

Zechariah

The prophet Zechariah <*The name means "God has remembered."*> is declared to be the son of Berechiah <*The name means "pleased the Lord."*> and the grandson of Iddo <*The name means "festal."*>. Assuming that the Iddo mentioned in Nehemiah is the same person mentioned in Zechariah 1:1, Iddo was of the priestly line and is mentioned as having returned from Babylon with Zerubbabel and Joshua. (*Nehemiah 12:16*) The historical situation was the same as that of his contemporary, Haggai. (520 - 518) Apparently the people who returned from Babylon were mainly the poor while the wealthy remained. For these refugees life was very difficult in and of itself, without thinking about or actually re-building the temple. Survival was virtually all these refugees could deal with. The urgings of Haggai and Zechariah were important in the ultimate rebuilding of the temple in Jerusalem.

Much prophecy is written in poetic form and traditionally it was felt that in the chapters 1 - 8 of Zechariah there were only two small poetic sections: 2:6 - 13 and 8:1 - 8, the remainder being prose. Virtually the entire second portion (9 - 14) was poetry with the exception of 13:7 - 19 which is prose. More recently scholars who have learned more about Semitic poetry feel more than the above mentioned portions of Zechariah are poetic. This is evident in this translation.

The book seems to have two distinct parts. In chapters 1:1 - 8:23 the messages come from the time of the rebuilding of the temple. This portion of the book can be summarized as historical and it deals with the situation of the temple at the time of the writing of the book. Part one also has 8 visions that were received by Zechariah which serve to lift the spirits of the poor people who are struggling with life and rebuilding the temple.

In part two, chapters 9:1 - 14:21, we find the message after the building of the temple. Some scholars feel that part two was written by someone other than the writer of part one. Other scholars seek to defend the unity of the book. This portion of Zechariah is comprised of prophetic messages dealing with the last judgment and the long-range growth of the final kingdom. Those holding to dual authorship feel that the second part was written at a later time, possibly during a period immediately following the conquest of Alexander the Great. (336 - 323 BCE.) During this period the prosperous Diaspora Jews were able to make annual pilgrimages to Jerusalem. Other scholars feel the date is even later, in the 3 century BCE.

While Zechariah's name is mentioned three times in chapters 1 - 8 it is not mentioned in chapters 9 - 14. Dates are not as definite in the latter portion than in the first portion. There are also some vocabulary differences in the two parts though possibly some of these vocabulary differences are based on different subject matter. These and some less evident differences have caused the rise of the theory which began in the 1700s that Zechariah was written by two different people.

Some scholars feel that part two is "a disorderly collection of possibly ancient passages." ¹ or an anthology of ancient oracles. At this point in Biblical studies no consensus or clear understanding has prevailed.

Zechariah is steeped in the language of the pre-exilic prophets. He expresses his emotions using many of these expressions. An examination of the writings of the post-exilic prophets makes this abundantly clear.

Zechariah has many signs of apocalyptic literature. This form of writing apparently was gradually being developed during Zechariah's time and reached full development with the writing of

1 W. O. E. Oesterly The Minor Prophets

the Book of Revelation.

The text of chapters 1 - 8 is quite well preserved though questions about the text are noted in the footnotes. In chapters 9 - 14 more textual problems are evident. Variations of meaning in Hebrew present difficulties, as for example in 11:13: Hebrew: "the potter." Syriac: "treasury." LXX: "furnace." Jerome/Vulgate: "sculpture." The Hebrew text has been carefully compared with the early translations. The LXX, for example, from 3 Century BCE., thus being based on a pre-masoretic text. The Syriac Peshitta dates from the 1st or 2nd Century BCE. The Aramaic Targums based on age old oral tradition were put into writing in the 7th to the 16th Centuries. The Vulgate in the 4th Century CE. Old Latin translations are of more value, since they were written prior to Jerome's Vulgate.

The reader can be reassured that there are vast areas of agreement and that the variants, in the main, do not alter the general sense of the book. The work of the writer(s) speaks clearly even in the 21st Century.

Both portions of the book not only present hopes and desires about the temple, it's construction and use, but also present fine and enduring spiritual principles. While Haggai spoke as an older man, Zechariah's message is that of a younger visionary.

