HAGGAI.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Extended Alternation.)

31 A 1. 1-4. DISAPPROBATION AT NEGLECT.
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A 2. 10-14. DISAPPROBATION AT NEGLECT.
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The first and second messages.

The third and fourth messages.

For the Canonical Order and place of the Prophets, see Ap. 1, and p. 1206.
For the Chronological Order of the Prophets, see Ap. 77.
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For the Inter-relation of the Minor (or Shorter) Prophets, see pp. 1206 and 1207.

Between Zephaniah and Haggai lay the seventy years' captivity in Babylon.

Haggai was the first prophet by whom "God spake" after the Return. Heb. 1. 1, and Ap. 96.

His prophecy is dated "in the second year of Darius" (Hystaspis), sixteen years after the decree of Cyrus, see Ap. 57; and therefore in the year 410 a.c., from the sixth to the ninth month; covering a period of about four months. See Ap. 50, p. 67, and Ap. 77.

There were four distinct messages:
1. The first, on the first day of the sixth month, 1. 1-11.
2. The second, on the twenty-first day of the seventh month, 2. 1-9.
3. The third, on the twenty-fourth day of the ninth month, 2. 10-19.
4. The fourth, on the same day as the third, 2. 20-23.

Zechariah's prophecy began midway between Haggai's second and third messages. See Zech. 1. 1.

1 The message in 1. 13 is not a dated message, but it refers to the time when Jehovah stirred up the spirit of obedience in Zerubbabel, recorded in v. 14, twenty-three days after the delivery of Haggai's first message; nearly a month before the second message (2. 1-9).
HAGGAI.

1. 1-4 (A. p. 1276). DISAPPROVAL AT NEGLECT. (Alteration.)

| A | 1. The word of Jehovah. |
| B | 2. The People's saying. |
| C | 3. The word of Jehovah. |
| D | 4. The People's saying. |

1. In the second year, see note on p. 1276.

Darius = Darius (Hystaspes). See Ap. 57; and notes on Ezra and Nehemiah.

The king. In Aramaic and later books these words follow the name. In the earlier O.T. books they nearly always precede it. Cp. "king David", "king Hezekiah," &c.

sixth month. Elul, our August-September.

first day, &c. Therefore the feast-day or Sabbath of the full moon.

the LORD. Heb. Jehovah. Ap. 4. II.

by = by the hand of. The Heb. idiom for God speaking "through" the prophet. Ref. to Pent., where the expression occurs thirteen times (Ex. 9. 35; 36. 29; Lev. 8. 32; 10. 11; 26. 46; Num. 4. 37, 45; 5. 22; 10. 13; 15. 22; 16. 42; 27. 22; 36. 13). Cp. the five occurrences in Joshua (14. 2; 20. 2; 21. 2; 22. 9). Judg. 3. 1. Sam. 12. 1. Kings 6. 5; 8; 15. 13; 14. 15; 15. 12; 16. 7; 17. 12. 2 Kings 2. 1. 2 Chron. 10. 15; 20. 1; 24. 25; Neh. 9. 14. Isa. 20. 2. Jer. 37. 2, &c.

Haggai. Heb. Haggai; from Hag = feast, or festival. Zerubbabel. Heb. = sown in Babylon; because he was of the royal seed of Judah born (or seed sown) in Babylon. Op. 1 Chron. 2. 19; Ezra 2. 2; 2. 2. See Ap. 99.

son. Pat by Fig. Synedodo (of Census), Ap. 6, for grandson.


governor. Ruling Judea as a Persian province, with a Persian title pechah, from which we have the modern phrase pechah, or satrap.

Joshua. The first high priest after the return. See 1. 12, 14. 2. 4, 7. Zech. 3. 1, 3, 8, 9. 6. 11. Spelt "Josueah" in the 1811 edition of the A.V.


This People. Not Zerubbabel or Joshua, time.

Repted here and in v. 4 for emphasis. Episcopius (Ap. 8) for emphasis =as you, even you, or that ye yourselves. cieled = pannelled. Used of the lining of an arched roof. Occurs in 1 Kings 6. 9; 7. 3. Jer. 2. 14. Showing that their houses were not only roofed, but wainscotted or decorated. Heb. = "in your houses (and that too) pannelled." Cp. David (2 Sam. 12. 2. Ps. 192. 2). This proves that the Temple had not been commenced. Cp. v. 9. See note on Neh. 7. 4, and longer note on p. 693. Also Ap. 58.

1. 5-11 (B. p. 1276). PUNISHMENT. SCARCITY. (Alteration.)

H | 5. Call to consider.
C | 7. Call to consider.

5 Consider = Set your heart on, or give your attention to. Occurs five times in this book (1. 6, 7; 2. 15, 16, 18). Cp. Job 1. 2; 2. 11. your ways: i.e. the ways in which ye have been led, your experiences which are detailed in the next verse.

