

<sup>b</sup>They are so greedy y they eat vp bones and all  
<sup>c</sup>The wicked thus boasted that God was euer among them, but the Prophet asweth that that can nor excuse their wickednes for God wil not beare with their finnes: yet that he did paciently abide and sent his Prophetes continually to call them to repénce, but he profited nothing.  
<sup>d</sup>By the destruction of other nations: he sheweth that the Iewes shulde haue learned to feare God  
<sup>e</sup>They were most earnest & reay to do wickedly  
<sup>f</sup>Seing ye wil not repén, you shal loke for my vengeance aswel as other nations  
<sup>g</sup>Let any shulde thinke that what Gods glorie shuld haue perished when Iudáh was destroyed, he sheweth that he wil publish his grace through all y world  
<sup>h</sup>By with one shoulder, as Hof 6.9  
<sup>i</sup>That is, the Iewes shal come aswel as y Gétilles: which is to be vnderstand vnder the tyme of the Gospel. For they shal haue full remission of their finnes: and the hypocrites which boasted of the Temple, which was also thy pride in tyme past, shal be taken from thee.

which<sup>b</sup> leaue not the bones til the morowe.  
 4 Her prophetes are light, & wicked persones: her priests haue polluted the Sanctuary: they haue wrested the Law.  
 5 The iust Lord is in the middes thereof: he wil do none iniquitie: euery morning doeth he bring his iudgement to light, he faileth not: but the wicked wil not learne to be ashamed.  
 6 I haue<sup>d</sup> cut of the natiós: their towres are desolate: I haue made their streetes waste, that none shal passe by: their cities are destroyed without man and without inhabitant.  
 7 I said, Surely thou wilt feare me: y wil receiue instruction: so their dwelling shulde not be destroyed how soeuer I visited the, but<sup>e</sup> they rose early & corrupted all their workes.  
 8 Therefore<sup>f</sup> waite ye vpon me, saith the Lord, vntil the daye that I rise vp to the pray: for I am determined to gather the nations, and that I wil assemble the kingdoms to powre vpon them mine indignacion, *euén* all my fierce wrath: for all the earth shalbe deuoured with the fyre of my ielousie.  
 9 Surely<sup>g</sup> then wil I turne to the people a pure language, that they may all call vpon the Name of the Lord, to serue him with one consent.  
 10 From beyonde the riuers of Ethiopia, the<sup>h</sup> daughter of my dispersed, praying vnto me, shal bring me an offering.  
 11 In that daye shalt thou not be ashamed for all thy workes, wherein thou hast triagedged against me: for then I wil take away out of the middes of thee them that reioyce of thy pride, & thou shalt no more be proude of mine holie Mountaine.  
 12 Then wil I leaue in the middes of thee an humble and poore people: and they shal trust in the Name of the Lord.  
 13 The remnant of Israél shal do none iniquitie, nor speake lies: nether shal a deceitful tongue be founde in their mouth: for they shalbe fed, and lie downe, and none shal make them afraid.  
 14 Reioyce, *o* daughter Ziön: be ye ioyful, *o* Israél: be glad and reioyce with all thine heart, *o* daughter Ierusalém.  
 15 The Lord hathe taken away thy kingdome: he hathe cast out thine<sup>i</sup> enemye: the King of Israél, *euén* the Lord is in the middes of<sup>m</sup> thee: thou shalt se no more euil.  
 16 In that day it shalbe said to Ierusalém, Feare thou not, *o* Ziön: let not thine háds be faint.  
 17 The Lord thy God in y middes of thee is mightie: he wil saue, he wil reioyce ouer thee with ioye: he wil quiet him self in his loue: he wil reioyce ouer thee with ioye.  
 18 After a certine time wil I gather the afflicted that were of thee, & them that bare the reproche for<sup>o</sup> it.  
 19 Beholde, at that time I wil bruisse all that afflict thee, & I wil saue her that halteth, and gather her that was cast out, and I wil get them praise and fame in all the lands of their shame.  
 20 At that time wil I bring you againe, & then wil I gather you: for I wil giue you a name and a praise amog all people of the earth, when I turne backe your captiuitie before your eyes, saith the Lord.

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<sup>k</sup>That is, y punishment for thy sinne  
<sup>l</sup>As the Assyrians, Caldeas, Egyptians, and other nations  
<sup>m</sup>To defende thee as by thy finnes thou hast put him away and left thy selfe naked. as Exod. 32.25  
<sup>n</sup>Signifying, y God deliuereth to shewe his loue and great affection toward his Church  
<sup>o</sup>That is, them that were had in hatred and reuiled for y Church and because of their religion.  
<sup>p</sup>I wil deliuer the Church w now is afflicted, as Micah 4.6  
<sup>q</sup>As among the Assyrians and Caldeans y did mocke them and put the to shame.