Zechariah

<CHAPTER 1>

I. A call to the people to repent, for God's covenant still stands 1:1 - 6

¹ In the eighth month, ² in the second year ³ of Darius, ⁴ this word of the Lord ⁵ came to the prophet Zechariah, ⁶ the son of Berechiah, ⁷ son of Iddo, ⁸ saying:

² "The Lord was very angry (*or, filled with wrath*) ⁹
because of your fathers.

³ Therefore the Lord of hosts declares:
'I say to you, Return (*or, turn back*) to me.'
This is what the Lord of Hosts ¹⁰ declares.

'I will return (*or, turn back*) to you.

⁴ Do not be like your ancestors, to whom the earlier prophets preached. ¹¹

The Lord of hosts declared:
'Turn away from ¹² your evil ways,
and from your evil deeds.
But they did not listen and obey me',
declares the Lord. ¹³

⁵ "Where are your ancestors?

Were are they?

And: the prophets, --
did they live forever?

⁶ However, my warnings and my statutes
which I commanded my servants the prophets,
did these not overtake ¹⁴ your ancestors? ¹⁵
so they repented ¹⁶ and said,

2 The old Hebrew month was called "Bul", corresponding to October / November. October 27th would be the date, assuming the year was 520 BCE.

3 Syriac: "the first day of the month." A questionable gloss.

4 The name means: "possessing the good."

5 The phrase "the word of the Lord" came to be used 30 times in Jeremiah and 50 times in Ezekiel. In earlier times "Thus says the Lord" was used.

6 It is unusual for Zechariah to call himself a prophet. This was not done. Does this imply that the book was written by an amanuensis? The name Zechariah means: "The Lord remembers."

7 The name means: "Blessed by the Lord." Scholars have questioned the relationship. Some feel "the son of Berechiah" is a gloss and Zechariah is the son of Iddo. Traditionally Iddo was assumed to be the grandfather of Zechariah. The names Zechariah and Iddo in Nehemiah 12:16 are not necessarily the people of this passage.

8 The name means: "festal."

9 The Hebrew word *qtsp* "angry." Writers in the Old Testament did not hesitate to say that God was angry.

10 "of hosts" is omitted in many manuscripts. A new era, not of wrath and judgment has begun. Note: "return to me," not to "my Law" or "my way" but a personal relationship.

11 The Hebrew word *qraw* meant "to call" in pre-exilic times. Later it became "to proclaim" or "to preach."

12 Hebrew: *shwbw* meaning to turn away from or to return from.

13 Cf.. Jeremiah 35:16 for a similar text.

14 This Hebrew word *hshn* might normally be used in hunting, implying the curse of God catches up with the wrongdoer.

15 Some scholars emend the word to read *at ki ta* "you" In the MT the Hebrew word is *sky tka* which might possibly be a copyists error from verse 5.

16 The same Hebrew word is used here as in verse 3, translated "return."

As the Lord of hosts has dealt with us,
according to our ways and our deeds,
so he has also dealt with us¹⁷ just as he intended."

II. The Book of Visions 1:7 - 6:18

A. A vision of a patrol of the entire earth 1:7 - 17

⁷ On the twenty-fourth day of the eleventh month, [the month Shebat,]¹⁸ in the second year of the reign of Darius, the word of the Lord came to the prophet Zechariah the son of Berekiah, the son of Iddo. Zechariah declared:

1. The four horsemen 1:8 - 17

⁸ "During the night I received a revelation.¹⁹ I saw a man who was mounted on [a bay horse.]²⁰ He was standing among the myrtle trees²¹ in the valley.²² Behind him were bay, sorrel,²³ and white horses.

⁹ Then I asked, 'What are these, my Lord?'

The messenger²⁴ who talked with me said,
'I will let you see (*or, know*) what they are.'

¹⁰ Then the man who was standing among the myrtle trees answered,
'These are the ones whom the Lord has dispatched
to patrol (*or, roam*) the earth.'²⁵

¹¹ They spoke to the messenger²⁶ of the Lord
who was standing among the myrtle trees.

'We have patrolled (*or, roamed*) the earth,²⁷
and have found the entire earth to be peaceful (*or, tranquil*).'²⁸

¹² Then the messenger of the Lord said,

'O Lord of hosts, how long
until you will have compassion on Jerusalem and the towns of Judah,
against whom you have placed a curse, beginning seventy years ago?'²⁹

17 Hebrew difficult. What group is the subject of the line? The fathers, or: Zechariah's audience.

18 Possibly a gloss. This was the 5th month of the civil year, the 11th month of the sacred year, January / February. Shebat was the Babylonian term, the Hebrew term being Chislev. The date might be February 13, 519 BCE.

