

HAGGAI.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Extended Alternation.)

3¹	A 1. 1-4. DISAPPROBATION AT NEGLECT. B 1. 5-11. PUNISHMENT. SCARCITY. C 1. 12-2. 5. OBEDIENCE AND ENCOURAGEMENT. D 2. 6-9. "I WILL SHAKE", &c.	} The first and second messages.
	A 2. 10-14. DISAPPROBATION AT NEGLECT. B 2. 15-17. PUNISHMENT. SCARCITY. C 2. 18, 19. OBEDIENCE AND ENCOURAGEMENT. D 2. 20-23. "I WILL SHAKE", &c.	} 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.

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

For the *Formulæ* 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.

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. 95.

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*¹, 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.

ZACHARIAH'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.

3¹ A A
(p. 1277)
410

1 IN the second year of ° Darius ° the king, in the ° sixth month, in ° the first day of the month, came the word of ° the LORD ° by ° Haggai the prophet unto ° Zerubbabel the ° son of ° Shealtiel, ° governor of Judah, and to ° Joshua the son of ° Josedech, the high priest, saying,

B **2** "Thus speaketh ° the LORD of hosts, saying, ° 'This People say, ° 'The ° time is ° not come, the ° time that ° the LORD'S house should be built.' °"

A **3** Then came the word of ° the LORD ° by Haggai ° the prophet, saying,

B **4** "Is it ° time for ° you, O ye, to dwell in your ° cieled houses, and this house ° lie waste ?

B C **5** Now therefore thus saith ° the LORD of hosts ; ° 'Consider ° your ways.

D **6** ° Ye have sown much, and bring in little ; ye eat, but ye ° have not enough ; ye drink, but ye are not filled with drink ; ye clothe you, but there is none warm ; and he that earneth wages earneth wages to put it into a bag with holes.'

C **7** Thus saith ° the LORD of hosts ; ° 'Consider ° your ways.

8 Go up to the ° mountain, and bring wood, and build the house ; and I will ° take pleasure in it, and ° I will be glorified, ° saith ° the LORD.

D **9** Ye looked for much, and, lo, it came to little ; and when ye brought it home, I did blow upon it. Why ? ° saith ° the LORD of hosts. Because of Mine house that is waste, and ye run ° every man unto his own house.

10 Therefore ° the heaven over you is stayed from ° dew, ° and the earth is stayed from her fruit.

1. 1-4 (A, p. 1276). DISAPPROBATION AT NEGLECT. (Alternation.)

A | **A** | 1. The word of Jehovah.
| **B** | 2. The People's saying. Cited by Jehovah.
A | **A** | 3. The word of Jehovah.
| **B** | 4. The People's saying. Reply of Jehovah.

1 In the second year. See note on p. 1276. Darius = Darius (Hystaspis). 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. the 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 "by the prophets". Ref. to Pent., where the expression occurs thirteen times (Ex. 9. 35; 35. 29. Lev. 8. 36; 10. 11; 26. 46. Num. 4. 37, 45; 9. 23; 10. 13; 15. 23; 16. 40; 27. 23; 36. 13). Cp. the five occurrences in Joshua (14. 2; 20. 2; 21. 2, 8; 22. 9). Judg. 3. 4. 2 Sam. 12. 25. 1 Kings 8. 53, 56; 12. 15; 14. 18; 15. 29; 16. 7; 17. 16. 2 Kings 14. 25. 2 Chron. 10. 15; 23. 18; 29. 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. Cp. 1 Chron. 3. 19. Ezra 2. 2; 3. 2. See Ap. 99.

son. Put by Fig. Synecdoche (of Genus), Ap. 6, for grandson.

Shealtiel. Heb. = asked for from God. The son of Jeconiah (= Jehoiachin), who was taken captive to Babylon (2 Kings 24. 16. 1 Chron. 3. 17). Cp. Ezra 3. 2, 8; 5. 2. Neh. 12. 1. Matt. 1. 12. Luke 3. 27. See Ap. 99.

governor. Ruling Judea as a Persian province, with a Persian title *pechāh*, from which we have the modern *pasha* = prefect, or satrap.

Joshua. The first high priest after the return. See 1. 12, 14; 2. 2, 4. Zech. 3. 1, 3, 8, 9; 6. 11. Spelt "Josuah" in the 1611 edition of the A.V.

Josedech. Heb. = Jehovah is righteous.

This People. Not Zerubbabel or Joshua. time. Sept. reads "not yet". **4** you, O ye. Heb. Fig.

2 the LORD of hosts. See note on 1 Sam. 1. 5.

Repeated here and in v. 4 for emphasis.

not.