# H A G G A I.

## T H E A R G U M E N T.

When the time of the seuentie yeres captiuitie prophesied by Ieremiah, was expired, God raised vp Haggái, Zechariah and Malachi to comforte the Iewes and to exhorie them to the buylding of the Temple, which was a figure of the spiritual Temple and Church of God, whose perfection and excellencie stod: in Christ. And because that all were giuen to their owne pleasures & commodines, he declarerth that that plague of famine, which God sent them among them, was a iuste rewarde of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforterth them, if they wil returne to the Lord, with the promes of greater felicitie, forasmuche as the Lord wil finish the worke that he hathe begonne, and send Christ whome he had promised, and by whome they shulde attaine to pursue ioy and glorie.

a Who was y  
sonne of Hy-  
staspis, and the  
third King of  
the Persiás, as  
some thinke.  
b Because the  
buylding of y  
Téple bega to  
cease by rea-  
son that the  
people were  
discouraged  
by their ene-  
mies: & if the-  
se two notable  
men had nede  
to be stirred vp  
and admoni-  
shed of their  
dueties, what  
shal we thinke  
of other gouer-  
nours whose  
doings are e-  
ther against  
God, or very  
colde in his  
cause?  
c Not y they  
condemned: y  
buildig there-  
of, but the pre-  
ferred policie,  
& primate pro-  
fite to religio,  
being content  
with smale be-  
ginnings  
d Shewing y  
they focht not  
onely their ne-  
cessities, but  
their very  
pleasures befo-  
re Gods ho-  
nour?  
e Consider y  
plagues of God  
vpon you for  
preferring  
your policie  
to his religio,  
& because  
ye seke not  
first of all  
f Meaning, that  
they shulde  
leane of their  
owne comodities,  
and go  
forwarde in  
the buyldig of  
Gods Temple  
and in the see-  
ing forthe of  
his religion  
g That is, I  
will heare your  
praters accord-  
ing to my pro-  
mes, 1 King.  
8, 21.  
h That is, my  
glorie shal be  
set forthe by  
you  
i And so bring  
it to nothing,  
k This decla-  
red that God  
was the autor  
of the doctrine,  
and that he  
was but the  
minister, as Ex  
od 14, 31 wdg  
7, 20 ad 15, 28.  
l Which decla-  
reth that men  
are vnapt and  
dnt to serue y  
Lord, neither  
can they obey  
his worde or  
his messengers  
before God re-  
forme their  
hearts & giue  
them new spi-  
rits, Joh. 6, 44.

CHAP. II.

The time of the prophetic of Haggái. An exhortaciõ to buylde the Temple againe.



**I**N the secõde yere of King<sup>a</sup> Darius, in the first moneth, the first day of the moneth, came the worde of the Lord (by the ministerie of the Prophet Haggái) vnto<sup>b</sup> Zerubbabél the sonne of Shealtiel, a prince of Iudáh, and to Iehoshúa the sonne of Iehozadak the hie Priest, saying,

Thus speaketh y<sup>c</sup> Lord of hostes, saying, This people say, The time is not yet come, <sup>e</sup> that the Lords House shuld be buylde.

Then came the worde of the Lord by the ministerie of y<sup>c</sup> Prophet Haggái, saying, Is it time for your selues to dwell in your<sup>d</sup> filed houses, & this House lie waste? Now therefore thus saith the Lord of hostes, Consider your owne waies in your hearts,

Ye<sup>e</sup> haue sowne muche, & bring in litle: ye eat, but ye haue not ynough: ye drinke, but ye are not filled: ye clothe you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bagge.

Thus saith the Lord of hostes, Consider your owne waies in your hearts.

Go<sup>f</sup> vp to the mountaine, & bring wood, & buylde this House, & I wil be fauorable in it, and I wil<sup>h</sup> be glorified, saith the Lord.

Ye<sup>i</sup> looked for muche, and lo, it came to litle: and when ye broght it home, I did blowe<sup>j</sup> vpon it. And why, saith the Lord of hostes? Because of mine House that is waste, and ye runne euery man vnto his owne house.

Therefore the heauen ouer you staid it self from dewe, and the earth staid her frute.

And I called for a drought vpon the lād, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oyle, vpon<sup>k</sup> all that the grounde bringeth forthe: bothe vpon men and vpon cattel, and vpon all the labour of the hands.

When Zerubbabél the sonne of Shealtiel, and Iehoshúa the sonne of Iehozadak the hie Priest with all the remnāt of the people, heard the<sup>l</sup> voyce of the Lord their God, & the wordes of the Prophet Haggái (as the Lord their God had sent him) then the people did feare before<sup>m</sup> y<sup>c</sup> Lord.