19 Literally: "I saw this night." The Hebrew word *ytyar* as used here can properly be translated "I received a revelation."

20 LXX: *κατασκιο* "shade, shadow." No doubt a chestnut colored horse. Horses often stand for domination in war and prestige in prophetic writings, religious and secular.

21 An evergreen flowering tree that is common throughout Palestine. LXX translates the Hebrew word *אֶרְעוֹן* "mountain," reading *hrim* for *hrsim* in the MT.

22 Hebrew uncertain. The Hebrew word *bmtslh* means "hollow, deep, bottom." Perhaps the lowest point in the Kidron valley. Some scholars translate the thought as "place of prayer." The LXX translates: "between over shadowing mountains" in an explanatory gloss.

23 Hebrew: *shrqim*. Some scholars insert the word "black" at this point perhaps to be consistent with Chapter 6. LXX adds: *ψαροι* "dappled."

24 Literally: "angel."

25 Literally: "to walk about through the earth" as couriers to patrol the earth.

26 Hebrew: *mln*.

27 Literally: "walked about through the earth."

28 The Hebrew word *ishvbt* could be translated as "seated." Possibly this is a comment on the world situation since about this time Darius had quelled some revolts.

29 Some scholars see a relationship between this passage and the Battle of Carchemish when Nebuchadnezzar II defeated the Egyptians. 605 BCE.

13 "The Lord answered the angel who talked with me
with kind (*or, gracious*) and consoling (*or, reassuring*)³⁰ words.
14 So the messenger spoke with me, saying,
'Proclaim (*or, preach*)! The Lord of hosts declares:
I have been very zealous on behalf of Jerusalem and Zion.³¹
15 I have been extremely angry with the nations
who are at ease (*or, untroubled*);
for while I was restraining my anger for a brief period of time,
they helped³² further the disaster (*or, make the disaster worse*).³³
16 'Most assuredly,' the Lord declares,
'I have returned to Jerusalem with compassion;
my temple³⁴ will be restored in Jerusalem,'
declares the Lord of hosts.
A measuring line will be stretched out over Jerusalem
(*or, Jerusalem will be rebuilt.*)³⁵
17 Proclaim further:'
The Lord of hosts declares;
'My cities will again overflow³⁶ with prosperity (*or, bounty*)³⁷
for the Lord will again comfort Zion
and choose Jerusalem again.' "

2. *The four horns and the four smiths 1: 18 - 21 [H. 2:1 - 4]*³⁸
(*The nations meet retribution*)

18 [H. 2:1] "I looked up and saw four horns (*or, powers*)³⁹
19 [H. 2:2] I asked the angel who conversed with me,
'What do those mean (*or, What are those*)?'
He replied, 'These are the horns (*or, powers*)
that have scattered (*or, tossed*) Judah, Israel⁴⁰ and Jerusalem.'
20 [H. 2:3] Then the Lord showed me four smiths (*or, craftsmen*).⁴¹
21 [H. 2:4] I then said, 'What are these going to do?'
He answered, 'These are the horns (*or, powers*)

30 Hebrew: *mchwwmim* "good."

31 An oracle such as in this verse usually is used to elucidate the implications of the preceding vision.

32 Hebrew difficult. *aizww* Literally: "they helped for evil here." The nations went too far in their attacks on Judah. JB: "they overstepped all limits."

33 In Hebrew there is a chiasmic parallelism.

34 Literally: "house" meaning the temple of the Lord.

35 The actual completion of the walls of Jerusalem took 80 years.

36 The Hebrew word *pwz* generally means "scatter in defeat."

37 Hebrew: *mtwk* "good."

38 Divisions in the text were made as early as 200 CE but numbers were not assigned until medieval times. Chapters were not standardized in the Hebrew text until the first half of the 10th century. Thus there is a difference. The chapters and verses in the Hebrew text are in brackets [].

39 Horns were a symbol of invincible strength.

40 "Israel" is missing in the LXX. However one Greek manuscript was found among the Dead Sea Scrolls that includes the word "Israel."

