

in this divine character, from everlasting. Before the earth was formed; yea, before thou hadst gone forth in any acts of creation, thou didst stand up at the call of thy Father, thy Church's glorious head and husband, from all eternity. And until the fulness of time appointed in the counsel of peace arrived, what were all the manifestations in the Old Testament Church, but tokens how ardently thou didst long openly to come and tabernacle in our nature, for the redemption of thy people. Didst thou reveal thyself to *Abraham*, to *Isaac*, to *Jacob*; didst thou call *Moses* at the bush, and go before thy Church, when bringing the Church out of *Egypt*; didst thou give the *law* at *Sinai*, and make the inhabitants of *Palestina* and *Midian* to tremble; what, dearest Jesus, what were all these, and numberless other revelations of thyself, but to testify how assuredly thou wert come forth for the salvation of thy people. And what is it now, O Lord, now thou hast finished redemption work, and art returned to glory, but every day, and all the day, renewed manifestations of the same, that Jesus will bring home his ransomed ones finally, fully, and completely; that where he is, there they shall be also. Hail then, thou glorious, gracious, great I AM; the visible Jehovah of thy Church and people! Oh! grant, that like thy servant the Prophet, whether fig-trees blossom or withhold their fruit; whether the olives fail, or fields yield their meat; JESUS lives and loves, and will live and love for ever. *He is a rock, his work his perfect*: and He is the rock of my salvation. Farewell *Habakkuk*! thy God is my God; and He is the horn of his people. Blessed be the Lord for this sweet ministry of thine; and blessed be thy labours. Above all blessed, blessed for ever be the God of all mercies in Jesus Christ. Amen.

THE

PROPHET ZEPHANIAH.

GENERAL OBSERVATIONS.

THE Prophet *Zephaniah*, whose writings we are now entering upon, was the last of all the Prophets before the captivity of the Church, when carried away into Babylon; consequently a cotemporary with *Jeremiah*. His name, which is compounded of *Saphon*, to hide, and *Jah* the Lord, signifies *the secret of the Lord*. His genealogy is enumerated in the first verse. If the Reader will consult *Jeremiah* xxi. 1. and xxxvii. 3. he will find *Zephaniah* sent by *Zedekiah* to consult *Jeremiah* on the subject of the Church's distress. The chief purport of his ministry seems to have been directed to pro-

claim to the Church the sure overthrow of *Judah* and *Jerusalem*; and as the other Prophets did, so did *Zephaniah*, point to the blessings in their recovery, by the promise of the coming of the Lord. I think it unnecessary to enlarge on those general observations, and therefore shall enter at once on the Book of *Zephaniah*; only first begging the Reader to join me in prayer before the throne, that our attention to this portion of the word of prophecy may not be in vain in the LORD.

CHAP. I.

CONTENTS.

This Chapter contains God's judgments for divers sins.

THE word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

This verse is only an introduction to the body of the discourse contained in the prophecy. Some have thought that *Zephaniah*, in its extent of meaning, is alike the name given to Joseph, *Zaph-nath-pauneah*; a revealer of secrets. Gen. xli. 45.

2 I will utterly consume all *things* from off the land, saith the LORD.

3 I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea; and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the LORD.

4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests;

5 And them that worship the host of heaven upon the housetops; and them that worship and that swear by the LORD, and that swear by Malcham;

6 And them that are turned back from the LORD; and *those* that have not sought the LORD, nor enquired for him.

The captivity of *Babylon*, was to reach both to men and beast: A type of sin in the original fall of man, which brought a curse upon the ground, and for which the whole creation groaned, and still groans. Genesis iii. 17. Romans viii. 22.

7 Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.

8 And it shall come to pass in the day of the LORD's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.

9 In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

10 And it shall come to pass in that day, saith the LORD, *that there shall be* the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills.

11 Howl, ye inhabitants of *Maktesh*, for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The LORD will not do good, neither will he do evil.

13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit *them*; and they shall plant vineyards, but not drink the wine thereof.

