

**THE CAMBRIDGE BIBLE FOR
SCHOOLS AND COLLEGES.
HAGGAI AND ZECHARIAH: WITH
NOTES AND INTRODUCTION**

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The Cambridge Bible for schools and colleges. Haggai and Zechariah: with notes and introduction by T. T. Perowne

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T. T. PEROWNE

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NOTES AND INTRODUCTION**

The Cambridge Bible for Schools
and Colleges.

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HAGGAI
AND
ZECHARIAH

WITH NOTES AND INTRODUCTION

BY

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PREFACE
BY THE GENERAL EDITOR.

THE General Editor of *The Cambridge Bible for Schools* thinks it right to say that he does not hold himself responsible either for the interpretation of particular passages which the Editors of the several Books have adopted, or for any opinion on points of doctrine that they may have expressed. In the New Testament more especially questions arise of the deepest theological import, on which the ablest and most conscientious interpreters have differed and always will differ. His aim has been in all such cases to leave each Contributor to the unfettered exercise of his own judgment, only taking care that mere controversy should as far as possible be avoided. He has contented himself chiefly with a careful revision of the notes, with pointing out omissions, with

suggesting occasionally a reconsideration of some question, or a fuller treatment of difficult passages, and the like.

Beyond this he has not attempted to interfere, feeling it better that each Commentary should have its own individual character, and being convinced that freshness and variety of treatment are more than a compensation for any lack of uniformity in the Series.

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* * The Text adopted in this Edition is that of Dr Scrivener's *Cambridge Paragraph Bible*. A few variations from the ordinary Text, chiefly in the spelling of certain words, and in the use of italics, will be noticed. For the principles adopted by Dr Scrivener as regards the printing of the Text see his Introduction to the *Paragraph Bible*, published by the Cambridge University Press.

GENERAL INTRODUCTION.

CHAPTER I.

THE TIMES OF HAGGAI AND ZECHARIAH.

I. IT was at a critical period of the history both of the Jewish nation and of the world at large, that the prophets Haggai and Zechariah lived and prophesied. By the taking of Babylon by Cyrus king of Persia, and the consequent development of the Persian Empire, a new era in the secular history of the world was inaugurated. With that event, as Dean Stanley has pointed out¹, we pass from the shadowy region of "primæval history," as he has called it, to the middle period of authentic "classical history," which intervenes between those earliest times and the "modern history" of the world. But with the taking of Babylon by Cyrus Jewish history also entered upon a new epoch. The overthrow of Jerusalem by Nebuchadnezzar, with which the previous, and as it might well have seemed the final stage of that history had closed, preceded only by a few years the capture of Babylon. The Jewish exiles were still in Babylon when Cyrus entered it². It was his conquest of it, which was the immediate cause of their return to their own country and of the rebuilding of their city and temple. These last events were fraught with far weightier consequences to the world at large, than the taking of Babylon, or than any transition or advance, however great, in its merely secular history could produce. They led the way to the fulfilment of the promise in which the hope of the human race was bound up. They were a necessary step to the coming of Christ and to the introduction of Christianity, with the inestimable benefits which it has conferred

¹ *Jewish Church*, vol. III. p. 46.

² Daniel v.