41 The Hebrew word *chrshim* can mean any sort of stone worker. Some scholars translate: "smiths of destruction."

that scattered (*or, tossed*) Judah,⁴²
 so that⁴³ no one could raise his head;
 and these have come to rout (*or, terrify*)⁴⁴ them;
 to overthrow these horns (*or, powers*) of the nations
 who lift up their destructive horns (*or, powers*)
 against the Land of Judah
 to scatter it's people.' "

<CHAPTER 2>

3 *The angel with the measuring line 2:1- 5 [H. 2:5 - 9]*
 (*Jerusalem has a divine protector*)

¹ [H.5] Then I raised my eyes and saw a man holding a measuring line in his hand. ² [H. 6] I asked. "Where are you going?" He replied, "I am measuring Jerusalem, to determine its width and length." ³ [H. 7] The angel who had spoken to me was beginning to leave⁴⁵ as another angel⁴⁶ came to meet him, ⁴ [H. 8] saying to him, "Hurry to speak to that young man and tell him, "Inhabited Jerusalem will be like open country,⁴⁷ without city walls, because of the huge mass of people and animals,⁴⁸ ⁵ [H. 9] for I, myself, will be a protective wall of fire,' declares the Lord, 'and I will be a glory within her.' "

B. *An appeal to the exiles in Babylon 2:6 - 13 [H. 10 - 17]*⁴⁹

⁶ [H. 10] "Oh, Oh, Flee from the land of the north"⁵⁰
 declares the Lord,
 "for I have spread⁵¹ you abroad
 like the four winds of heaven,"⁵²
 This is the oracle of the Lord.

⁷ [H. 11] "Listen! Escape to Zion⁵³
 you, who dwell with the fair maiden⁵⁴ Babylon.
⁸ [H. 12] The Lord of Hosts declares,
 (after his glory sent me)⁵⁵

42 LXX adds, "and Israel."

43 The Hebrew is an idiom: "according to the mouth of."

44 Hebrew uncertain. Hebrew: *lhchrid* "frighten." LXX: του οξυναι reading the Hebrew word as "to sharpen."

45 A kind of Qere / Ketiv situation. The LXX is εισηκει which is reading the Hebrew as *aymd* but the MT has *aytsa*.

46 Hebrew: *wlmann*

47 Hebrew: *pazwt* which describes an unwalled village.

48 Many years passed before Jerusalem became a populous city. The remnants of the walls built during David's time were enlarged when re-erected by Nehemiah and enlarged several additional times later in Jerusalem's history.

49 An insertion of an oracle into the order of the visions, as a special plea, in the light of the first visions.

50 The North is a figurative expression to indicate where the invasion would come from and from which the exiles would return.

51 Or, "scattered." MT: "I have scattered."

52 Hebrew uncertain. MT: "as the four winds." LXX: εκ των τεσσαρων ανεμων του συναξω "from the four winds I will gather you."

53 Hebrew uncertain. MT: "O Zion, escape." LXX: εις Σετων.

54 A slight emendation.

55 So: emended. LXX: "after the glory sent me" " which is a literal translation of Hebrew. Possible translations might be: "After the Lord in his glory sent me" or "after the glory (vision) he sent me." NEB: "when he sent me on a glorious mission."

to the nations who plundered you;
Whoever strikes you
strikes the apple of my eye.⁵⁶
9[H. 13] I will definitely raise my hand⁵⁷ against them
and they will become the spoils (*or, plunder*)
for their own slaves.⁵⁸
Then you will know that the Lord of Hosts
has sent me.

10[H. 14] "Sing and rejoice,
O fair maiden of Zion,
for behold I am coming,
and I will dwell⁵⁹ in your midst."
This is the oracle of the Lord.

11[H. 15] "Many nations will unite
with the Lord in that day,
and will become my⁶⁰ people
and he will make his dwelling⁶¹ in your midst,
and you will know that the Lord of Hosts
sent me to you.

12[H. 16] The Lord will allot to Judah it's portion,
in the holy land⁶²
and will again choose Jerusalem.

13[H. 17] "All people -- be hushed in the presence of the Lord;
for he, himself, has moved from his holy habitation."

<CHAPTER 3>

4 Joshua accused and acquitted 3:1 - 10⁶³ (The High Priest reinstated)

1 Then he showed me the high priest Joshua, standing before the messenger (*or, angel*) of the Lord.⁶⁴ The accuser⁶⁵ was standing at his right hand to accuse him.

2 And the Lord said to the accuser:

"The Lord rebuke you, O accuser!

