HAGGAI.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Extended Alternation.)

3:1 A | 1. 1-4. DISAPPROBATION AT NEGLECT.
    B | 1. 5-11. PUNISHMENT. SCARCITY.
    C | 1. 12—2. 5. OBEDIENCE AND ENCOURAGEMENT.
A | 2. 10-14. DISAPPROBATION AT NEGLECT.
    B | 2. 15-17. PUNISHMENT. SCARCITY.
    C | 2. 18, 19. OBEDIENCE AND ENCOURAGEMENT.

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.
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. 82.
For the Inter-relation of the Minor (or Shorter) Prophets, see pp. 1906 and 1907.

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 B.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). DISAPPROBATION AT NEGLECT. (Alternation.)

A 1. The word of Jehovah.
A 3. The word of Jehovah.

1 In the second year. See note on p. 1276
Darius = Darius (Hyssaspis). 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. Op. "king David", "king Messiah", &c.
sixth month. Elul, our August-September. See note on 4:1.
the first day. &c. Therefore the feast-day or Sabbath of the full moon.
son. Put by Fig. Synedrōche (of Genus), Ap. 6; for grandson.
the governor. Ruling Judea as a Persian province, with a Persian title petchath, from which we have the modern Arabic title pasha= prefect, or satrap.
Joshua. The first high priest after the return. See 1:12; 14:2; 2:2; 4:37; 3:6; 11:1. Spelt "Joshuah" in the 1611 edition of the A.V.
Josdech. Heb. =Jehovah is righteous.

This People. Not Zerubbabel or Joshua. time.
Sept. reads "not yet".
4 you, O ye. Heb. Fig.
Episeurus (Ap. 6); for emphasis = you, even you, or that ye yourselves.
cleied =panelled. Used of the lining of an arched roof. Occurs in 1 Kings 6:8; 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". Op. David 2 Sam. 7:2, Ps. 139:2. This proves that the Temple had not then been commenced. Op. 5:3. 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 1. Call to consider.

D 2. Scarcity.
C 3. Call to consider.

D 2-11. Scarcity.

5 Consider = Set your heart on, or give your attention to. Occurs five times in this book (1. 4, 7; 2. 15, 18, 19). Cp. Job 1:8, 2. 5. Isa. 41:21.
your ways = i.e. the ways in which ye have been led, your experiences which are detailed in the next verse.
have not enough = are not satisfied. Ref. to Pent. (Lev. 26:28, 29). Ap. 92.
mountain = hill country.
take pleasure = be pleased therewith. I will be glorified = I will get Me honour. Heb. text has yoklabba. This is one in a list of twenty-nine words which are without the latter He (v - n) at the end (see Ginsburg's Massorah, vol. 1, p. 281). Ap. 30. This letter n = five (Ap. 10), and later Talmudists regard it as bequeathing 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, and 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 n). Ap. 92.
the Lord = bath said Jehovah.
9 saith the LORD = of hosts = [is] the oracle of Jehovah Sabaoth.
dew. See note on Ps. 133:3. and. Note the Fig. Polysemidoton (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 that which the ground bringeth forth, and upon men, and upon cattle, 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 in the Lord's message unto the People, saying, "I am with you, and 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 fourth and twentieth day of the sixth month, in the second year of Darius the king.

16 In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying,

2 "Speak now to 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,

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

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

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

6 For thus saith the Lord of hosts; Yet once, it is a little while, and shall shake the heavens, and the earth, and the sea, and the dry land;

7 And I will shake all nations, and the desire of all nations shall come:

8 In that day shall ye say, The Lord is my strength; and he shall be my salvation, for he is my fortress; and my God; and I will trust in him.
HAGGAI.

2. 10-14 (A, p. 1278). DISAPPROBATION.

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,

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, pottage, or wine, or oil, or any meat, shall it be ‘holy’?”’

b “And the priests answered and said, “No.”

12 Then said Haggai, “If one that is unclean by a ‘dead body touch any of these, shall it be ‘unclean’?”

b And the priests answered and said, “It 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.

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:

16 Since those days were, when one came to an heap of twenty ‘measures’, there were but ten; when one came to the pressvat 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 labors of your hands;

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.

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:

20 And again the word of the Lord came thereupon, saying,

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

(Division.)

20 again. On the same day: i.e. a second time.
unto Haggai in the four and twentieth day of the month, saying,

21 "Speak to Zerubbabel, governor of Judah, saying, "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.

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 a signet: for I have chosen thee, saith the LORD of hosts."

ZECHARIAH.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Introversion.)

3  A1 | B1 | 1.1–6. LITERAL PROPHECY. DATED (THE SECOND YEAR OF DARIUS).
  C1 | 1.7–6.15. PROPHECIES WITH SYMBOLS. EIGHT VISIONS.

  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 Formula 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.), 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).