6 Ye have sown, &c. Ref. to Pent. (Deut. 28. 59). Ap. 79.


mountain = hill country.

take pleasure = be pleased therewith. I will be glorified = I will get Me honour. Heb. text has tambidhu. This is one in a list of twenty-nine words which are without the letter He (ג) at the end (see Glueck's Massorah, vol. i, p. 281). Ap. 30. This letter FileNotFoundException five (Ap. 10), and later Talmudists regard it as betokening the fact that five things were lacking in the second Temple, viz.: (1) the ark; (2) the sacred fire; (3) the Shekinah; (4) the Urim and Thummim; and (5) the spirit of prophecy. This list is to safeguard (Ap. 93) the other occurrences of the word, which have this letter at the end, among them being Ex. 14. 4. 17. These constitute a ref. to Pent. with Lev. 10. 3 (which, like Hag. 1. 2, is without the 7). Ap. 92.


dew. See note on Ps. 183. 5. and Note the Fig. Polysyndeton (Ap. 6), emphasising each item which is particularised here, and in v. 11.
11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon o that which the ground bringeth forth, and upon men, and upon all the labour of the hands.

12 Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the People, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the People did fear before the LORD.

13 Then spake Haggai the LORD's messenger unto the People, saying, "I am with you," saith the LORD.

14 And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the People; and they came and did work in the house of the LORD of hosts, their God.

15 In the four and twentieth day of the sixth month, in the second year of Darius the king of Persia.

In the seventh month, in the one and twentieth day of the month, came the word of the LORD by the prophet Haggai, saying, "Speak now unto Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the People, saying, "Who is left among you that saw this house in its first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, Zerubbabel, saith the LORD; and be strong, Joshua, son of Josedech, the high priest; and be strong, all People of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts:"

According to the word that I covenanted with you, when ye came out of Egypt, so My Spirit remaineth among you: fear ye not.

For thus saith the LORD of hosts; "Yet once, it is a little while, and 3 will shake the heavens, and the earth, and the dry land; and I will shake all nations, and the desire of all nations shall come:"

Given in the clause which follows. It is fem. here, and cannot agree with "little" (one little, or a little) because stigma is masculine. 3 will shake. See the Structure "DAI", below (v. 21). Not "convert"; but shake violently, as in Pss. 46:2; 77:18). Jer. 10:10; and. Note the Fem. Polyptoton (Ap. 6); emphasising the universality of this last shaking, in contrast with all former shakeings. It refers to the great tribulation (Matt. 24:29, 30). Cp. Isa. 13:13; 21:18. 7 the desire. Put by Fig. Metonymy (of the Adjunct), Ap. 6, for the object of desire, which cannot be "things", for hemadeth is fem. sing., and refers to Him Who alone can satisfy the desire of all nations. Cp. 1 Sam. 9:20; 2 Chron. 21:20. shall come. The verb is plural; hence some would refer it to the treasures of "silver and gold" of v. 8. But when two nouns stand together (as here) the verb may agree in number with either noun. Here it agrees with "nations" in number, but with the object desired in reality. The Sept. reads "the elect of all the nations".

11 new wine. Heb. tirosh. Ap. 27. If. that which. Some codices, with Aram. and Syr., read "all which".


12 the remnant: which had returned from Babylon.

13 the LORD's messenger, &c. = the messenger of Jehovah in the message of Jehovah.


15 In the, &c. This reads on from v. 14, giving the date when Haggai's message took effect about three weeks later. It is not the commencement of another message, as some have supposed. See note on p. 1276.

2. 1 In the seventh month. See note on p. 1276. the LORD. Heb. Jehovah. Ap. 4. II.

2 Zerubbabel ... Shealtiel, governor ... Joshua ... Josedech. See note on 1.1. the remnant. The remnant. Evidently there were some present who had seen it. Cp. Ezra 3:12.

2. 6-9 (D. p. 1276). "I WILL SHAKE", ETC. (Division.)

6 saith hath said.

once = first; as in 1. 1 and 2. 1. Heb. 'had = one of several. See note on Deut. 6:4. The verb has been shakeings before; but this one would be extreme and final. Quoted in Heb. 12:24, 27. Greek hapax = once for all: i.e. first, before the fulfilment of the promise shall come. The verb is plural; hence some would refer it to the treasures of "silver and gold" of v. 8. But when two nouns stand together (as here) the verb may agree in number with either noun. Here it agrees with "nations" in number, but with the object desired in reality. The Sept. reads "the elect of all the nations".

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and I will fill this house with My glory, saith the LORD of hosts.

8 The silver is Mine, and the gold is Mine, saith the LORD of hosts.

9 The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

AI 10 In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

Ja 11 Thus saith the LORD of hosts; Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil of his meat, shall it be holy?

b And the priests answered and said, "No."

Ja 13 Then said Haggai, "If one be dead body touch any of these, shall it be unclean?"

b And the priests answered and said, "It shall be unclean."

II 14 Then answered Haggai, and said, So is this People, and so is this nation before Me, saith the LORD; and so is every work of their hands; and that which they offer there is unclean.

BK 15 And now, I pray you, consider from this day and upward, from before a stone was laid upon the stone of the temple of the LORD:

L 16 Since those days were, when one came to an heap of twenty measures, there were but ten; when one came to the press to press out fifty vessells out of the press, there were but twenty.