56 Hebrew unclear. Literally: "the pupil of my eye." A hapax legomenon. based on a "tiqqune sopherim" (a correction by the scribes).

57 An expression of immediate judgment.

58 Some manuscripts read: "I will punish them."

59 Hebrew: *shknti* the root word is Shekinah, "the presence" as seen in the pillar of fire and the pillar of cloud in Exodus.

60 Hebrew unclear. MT: literally: "my people." LXX: "They will become a people for him." αὐτῶ εἰς λαόν.

61 Slightly emended. Literally: "I will dwell in the midst of you."

62 The expression is only used here in the Old Testament.

63 Some scholars feel this is a later addition since it is unlike the other visions.

64 So: Peshitta. MT: "Lord."

65 Satan, in Hebrew *shatz* means "accuser, adversary, prosecutor." LXX: διαβολος. In this chapter the word is not used for an individual being but simply as the accuser.

The Lord who chooses Jerusalem rebukes you!
 Is not this man a fire brand (*or, burning stick*)
 snatched (*or, rescued*) from the fire?"
 3 Now Joshua ⁶⁶ was standing before the messenger (*or, angel*)
 dressed in filthy ⁶⁷ clothing.
 4 The angel said to those who were his attendants, ⁶⁸
 "Take off his filthy clothing."
 He then said, "See! I have removed ⁶⁹ your guilt ⁷⁰ from you,
 and I will clothe you ⁷¹ with priestly (*or, stately*) robes."
 5 I said ⁷² "Have them place a ritually clean turban ⁷³ on his head." ⁷⁴
 So they put a ritually clean turban (*or, crown*) on his head
 and clothed him with priestly (*or, stately*) garments,
 and the messenger (*or, angel*) of the Lord
 was standing by. ⁷⁵

6 The angel of the Lord admonished Joshua:
 7 "The Lord of hosts declares:
 If you will walk in my way,
 and if you hold fast to my requirements, ⁷⁶
 you will rule over my house.
 and oversee my courts,
 and I will grant you free access ⁷⁷ to be with
 those who are attendants here. ⁷⁸

8 Listen, O high priest Joshua;
 you and your colleagues (*or, fellow priests*);
 who are sitting in your presence,
 for these are the harbingers (*or, forerunners*) of a good omen. ⁷⁹
 Take note! I will bring my servant, The Branch. ⁸⁰

9 Take note of this: the stone ⁸¹ which I have placed before Joshua
 a single stone with seven facets (*or, eyes*).

66 Joshua's father was exiled (Haggai 1:1; I Chronicles 5:40 - 41). His grandfather was executed (II Kings 25:18 - 21) by the Babylonians. Joshua was able to return from Babylonian captivity. The filthy clothing would be a sign of ritual impurity or mourning.

67 The Hebrew word *tswaim* according to BDB gives the thought of being fouled with human excrement which would cause ritual impurity.

68 Literally: "standing with him."

69 Literally: "I will cause to pass over."

70. *aywgd* in Hebrew.

71 So: MT. LXX: ενδυσαστε αυτον.

72 So: MT. The LXX omits the word but the reference seems to be to the messenger in the LXX.

73 An imperative in Hebrew. Reading *shimw* for *ishimw*. LXX: επιθετε.

74 If the reference in 3:3 is that of mourning apparently the period of mourning has ended.

75 The last clause is omitted by the LXX. It is rather awkward in Hebrew.

76 The Hebrew word *sshmrti* generally signifies faithful performance of ritual practices laid down by priests.

77 Literally: "goings." The word, however, might be Aramaic, meaning "passage way."

78 I. e. angels.

79 The Hebrew word *mwpt* can mean "a special display of God's power" or "a token of a future event."

80 The Hebrew word *tsmch* literally means "shoot." It is used as a messianic reference here and in Jeremiah.

81 A general word for "stone." The word describes no specific kind of stone.

On it I will engrave⁸² its inscription,
declares the Lord of hosts.
And I will remove the guilt of the land in a single day.
10 In that day, declares the Lord of hosts,
you will all be inviting each other
to sit in the shade of your vine and fig tree."⁸³

<CHAPTER 4>

5. *The seven branched lamp stand and the two olive trees 4:1 - 6a; 10b - 14*
(*Divine resources for the High Priest and prince*)

1 The messenger (*or, angel*) who had been speaking with me came again and roused (*or, wakened*) me from what felt like sleep.⁸⁴