Then spake Haggái the Lords messenger in the Lords message vnto the people, saying, I am with you, saith the Lord.

And the Lord stirred vp<sup>n</sup> the spirit of Zerubbabél, the sonne of Shealtiel a prin-

ce of Iudáh, and the spirit of Iehoshúa the sonne of Iehozadak the hie Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the House of the Lord of hostes their God.

CHAP. III.

He sheweth that the glorie of the seconde Temple shal exceede the first.

**I**N the foure and twentieth daye of the sixth moneth, in the seconde yere of King Darius,

In the seventh moneth, in the one & twentieth day of the moneth, came the worde of the Lord by the ministerie of the Prophet Haggái, saying,

Speake now to Zerubbabél the sonne of Shealtiel prince of Iudáh, & to Iehoshúa the sonne of Iehozadak the hie Priest, & to the residue of the people, saying,

Who is left among you, that sawe this<sup>a</sup> House in her first glorie, & how do you see it now? Is it not in your eyes, in comparison of it as nothing?

Yet now be of good courage, o Zerubbabél, saith the Lord, and be of good comfort, o Iehoshúa, sonne of Iehozadak the hie Priest: and be strong, al ye people of the land; saith the Lord, and<sup>b</sup> do it: for I am with you, saith the Lord of hostes,

According to the worde that I couenanted with you, when ye came out of Egypt: so my Spirit shal remaine among you, feare ye not.

For thus saith the Lord of hostes, <sup>c</sup> Yet a litle while, and I wil shake the heauens and the earth, and the sea, and the drye land:

And I wil moue all nacions, and<sup>d</sup> the desire of all nacions shal come, and I wil fill this House with glorie, saith the Lord of hostes.

The<sup>e</sup> siluer is mine, and the golde is mine, saith the Lord of hostes.

The glorie of this last House shal be greater then the first, saith the Lord of hostes: and in this place wil I giue<sup>f</sup> peace, saith the Lord of hostes.

In the foure and twentieth day of the ninth moneth, in the seconde yere of Darius, came the worde of the Lord vnto y<sup>c</sup> Prophet Haggái, saying,

Thus saith the Lord of hostes, Aske now the Priests concerning the Law, and say,

If one beare<sup>g</sup> a holy flesh in the skirt of his garment, and with his skirte do touche the bread, or the potage, or the wine, or oyle, or any meat, shal it be holy? And the Priests answered and said, No.

Then said Haggái, If a polluted persone touche any of these, shal it be vncleane? And the Priests answered, & said, It shal be vncleane.

Then answered Haggái, and said, So

a For the people according as 1sa. 32, 11, & ezek 41, 1, had prophesied, thought this Téple shulde haue bene more excellent then Salomons Téple, which was destroyed by the Babylonians, but y<sup>c</sup> Prophet met the spiritual Temple, the Church of Christ  
b That is, go forwarde in buylding the Temple. The exhorteth them to patience though they see not as yet this Temple so glorious as the Prophets had declared for this shulde be accomplished in Christ by whome all things shulde be renewed  
c Meaning, Christ whome all ought to looke for and desire: or by desire, he may signifie all precious things, as riches and suche like.  
d Therefore when his time cometh, he can make all the treasures of y<sup>c</sup> world to serue his purpose: but the glorie of this secõde Temple goeth not stand in material things: neither can be buylt  
e Meaning, all spiritual blessings and felicitie purchased by Christ, Phil 4, 7.  
f That is, the flesh of the sacrifices: where by he signifieth that that thing, if of it self is good, can not make another thing so: and therefore they ought not to suffice the selues by their sacrifices and ceremonies: but contrary he that is vncleane and not pure of heart, doeth corrupt those things & make them detestable: vnto God which the are good and goodlie.

is this people, and so is this nacion before me, saith the Lord: and so are all the workes of their hands, and that which they offer here, is vnclene.

**h** Consider how God did plague you with famine afore you began to buyde the Temple: That is, before the building was begun.

16 And now, I pray you, consider in your mindes: from this day, and afore, *euen* afore a stone was laid vpon a stone in the Temple of the Lord:

17 Before these things were, when one came to an heape of *twentie measures*, there were but ten: when one came to the wine presse for to drawe out *fiftie vessels* out of the presse, there were but *twentie*.

18 I smote you with blasting, and with mildewe, and with haile, in all the labours of your hands: yet you *turned* not to me, saith the Lord.

**h** From the time they began to buyde the Temple, he promitteth God wolde blesse them: & albeit as yet the frute was not come forth, yet in the gathering they shuld haue plenty.

19 Consider, I pray you, in your mindes from this day, and afore from the *four* and *twentieth* day of the *ninth moneth*, *euen* from the day that the fundacion of the Lords Temple was laid: consider it in your mindes.