Epizeuxis (Ap. 6), for emphasis = you, even you, or that ye yourselves.

cieled = panelled. Used of the

lining of an arched roof. Occurs in 1 Kings 6. 9; 7. 3, 7. Jer. 22. 14. Showing that their houses were not only roofed, but wainscotted or decorated. Heb. = "in your houses [and that too] panelled". Cp. David (2 Sam. 7. 2. Ps. 132. 3). This proves that the Temple had not then been commenced. Cp. v. 9. See notes on Neh. 7. 4, and longer note on p. 653. Also Ap. 58.

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

B | **C** | 5. Call to consider.

| **D** | 6. Scarcity.

C | **C** | 7, 8. Call to consider.

| **D** | 9-11. Scarcity.

5 Consider = Set your heart on, or give your attention to. Occurs five times in this book (1. 5, 7; 2. 15, 18, 19). Cp. Job 1. 8; 2. 3. Isa. 41. 22. 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. 38, 39). Ap. 92. have not enough = are not satisfied. Ref. to Pent. (Lev. 26. 26). Ap. 92. **8** mountain = hill country. take pleasure = be pleased therewith. I will be glorified = I will get Me honour. Heb. text has 'ekkābāda.

This is one in a list of twenty-nine words which are without the letter *He* (7 = H) at the end (see Ginsburg's *Massōrah*, vol. i, p. 281). Ap. 30. This letter 7 = 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. 8, is without the 7). Ap. 92. saith the LORD = hath said Jehovah.

9 saith the LORD of hosts = [is] the oracle of Jehovah Sabaoth.

every man. Heb. 'ish. Ap. 14. II. **10** the heaven, &c. Ref. to Pent. (Lev. 26. 19. Deut. 28. 23). Ap. 92.

dew. See note on Ps. 133. 3. and. Note the Fig. *Polysyndeton* (Ap. 6), emphasising each item which is

particularised here, and in v. 11.

410 11 ¹⁰ And I called for a drought upon the land, ¹⁰ and upon the mountains, ¹⁰ and upon the corn, ¹⁰ and upon the ^o new wine, ¹⁰ and upon the oil, ¹⁰ and upon ^o that which the ground bringeth forth, ¹⁰ and upon ^o men, ¹⁰ and upon cattle, ¹⁰ and upon all the labour of the hands."

C E (p. 1278) 12 Then ¹ Zerubbabel the son of ¹ Shealtiel, and ¹ Joshua the son of ¹ Josedech, the high priest, with all ^o the remnant of the People, obeyed the voice of ¹ the LORD their ^o God, and the words of ¹ Haggai ¹ the prophet, ^o as ¹ the LORD their ^o God had ^o sent him, and the People did fear before ¹ the LORD.

F 13 Then spake ¹ Haggai ^o the LORD'S messenger in ¹ the LORD'S ^o message unto the People, saying, " ³ am with you, ^o saith ¹ the LORD."

E 14 And ¹ the LORD stirred up the ^o spirit of Zerubbabel the son of ¹ Shealtiel, ¹ governor of Judah, and the ^o spirit of ¹ Joshua the son of ¹ Josedech, the high priest, and the ^o spirit of all ¹² the remnant of the People; and ^o they came and did work in the house of ² the LORD of hosts, their ¹² God,

¹⁵ In the four and twentieth day of the sixth month, in the second year of ¹ Darius the king.

F 2 ^o In the seventh month, in the one and twentieth day of the month, came the word of ^o the LORD ^o by the prophet ^o Haggai, saying,

2 ^o Speak now to ^o Zerubbabel the son of ^o Shealtiel, governor of Judah, and to ^o Joshua the son of ^o Josedech, the high priest, and to ^o the residue of the people, saying,

3 ^o Who is left among you that saw ^o this house in her ^o first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing?

4 Yet now be strong, O ² Zerubbabel, ^o saith ¹ the LORD; and be strong, O ² Joshua, son of ² Josedech, the high priest; and be strong, all ye People of the land, ^o saith the LORD, and work: for ³ am with you, ^o saith the LORD of hosts:

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

D G¹ 6 For thus ^o saith ⁴ the LORD of hosts; 'Yet ^o once, it *is* a little while, and ^o ³ will shake the heavens, ^o and the earth, ^o and the sea, ^o and the dry land;

7 ^o And I will shake all nations,

G² and ^o the desire of all nations ^o shall come:

11 new wine. Heb. *tirōsh*. Ap. 27. II. that which. Some codices, with Aram. and Syr., read "all which". men. Heb. *'ādām*. Ap. 14. I.

1. 12—2. 5 (C, p. 1276). OBEDIENCE AND ENCOURAGEMENT. (Alternation.)