2 He said to me,
"What do you see?"
I said, "I see a lamp stand
entirely of gold,⁸⁵
with a basin on top of it,⁸⁶
and seven lamps on it,
with seven spouts⁸⁷
one for each of the lamps which are on the top of it.
3 There are two olive trees by it,⁸⁸
on the right side [*of the bowl*]⁸⁹
and the other on the left
(*or, one on each side of the lamp stand*)."
4 I responded to the angel who had spoken to me,
"What are these, my lord?"
5 He replied:⁹⁰

[*AN INCURSION*]⁹¹

[*III. Zerubbabel and the temple 4:6b - 10a*]
Three sayings of Zerubbabel

["This is the word of the Lord to Zerubbabel."⁹²

82 The primary meaning of the Hebrew word is "open."

83 It would be possible to translate the Hebrew word here translated as "fig tree" as "plumb line."

84 Literally: "like a man that is wakened out of his sleep."

85 Cf. Exodus 25:31; I Kings 7:44. Also I Maccabees 1:21 concerning the post-exilic temple.

86 Emended it would read, "the bowl above it has...."

87 Hebrew difficult. Possibly: "pipes," "narrow" or "pinch" depending on the Hebrew root word. Presumably it is a description of seven places for wicks; seven channels to the lamps or seven spouts belonging to each of the lamps.

88 Literally: "above," or "on" it. Some scholars feel these were decorative lamp stands having on them figures in gold of the olive trees.

89 Added by MT, not in any early translations.

90 Literally: "said to me, saying."

91 It is thought by many scholars that these verses are out of place. Commentators, however, are not in agreement as to where their original position was. Some would place it after 3:10. Others feel it should be with 6:15.

92 The name means "seed of Babel." He was the grandson of Jehoiachim (I Chronicles 3:17 0 19. He was the secular head of the repatriated community.

Not by military power nor by your own strength,⁹³
declares the Lord of Hosts.
7 Who are you? A great mountain (*or, obstacle*)?⁹⁴
Alongside Zerubbabel you will be a table land;
and he will see to the placing of the key stone⁹⁵
amid shouts of 'Beautiful, Beautiful!' "⁹⁶
8 Moreover the word of the Lord again came to me saying,
9 "The hands of Zerubbabel have founded the house;
his hands will also complete it,
so that you will know that
the Lord of Hosts has sent me to you.⁹⁷
10 Whoever is disappointed by little events (*or, progress*)
will rejoice when the plummet stone⁹⁸ is seen
in the hands of Zerubbabel."]

<Return to 5>

5 *The seven branched lamp stand and the two olive trees 4:1 - 6a; 10b - 14*
"These seven are the eyes (*or, facets, the omnipresence*)⁹⁹ of the Lord,
which range(s) (*or, rove(s)*) through the entire earth."
11 Then I asked him,
"What is the reason for those olive trees
on the right and left of the lamp stand?"
12 I also asked him,
"What is the significance of the twigs (*or, clusters,*
streams)¹⁰⁰ of the olive tree
which empty out through the two golden spouts?"¹⁰¹
13 He asked me,
"Do you not know what these are?"
I answered, "No, my lord."
14 Then he said,
"These are the two anointed ones¹⁰²
who stand by the Lord of the entire earth."

93 Traditionally translated: "Not by might, nor by power, but by my spirit."

94 Literally: "mountain."

95 Hebrew unclear. NEB: "the stone of possession."

96 Hebrew: *tsn tsn* Possibly: "grace, beauty." Drawing attention not only to the beauty of the building but to the grace God has shown and will show in the future.

97 The Hebrew word for "you" is a plural word.

98 Hebrew uncertain. Literally: "lead or tin stone." *bbril*. G. R. Driver reads: *shnil*, "to separate." i. e. separate the holy nature of the Jewish community. JB: "the chosen stone." NEB: "stone of separation."

99 Some scholars read the word as "fountain." If that is the case the word "range / rove" must be changed to "flood."

100 Hebrew uncertain.

101 Hebrew unclear. The Hebrew has the word "gold" but the reference is unclear. Possibly "the golden olive oil pours from the two spouts." Some scholars feel verse 12 is a gloss and assume a redactor sought to cloud the meaning of the previous verse.

102 Literally: "sons of oil" possibly Joshua, being priestly, and Zerubbable, a Davidic prince. Qumran scholars felt there were two Messiahs, one priestly and one Davidic.