17 I smote you with blasting and mildew and with all the murrain of your hands; yet get ye not to Me, saith the LORD.

CK 18 Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the temple of the LORD was laid, consider it.

L 18 Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth:

M "from this day will I bless you."

DN 20 And again the word of the LORD came

there and there. vessels. Omit "vessels". Heb. pārāÈš winepress. Occurs only here, and Isa. 66.3. Hence used of a wine measure.

18 Consider ... consider. Fig. ἀναδιάπος. Ap. 6. 17 From this day: i.e. from the day the foundation of the Temple was laid. From this time, subsequently, things would be different, and Jehovah would bless them, as promised in v. 19.

19 Is the seed ... ? The answer is no. It was sown yea, as yet=howbeit, though at present. See notes on p. 618, and Ap. 59. from this day=from this very day. Referring to their obedience in building. you. Omit; and take "bless" absolutely.

20 again. On the same day: i.e. a second time.

2. 10-14 (A, p. 1276). DISAPPROBATION. (Introversion and Alienation.)

AI 10 The word of Jehovah by Haggai.

Ja 11-12. Question re uncleanness.

b 1-12. Answer.


II 14. The word of Jehovah by Haggai.

10 In the, &c. Nearly two months after the preceding message. See note on p. 1276.


12 holy. See note on Ex. 3.5.

holy flesh: i.e. the flesh of a sacrifice. Cp. Jer. 11.15. skirt=wing. See note on Ruth 3.9.

or. Note the Fig. Paradoxist (Ap. 6).


holy. See note on Ex. 3.5.


13 by=by [touching].

dead body=soul. Heb. nephesh. See Ap. 18.1x, where see thirteen passages in which nephesh is used of a "dead soul" in distinction from a "living soul" as in Gen. 2.1. Ref. to Pent. Ap. 92.


14 Then, &c. This is the application of vv. 11-13 there. Referring to the altar which was set up before the building of the Temple. See v. 15. Ap. Ezra 3.2, 5, with v. 6.

2. 15-19 (B and C, p. 1276). PUNISHMENT AND ENCOURAGEMENT. (Extended Alternation.)

BK 15 Consider. Past time: "before".

L 16-17. After the ingathering.

M | 17. Impenitence.

CK 18 Consider. Subsequent time.


15 consider. See note on 1.5.

from this day. The day of the prophet's message. upward=above, as to place; backward, as regards time; as explained. Referring to past time, before the foundation was laid. See the Structure ("K" and "K"); and note on v. 19.

16 measures. Supply "sheaves".

2. 20-23 (D, p. 1279). I WILL SHAKE. (Division.)


DN 23. Promise.
2. 20.

21 governor. See note on 1. 1. 3 will shake. Cp. the Structure ("D" and "D"), p. 1273; and note on 2. 6. Heb. I am shaking, or about to shake. Referring to a nearer shaking than 2. 6. the heavens and the earth. See note on Dnt. 4. 28. 22 heathen = nations. 23 as a signet. Cp. Song 8. 6. Jer. 22. 24. See also, for this honour, Zech. 4. 7–10; 6. 13; and cp. Gen. 41. 42. Est. 8. 10. chosen thee. As David and others were chosen (1 Kings 8. 16; 11. 36, &c.). thee. This must refer to the true prince and governor of Isa. 9. 6, 7.

23 In that day, 'saith 'the LORD of hosts, will I take thee, O *Zerubbabel, My servant, the son of *Shealtiel, 'saith 'the LORD, and will make thee *as a signet: for I have *chosen thee, 'saith 'the LORD of hosts.'"

## ZECHARIAH.

### THE STRUCTURE OF THE BOOK AS A WHOLE.

![Image]

For the Canonical Order and Place of the Prophets, see Ap. 1, and pp. 1203 and 1207.

For the Chronological Order of the Prophets, see Ap. 77.

For the Inter-relation of the Prophetic Books, see Ap. 78.

For the Formulae of Prophetic utterance, see Ap. 82.

For References to the Pentateuch by the Prophets, see Ap. 92.

For the Inter-relation of the Minor (or Shorter) Prophets, see pp. 1206 and 1207.

Zechariah's first prophecy is dated (1. 1) "in the eighth month in the second year of Darius" (Hystaspis) (410 B.C.); sixteen years after the Decree of Cyrus. It thus comes midway between Haggai's second and third messages. See notes on p. 1277.

His last date is in the fourth year of Darius (7. 1).

The Temple was completed in the sixth year of Darius, and was dedicated in Adar (Ap. 51), 405 B.C. The first Passover, and the last Feast of Tabernacles were in 404 B.C. (see p. 617, Ap. 58, and Neh. 9). This marks the close of Zechariah's dated Prophecies; but, as Zechariah really closes the O.T. (see Ap. 77. 9), his prophecies would extend to and cover the latest date in the O.T., which is the eighth year of Darius Hystaspis in the year 403 B.C. (see Ezra 10. 17 and Ap. 58). The whole period therefore covered by the book of Zechariah is seven years, 410–403 B.C. (Ap. 77).