C | **E** | 1. 12. Obedience.
| **F** | 1. 13. Encouragement.
| **E** | 1. 14, 15. Obedience.
| **F** | 2. 1-5. Encouragement.

12 the remnant: which had returned from Babylon. Cp. v. 14; 2. 2, &c.

God. Heb. *Elohim*. Ap. 4. I.

as=according as. Some codices, with a special various reading called *Sevir* (Ap. 34), one early printed edition, and Syr., read "with which".

sent him. Some codices, with Sept., Syr., and Vulg., read "sent him unto them". Cp. Jer. 43. 1.

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

message. Heb. word occ. only here.

14 spirit. Heb. *rūach*. Ap. 9. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the state of mind and feeling, &c. Cp. 1 Chron. 5. 26. 2 Chron. 21. 1c; 36. 22 (= Ezra 1. 1). Jer. 51. 11.

they came. See Ezra 3. 1, &c.

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.

by. See note on 1. 1.

Haggai. See note on 1. 1.

2 Zerubbabel . . . Shealtiel, governor . . . Joshua . . . Josedech. See notes on 1. 1. the residue=the remnant.

3 Who is left . . . ?=Who is there among you, the remnant? Evidently there were some present who had seen it. Cp. Ezra 3. 12.

this house. The Temple is regarded as one throughout.

first=primitive.

4 saith the LORD of hosts = [is] the oracle of Jehovah Sabaioth. See note on 1 Sam. 1. 3.

5 I covenanted with you: or, supply the *Ellipsis* thus: "[I remember", or "Remember ye] the word which I", &c. Ref. to Pent. (Ex. 29. 45, 46). Ap. 92.

when ye came, &c. Ref. to Pent. (Ex. 12. 51). Ap. 92. so My Spirit, &c.: i.e. speaking by the prophets. Cp. Neh. 9. 20. Isa. 63. 10-14.

Spirit. Heb. *rūach*. Ap. 9.

remaineth: or, abideth.

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

D | **G¹** | 6, 7-. Threatening.
| **G²** | -7-9. Promise.

6 saith=hath said.

once=first; as in 1. 1 and 2. 1. Heb. *'chād*=one of several. See note on Deut. 6. 4. There had been shakings before; but this one would be extreme and final. Quoted in Heb. 12. 26, 27. Greek *hapax*=once for all: i.e. first, before the fulfilment of the promise

and cannot agree with "little" (one little, or a little)

and. Note the Fig. *Polysyndeton* (Ap. 6): emphasising the universality of this last shaking, in contrast with all former shakings. It refers to the great tribulation (Matt. 24. 29, 30). Cp. Isa. 13. 13; 24. 18.

7 the desire. Put by Fig. *Metonymy* (of the Adjunct), Ap. 6, for the object of desire, which cannot be "things", for *hemdath* 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".

given in the clause which follows. It is fem. here, because *m^eat* is masculine.

³ will shake. See the Structure "**D**", below (v. 21). Not "convert"; but shake violently, as in Pss. 46. 3; 77. 18. Jer. 10. 10, &c.

and. Note the Fig. *Polysyndeton* (Ap. 6): emphasising the universality of this last shaking, in contrast with all former shakings. It refers to the great tribulation (Matt. 24. 29, 30). Cp. Isa. 13. 13; 24. 18.

410 and I will fill this house with °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."

A H (p. 1279) 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,

J a 11 "Thus saith °the LORD of hosts; °Ask now the priests concerning the law, saying, 12 °If one bear °holy flesh in the °skirt of his garment, and with his skirt do touch bread, °or pottage, or °wine, or oil, or any meat, °shall it be °holy?"

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

J a 13 Then said Haggai, "If one that is unclean °by a °dead body touch any of these, 12 shall it be °unclean?"

b And the priests answered and said, "It 12 shall be °unclean."

H 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.

B K 15 And now, I pray you, °consider °from this day and °upward, from before a stone was laid upon a stone in 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 pressfat for to draw out fifty °vessels out of the press, there were but twenty.

17 °I smote you with blasting and with mildew and with hail in all the labours of your hands;

M yet ye turned not to Me, °saith °the LORD.

C K 18 °Consider now °from this day and 15 upward, from the four and twentieth day of the ninth month, even from the day that the foundation of °the LORD'S temple was laid, °consider it.

L 19 °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."

D N¹ 20 And °again the word of °the LORD came

there = and there.

vessels. Omit "vessels". Heb. *pārāh* = a winepress. Occurs only here, and Isa. 63. 3. Hence used of a wine measure. Ap. 92.

17 I smote you, &c. Ref. to Pent. (Deut. 28. 22). 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. 18 Consider . . . consider. Fig. *Anadiplōsis*. Ap. 6. 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. 58. from this day = from this very day. Referring to their obedience in building. you. Omit; and take "bless" absolutely.

