to end.

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

The living waters, flowing from the Lord giving life, comes in here, to the relief of the dark and dying frames of his people. The Gospel, with all its influence, will flow in all directions, as the Lord shall appoint, both in winter and in summer. *Ezekiel's* vision was to the same amount. Ezek. xlvii. 1, &c. So was the beloved Apostle's. Rev. xxii. 1. But, both these have a reference, as hath been generally supposed, to the latter day glory. Hence therefore, this seems to be a confirmation to what was said before, in the opening of this Chapter. The Reader will not forget the Lord's conversation with the woman of *Samaria*. John iv. 10—14.

9 And the LORD shall be King over all the earth : in that day shall there be one LORD, and his name One.

Here again surely the spiritual kingdom of the Lord Jesus is plainly marked. In the present hour, what endless varieties of sects, even among Christians, do we meet with. But, when this blessed period shall arrive, Jesus will be the one Universal Monarch, and his dominion *from sea to sea, and from the river to the ends of the earth*. Psalm lxxii. 8. And what is beautifully connected with this view of Christ's universal kingdom, is, the glorious doctrine of the Unity of the Godhead, existing in the threefold character of person, Father, Son, and Holy Ghost, will be the religion of the whole earth. For it is said, *the earth shall be full of the knowledge of the Lord, as the waters cover the sea*. Isa. xi. 9.

10 All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem : and it shall be lifted up, and inhabited in her place, from

Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hanneel unto the king's wine-presses.

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

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

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

14 And Judah also shall fight at Jerusalem : and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

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

The beloved Apostle John, when in a vision he saw the new heaven, and the new earth, and the new Jerusalem, coming down from God out of heaven, tells us, that the first heaven, and the first earth, were passed away, and that there was no more sea. Rev. xxi. 1, 2. Whether this hath a spiritual meaning, that the old world's corruptions are removed, or whether this be a literal truth, I dare not, indeed I cannot determine. But one thing at least is certain, there will be a wonderful change in the circumstances of mankind. The expression is very strong to imply a literal sense of the passage, for it is said, that *all the land*, south of Jerusalem, *shall be lifted up and inhabited*. The blessings to the Lord's people, and the awful judgments on the enemies of Christ, are strongly marked.

16 And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to



worship the King, the LORD of hosts, and to keep the feast of tabernacles.

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

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

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

I beg the Reader to remark, somewhat more particularly, the honor put upon the feast of tabernacles. This feast, if the Reader will consult Leviticus xxiii. 34. he will discover, that it was intended evidently to typify the human nature of Christ. For as Israel then abode in a tabernacle, so God in our nature, in the person of Christ, would substantially dwell with us. Heb. viii. 2. Now, wherefore was this feast to be so eminently distinguished in this latter day dispensation, but in honor of Christ's tabernacling in our nature? Is not this a further confirmation, how much this concluding Chapter of the Prophet was looking into more distant times, than the first open manifestation of Christ? Rev. xxi. 3. And the contempt of it, having no influence of the Spirit, of which rain was a type and emblem, is very striking also.

20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be Holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

As in the kingdom of grace, the glorious King, and High Priest of Zion, hath made all his redeemed Kings and Priests to God and the Father; holiness unto the Lord shall be even upon the bells of the horses, as well as upon the mitre of his people. Christ is the holiness of his people, and therefore all, and every thing in his kingdom is made holy in him. By the *Canaanite* being destroyed out of the

land, is meant every thing that is unclean, or that loveth, or maketh a lie. Rev. xxi. 27. The term *Canaanite* is evidently made use of to imply this, for the kingdom of *Canaan* itself hath been destroyed time immemorial; so that it would be nothing new to say, there should be no more the *Canaanite* in the house of the Lord, for that hath long since ceased. But, the sense is, every thing shall be holy, in the holiness of Jesus, and the Church of Christ in the earth is delivered from all corruption. Oh! blessed period! Oh! dearly to be longed for hour! Lord, hasten it! Thy kingdom come!

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#### REFLECTIONS.

READER! take a short review of the wonders contained in this Chapter, with which the Prophet closeth those rich visions of God. Mark well the characters by which the great day of God is here spoken of. See, if the gracious visit of our Jesus, when at his incarnation he tabernacled among us, can be supposed to be the only thing implied in what is here said. It is true indeed, *Zechariah* delivered this scripture under the spirit of prophecy, somewhat more than five hundred years before the Lord Jesus came openly, in substance of our flesh. And no doubt, that coming, laid the foundation of all our blessings in time, and to all eternity. But, when we have considered what is here said, and connected the whole with the blessings, both of his first and second coming; it should seem, that many blessed things are here delivered, still to be accomplished. The Lord prepare both Writer and Reader for this great day of God! And the Lord bless every ministry of his servants, both Prophets and Apostles, to this end. Farewell Zechariah! We find abundant cause to praise our God for having raised thee up in his Church, to the blessed use of giving his Church this sweet portion of prophecy. But, while we give due honor to the servant, we would give all the glory to the Lord. Hail! thou glorious Lord Jesus, thou Almighty Prophet of thy people! Condescend, great God, by the ministry of these thy servants, still to teach and instruct thy Church, until that great day here spoken of arrives, and thy feet shall again stand upon Mount Olives; and until all the great events of thy kingdom of grace be completed, and thy kingdom of glory be fully come. Then, O Lord, will the whole choir of angels cry aloud, the heavens, and all the powers therein. The goodly fellowship of the Prophets, Apostles, and all the ransomed sons of Zion, in one hymn of praise to the Father, Son, and Holy Ghost; Israel's Jehovah ascribe praise for ever! Amen.