I do not presume to determine, but I humbly conceive that there is an allusion in this sacrifice of the Lord, to the One glorious Sacrifice, by the Lord Jesus Christ. And as this stone the Lord hath laid in Zion, though a rock to Israel, yet a stone of stumbling, and of offence to them that are not Israel; so all that follows in these verses corresponds to the same great truth. That very gospel, which is to some *a savor of life unto life*, is to others *a savor of death unto death*. The year of the Lord's redeemed, is also the day of his vengeance. And the discovery of both is with Him, who undertakes to search Jeru-

salem with candles. Reader! think of these solemn things! See those scriptures: Isaiah xxviii. 16. 1 Peter ii. 6, 7, 8. 2 Cor. ii. 15, 16. Isaiah lxiii. 4.

14 The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD; the mighty men shall cry there bitterly.

15 That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

16 A day of the trumpet and alarm against the fenced cities and against the high towers.

17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.

18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

All these verses are to one and the same purport, namely, to intimate God's judgments, and the total inability for any to resist them. Reader! what a blessed privilege is it for you, and for me, to read those solemn scriptures through the medium of the gospel. In this blessed gospel of the ever blessed God, it is alone we discover how the aboundings of sin make way for the aboundings of grace. Sin was felt by all men in all ages; but the remedy to sin only discovered in the person, work, and righteousness of the Lord Jesus Christ. Romans v. 19, 20, 21.

REFLECTIONS.

THINK Reader! from all that you and I have seen and gone through, in reading of the sins and sorrows of poor fallen nature, what an awful state was that nature in by the fall, and what a blessed deliverance from the guilt, dominion, and endless punishment of it, by the gracious undertaking and accomplishment of salvation, by the Lord Jesus Christ! Oh! thou Great, thou Glorious, and Almighty Benefactor of thy people. It was thine, O Lord, to bring us out from a ruin which nothing could have delivered from but thou. It is thine now, O Lord, to keep us from a ruin that would still cast us down, did not thy grace

preserve us. And it is thine, O Lord, for ever to keep us from falling, and to present us faultless before thy throne, in thy kingdom. Precious Lord Jesus! do thou who hast been our preserver, and the preserver of thy Church in all ages, keep us to the end, and bring us to thine eternal glory. Amen.

C H A P. II.

CONTENTS.

The Prophet in this Chapter is making a very pressing exhortation to repentance, and to the seeking of the Lord. He afterwards speaks of judgments to the nations around.

GATHER yourselves together, yea, gather together, O nation not desired.

2 Before the decree bring forth, *before* the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you.

3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger.

The Prophet takes occasion, from the awful and impending judgments denounced in the foregoing Chapter, to press upon the people the vast importance of turning to the Lord with full purpose of heart. The expressions are very earnest and interesting. There is one thing to be noticed in the character of the people, which we should regard. They are called, *O nation not desired*; that is, say some, not desirable, not lovely. And certainly if considered in themselves, and in their covenant relation, there could be nothing lovely or desirable in them. In Jesus' view his Church was always desirable; and hence, when it is given to him by the Father, it is so said. Psalm xxi. 2. Some however read the words different, as if they were intended to say, that the nation of God's people were *not desired by other nations*. And in this sense it is also very true. For as they were a people not reckoned among the nations, so were they hated of all men for Christ's sake. Numbers xxiii. 9. But there is yet another construction put by some, who apply the words, *O nation who hath no desire towards the Lord*. In either sense, or in all, the force of the Prophet's exhortation is striking; that before the judgment now at the very door begins, the Lord's grace may be sought, and his mercy found. But what I chiefly wish to press upon the Reader's mind is, what is said in the last of those verses, of *seeking the Lord, and seeking righteousness*. By which I understand, Christ is most plainly set forth. Let the Reader observe for himself, and then determine. The Prophet directs *all the meek of the earth* to seek the Lord, and to seek righteousness

and meekness. Whereas if by meekness is meant a meekness they have already, to what purport seek it? Whereas the cry of the Prophet is to *Israel*, because of God's judgments coming upon the whole earth for sin; and *Israel*, as sinful as their neighbours, they are admonished to seek in humbleness of soul the Lord Jesus Christ; that meek one, that righteous one of his people. And observe the foundation of this hope; *it may be*, saith the Prophet, that ye shall be hid in the day of wrath. Sweet encouragement! The Lord's *may be's* are better than man's *shall be's*; founded as they are in God's own gracious and eternal purpose; and secured in the blood and righteousness of Christ!