2. 20-23 (D, p. 1276). I WILL SHAKE.

(Division.)

D | N¹ | 20-22. Threatening.
| N² | 23. Promise.

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

glory. This refers to the future millennial Sanctuary of Ezekiel (Ap. 88), as it follows after the great shaking of this verse and Rev. 6. 12-17. Moreover this "glory" is connected with the final peace (v. 9. Isa. 9. 6; 60. 18). The second Temple was connected with "grace", not "glory", and was followed by wars, not peace (Matt. 10. 34; 24. 6-8. Luke 12. 51).

8 The silver, &c. Cp. Isa. 2. 7; 60. 9-17; 61. 6.

9 latter house, &c. Render: "Greater shall be the last glory of this house than the first". Ezek. 43. 2, 4, 5; 44. 4.

peace. Cp. Isa. 9. 6. Mic. 5. 5. Zech. 9. 9, 10.

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

(Introversion and Alternation.)

A | H | 10. The word of Jehovah by Haggai.

J | a | 11-12-. Question re uncleanness.

b | -12. Answer.

J | a | 13-. Question re uncleanness.

b | -13. Answer.

H | 14. The word of Jehovah by Haggai.

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

by. Many codices, with eight early printed editions, Sept., and Vulg., read "unto"; but in Codex Hillel (quoted in the *Massōrah*, Ap. 30) and others, with two early printed editions, Aram., and Syr., read "by the hand of", as elsewhere in this book. See note on 1. 1.

11 Ask now, &c. Ref. to Pent. (Lev. 10. 10, 11. Deut. 17. 11; 33. 10). Ap. 92. Supply the *Ellipsis*: "Ask now [direction]", &c.

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. *Paradiastolē* (Ap. 6).

wine. Heb. *yayin*. Ap. 27. I. shall = will.

holy. See note on Ex. 3. 5.

No. Ref. to Pent. (Lev. 6. 27). Ap. 92.

13 by = by [touching].

dead body = soul. Heb. *nephesh*. See Ap. 13. ix, where see thirteen passages in which *nephesh* is used of a "dead soul" in distinction from a "living soul", as in Gen. 2. 7. Ref. to Pent. Ap. 92.

unclean. Ref. to Pent. (Lev. 22. 4, 6). Ap. 92.

14 Then, &c. This is the application of v. 11-13.

there. Referring to the altar which was set up before the building of the Temple. See v. 15. Cp. Ezra 3. 2, 3, with v. 6.

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

B | K | 15. Consider. Past time: "before".

L | 16, 17-. After the Ingathering.

M | -17. Impenitence.

C | K | 18. Consider. Subsequent time.

L | 19-. Before the Ingathering.

M | -19. Beneficence.

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".

17 I smote you, &c. Ref. to Pent. (Deut. 28. 22).

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. 58. from this day = from this very day. Referring to their obedience in building. you. Omit; and take "bless" absolutely.

410 unto ¹Haggai in the four and twentieth *day* of the month, saying,

21 "Speak to ²Zerubbabel, °governor of Judah, saying, °, ³ I will shake °the heavens and the earth ;

22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the °heathen ; and I will overthrow the chariots, and those that ride in them ; and the horses and their riders shall come down, every one by the sword of his brother.

21 governor. See note on 1. 1.

³ I will shake. Cp. the Structure ("D" and "D"), p. 1276 ; 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 Deut. 4. 26.

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. 3. 10.

chosen thee. As David and others were chosen (1 Kings 8. 16 ; 11. 34, &c.).

thee. This must refer to the true prince and governor of Isa. 9. 6, 7.

N² (p. 1279) 23 In that day, °saith °the LORD of hosts, will I take thee, O ²Zerubbabel, My servant,

the son of ²Shealtiel, °saith ¹the 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.

(Introversions.)

3²	A¹	B¹ 1. 1-6. LITERAL PROPHECY. DATED (THE SECOND YEAR OF DARIUS).
		C¹ 1. 7-6. 15. PROPHECIES WITH SYMBOLS. EIGHT VISIONS.
		B² 7. 1-8. 23. LITERAL PROPHECY. DATED (THE FOURTH YEAR OF DARIUS).
A²	B³ 9. 1-10. 12. LITERAL PROPHECIES. FIRST BURDEN.	
		C² 11. 1-17. PROPHECY WITH SYMBOLS.
		B⁴ 12. 1-14. 21. LITERAL PROPHECIES. SECOND BURDEN.

For the CANONICAL Order and Place of the Prophets, see Ap. 1, and pp. 1206 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).