20 Is the seed yet in the barme? as yet the vines, and the figtre, & the pome grante, and the oliue tre hathe not brought forth: from this day wil I blesse you.

**h** He exhorte them to patience and to abide til the baruch came and then they shulde see Gods blessing.

21 And againe the worde of the Lord came vnto Haggái in the *four* & *twentieth* day of the moneth, saying,

22 Speake to Zerubbabél the prince of Iudáh, and say, I wil shake the heauens and the earth,

**m** I will make a change and renewe all things in Christ, of whome Zerubbabél here is a figure. **n** Hereby he sheweth that there shalbe no let or hindrance when God wil make this wonderful restitution of his Church. **o** Signifying that his dignitie shulde be most excellent, which thing was accomplished in Christ.

23 And I wil ouerthrowe the throne of king domes, and I wil destroy the strength of the king domes of the heathen, & I wil ouerthrowe the charrets, & those that ride in them, and the horse and the riders shal come downe, euerie one by the sword of his brother.

24 In that day, saith the Lord of hostes, wil I take thee, o Zerubbabél my seruant, the sonne of Shealtiel, saith the Lord, & wil make thee as a signet: for I haue chosen thee, saith the Lord of hostes.

# Z E C H A R I A H.

## T H E A R G U M E N T.

**T**wo moneths after that Haggái had begonne to prophesie, Zechariáh was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore he putteth them in remembrance, for what cause God had so sore punished their fathers: and yet comforteth the, if they wil repent vnfeignedly, & not abuse this great benefite of God in their deliuerance, which is a figure of that true deliuerance, that all the faithful shulde haue from death and sinne by Christ. But because they stil remained in their wickednes and coldenes to see the Gods glorie, & were not yet made better by their long banishment, he rebuketh the moste sharply: yet for the comfort of the repentant, he euer mixeth the promes of grace, that they might by this meanes be prepared to receiue Christ, in whome all shulde be sanctified to the Lord.

### C H A P. I.

**h** He exhorte the people to returne to the Lord, & to eschewe the wickednes of their fathers. **h** He signifieth the restitution of Ierusalem and the Temple

**a** Who was the sonne of Hysaihis  
**b** This was not Zechariáh, whereof is mention 2 Chron 24, 20, but had the same name, & is called the sonne of Berechiáh, as he was, because he came of those progenitors, as of Ioiada or Berechiáh and Iddo  
**c** He speaketh this to feare the with Gods iudgements, if they shulde not prouoke him as their fathers had done, whome he so grieuouly punished  
**d** Let your frutes declare, if you are Gods people & that he hathe wrought in you by his Spirit & mortified you: for els mā hathe no power to returne to God, but God must conuert him, as Ier 31, 18 Iam 5, 22 Ier 23, 8, 31, 6 & 45, 22 Ier 31, 12 Ier 18, 30, by 14, 2, 10, 2, 17.

**I**n the eight moneth of the seconde yere of Darius, came the worde of the Lord vnto Zechariáh the sonne of Berechiáh, the sonne of Iddo, the Prophet, saying,

1 The Lord hathe bene sore displeased with your fathers.

2 Therefore say thou vnto the, Thus saith the Lord of hostes, Turne ye vnto me, saith the Lord of hostes, & I wil turne vnto you, saith the Lord of hostes.

3 Be ye not as your fathers, vnto whome former Prophets haue cryed, saying, Thus saith the Lord of hostes, Turne you now from your euil wayes, & from your wicked

workes: but they wolde not heare, nor heard vnto me, saith the Lord.

4 Your fathers, where are they? and do the Prophetes liue for euer?

5 But did not my wordes and my statutes, which I commanded by my seruants the Prophetes, take holde of your fathers? & they returned, & said, As the Lord of hostes hathe determined to do vnto vs, according to our owne wayes, & according to our workes, so hathe he delt with vs.

6 Vpon the four and twentieth day of the eleueth moneth, which is the moneth Shebat, in the seconde yere of Darius, came the worde of the Lord vnto Zechariáh the sonne of Berechiáh, the sonne of Iddo the Prophet, saying,

7 I sawe by night, and beholde a man riding

**g** As men astonished with my iudgements, and not that they were rouched with true repentance  
**h** Which containeth parte of Ianuarie and parte of Februarie  
**i** This vision signifieth the restitution of the Church, but as yet it shulde not appeare to mans eyes, which is here ment by the night, by the bottome & by the mirre trees, which are blacke and giue a darke shadow: yet he compareth God to a King, who hathe his postes and messengers abroad, by whome he stil worketh his purpose and bringeth his matters to passe  
**k** Who was the chief among the rest of the horse men.