4 ¶ For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.

5 Woe unto the inhabitants of the sea-coasts, the nation of the Cherethites! the word of the LORD is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the sea-coasts shall be dwellings and cottages for shepherds, and folds for flocks.

7 And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the LORD their God shall visit them, and turn away their captivity.

Here we have the *Philistines*, and the other antient foes to *Israel*, accounted with; and an awful account it is. But what I beg the Reader in this visitation to remark is, that their destruction is for their behaviour to the Lord's people, and for the Lord's people possessing their cities; *the coast shall be for the remnant of the house of Judah*.

8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themselves* against their border.

9 Therefore, *as I live*, saith the LORD of hosts, the God of Israel, surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles and salt-pits, and a perpetual desolation: the residue of my people shall

spoil them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts.

11 The LORD *will* be terrible unto them: for he will famish all the gods of the earth: and *men* will worship him, every one from his place, *even* all the isles of the heathen.

12 ¶ Ye Ethiopians also, ye *shall be* slain by my sword.

13 And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, *and* dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: for he shall uncover the cedar work.

15 This *is* the rejoicing city that dwelt carelessly, that said in her heart, *I am*, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, *and* wag his hand.

I would beg to make the same observation as before, only with this addition, that here the Lord calls Israel his people, and takes offence chiefly on their account at the nations. The Lord repeats it often, yea, twice in one verse, *my people*; as if he took delight in the relationship. Reader! it is the principal feature, according to my view, in this Chapter; and therefore I pray you not to overlook it. And observe moreover, that though the Prophet opened his commission in judgment, as in the second verse of the prophecy, declaring that the Lord would consume all things from off the land; yet how soon is mercy declared to Israel, and how often repeated in this Chapter? Though the Lord is about to make *Moab*, and the nations, as *Sodom and Gomorrah*, yet *Israel* shall be saved in the Lord, with an everlasting salvation. And where shall we look for the cause, or to whom shall we refer for the mercy, but to that LORD, that Holy One, that Meek One, whom Israel is commanded to seek? Isaiah xlv. 17.

REFLECTIONS.

READER! behold the different aspect this scripture holds forth to us, and pause in the view! May we not ask, and ask with trembling, on hearing those awful judgments of God; *if the righteous scarcely are saved*; if they cannot be saved but in a better righteousness than their own; *where shall the ungodly and the sinner appear*? I have often thought what a mystery it is, that men of no religion can live so secure, and die so quiet, with such trembling judgments over their heads. They have no promise to flee to; no earthly comfort secure to them; and yet live on regardless. The Lord's anger; the alarms of their own consciences; the prospect of death; the alarms of eternity; these are always as spectres in their view when troubles come, and haunt them night and day. How is it that they live in such a state? How is it that they die in such a state?

Look on the other hand at God's people; the Lord's *may be's* support and carry them through all. Afflictions may come; afflictions will come; but Jesus comes with them and in them; and the consciousness of an interest in Him, and redemption in his blood, softens every evil, and takes out the sting of sorrow, yea, death itself. Reader! see to it, that we have this interest in Jesus, and we are then prepared for every event. Though *Gaza* be forsaken, and *Askelon* become a desolation, though the earth be moved, and mountains cast into the sea, Christ is *our hope, and strength, a very present help in trouble.*

CHAP. III.

CONTENTS.

This Chapter opens in sharp reproofs to Jerusalem, but ends in blessed promises. It contains much of Gospel mercies, and sweetly points to the Lord Jesus Christ.

WOE to her that is filthy and polluted, to the oppressing city!

2 She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God.

3 Her princes within her *are* roaring lions; her judges *are* evening wolves; they gnaw not the bones till the morrow.

4 Her prophets *are* light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

5 The just LORD *is* in the midst thereof; he will not do iniquity: every morning doth he bring his

judgment to light, he faileth not; but the unjust knoweth no shame.

I venture to believe, that the mind of the Prophet was led out to speak in those verses concerning Jerusalem, in the day of Christ, and the age that followed; and perhaps the Reader will not be of a different opinion, if he attends to one or two particulars here mentioned. The Prophet describes a woe to Jerusalem. And he saith, her princes, and judges, and prophets, and priests, are the cause. Now this could not be in *Babylon*, for *Jerusalem* then was trodden down of the Gentiles, and had neither temple nor priest. Besides, he adds, *the just Lord is in the midst thereof*. And so the Lord was at all times indeed but eminently might it be said, if we consider the time referred to, when Christ came to his own, and *his own received him not*. But if we suppose *Zephaniah* in those verses, spoke of the day in which he lived, then would it have been more of an history than a prophecy; for he ministered in the Church much about the time of *Jeremiah*, as hath been before observed. And the woe pronounced by the Prophet, corresponds to our Lord's own declaration concerning *Jerusalem*, as a city given up to destruction. Luke xiii. 34, 35. And what an exact description in the character of her judges, priests, and prophets, to the elders and scribes in the day of our Lord? Luke xi. 42—51. And above all, the high crime here mentioned proves it. *She drew not near to her God*. Look into the gospel, and behold the continued contempt the leading men of the nation manifested to the Lord Jesus!

6 I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings.

As a further confirmation that this part of *Zephaniah's* prophecy referred to the days of Christ, the cutting off of the nations comes in to the support of it; for it is well known, that the ancient enemies of Israel were subdued, and a profound peace through the earth was established, when He, the Prince of Peace, came. And though indeed *Judea* was living under tribute to the Roman power, having been thus humbled for her sins, yet this only made way for the more eminent manifestation of Israel's king and Saviour. How beautiful and gracious doth the Lord speak in this passage of his word, concerning his people. *I said, surely thou wilt hear me, thou wilt receive instruction*; that is, every thing around my people becomes a motive for them to seek unto me, as well as my manifestation to them!

8 ¶ Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my

determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

10 From beyond the rivers of Ethiopia, my suppliants, *even* the daughter of my dispersed, shall bring mine offering.

If I mistake not, here is a corresponding prophecy to that of our Lord's, concerning *Jerusalem*; and which we know took place in the appointed season, when the city was given up to the destruction of the *Roman* army, agreeable to our Lord's account. Matt. xxiv. 21. And when we consider how the Lord, by the pure language of his gospel, then beginning to spread among all nations, and by the outpouring of the holy spirit, caused the work of his grace to prosper, even from beyond the rivers of *Æthiopia*; his people being brought to him from all the varieties of the earth, as the first fruits of a glorious harvest of souls: I think the subject of the Prophet's prediction may well be supposed to have respect to those blessed times.

11 In that day shalt thou not be ashamed for all thy doings wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.

12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.

13 The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make *them* afraid.

Had we any doubt concerning the period to which *Zephaniah's* prophecy referred, the opening of this paragraph would tend to explain. *In that day*, is the general phrase of all the Prophets, when meaning gospel day. And the character given of the gracious impressions wrought upon the minds of true believers, wholly corresponds to the general feature of the gospel. The awakened, convinced, and truly converted sinner, takes shame to himself, while giving glory

to the Lord. The Church of such is made up of afflicted, and the poor in spirit; and the remnant of grace adorns the doctrine of God their Saviour in all things. And then they are spiritually fed, and sustained, and nourished with the body and blood of Christ. Jesus himself is both their food and shepherd. They lie down in safety under the assured blessing of pardon, mercy, and peace in Him and his righteousness. See Ezek. xvi. 63. Matt. v. 3. Ephes. iv. 22, &c. John vi. 51—58.

14 Sing, O daughter of Zion; shout, O Israel; be glad and rejoice, with all the heart, O daughter of Jerusalem.

15 The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more.

16 In that day it shall be said to Jerusalem, Fear thou not; *and to Zion,* Let not thine hands be slack.

17 The LORD thy God in the midst of thee *is* mighty: he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

18 I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* the reproach of it *was* a burden,

19 Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

20 At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD,

Here comes the hymn of praise, suited for the day of redemption, and such only as redeemed souls can sing. It is a part of the same song as is sung in glory, and equally proper to be sung by faith here below, as the Church in glory sing above. And this comes in most blessedly and proper, after what the Prophet had said before. The Prophet *Zachariah* had it in commission, to command the Church in

his days to sing it. And what I beg the Reader particularly to observe, in confirmation of all that I have been saying in this Chapter, that this prophecy refers to the times of the gospel, is, that *Zechariah*, when calling upon the Church to begin this song, assigns this very cause, because Zion's King is come to his Church. See *Zech.* ix. 9. And as a further confirmation, the Evangelist declares Christ's entry into Jerusalem to have been the fulfillment of this prophecy. *Matt.* xxi. 4, 5. Reader! do not overlook this! And, Reader! how precious are the several parts of this hymn of praise; *thou shalt not see evil any more.* No! a redeemed soul is a secured soul, a safe soul, an happy soul! Even his afflictions are as angels, and messengers of sanctification and wisdom, all tending to his good. *Romans* viii. 28. And Reader! observe further how blessedly in this part of the Prophet's Sermon, the presence and glory of the Lord Jesus is spoken of, *in the midst of his people*, as a sun in the centre of the heavens; yea, Christ, as the sun of righteousness in the heart. What a thought! And in this *he will rest*; or as the margin of our old Bibles hath it, he will be *silent* in his love; no upbraidings for all that is past, but resting in one constant everlasting act of divine love and divine delight. *Isaiah* lxvii. 5. Neither is the next clause in the verse less expressive; *he will joy over thee with singing.* Have you never seen in a summer's day that sweet bird of the air, the sky-lark as she is called, mounting over her little brood, and rising into the air to a great height, still singing as she ascends, while looking down on her darlings in their nest below, until at length descending again with vast rapidity, she drops upon them, and rejoices over them in all the expressions of delight; so methinks Jesus looks on all, and every individual of his redeemed below, and as his soul is said to have grieved for the miseries of his people, so having planted them in their own land, he is said to rejoice over them to do them good, with his whole heart, and with his whole soul. Compare *Judges* x. 16. with *Jeremiah* xxxii. 41. The close of the Prophecy is full of the most blessed promises to the same purport, of recovering every poor, halting, timid, fearful believer, and comforting every sorrowful one. And the whole is closed in with a solemn confirmation, for JEHOVAH, Father, Son, and Holy Ghost, put their One glorious covenant name to the promises of God in Christ, with a thus saith the Lord! To which all the faithful say, Amen.

REFLECTIONS.

BLESSED Lord! how delightful is it to trace the footsteps of thy grace by the ministry of thy servants, in teaching and leading thy Church in all ages! How truly condescending was it, O Lord, to comfort the Church before their captivity, in the prospect of thy coming! And how truly gracious to open to their view such sweet features of thy person, character, and offices, as might direct their minds to the knowledge of thee in that day, when thou wouldest come to bind up the breaches of thy people, and to heal their wounds. Hail, thou holy Lord! thou hast indeed fulfilled, and more than fulfilled, this prophecy of thy servant, in thy coming. Thou hast taken away the judgments of thy people, and cast out the enemy,

Thou hast prevented the sight of evil any more, by doing away sin, with all its dreadful consequences, by the sacrifice of thyself! Do thou then, O blessed Jesus, manifest the truth of this precious scripture, by thine indwelling residence in the midst of thy Church and people. Gather every poor follower of thine to thyself. Save her that halteth, and get praise and fame to thy glorious name, in every land where thy redeemed have been put to shame. Yea! blessed Lord, prove by these sovereign acts of grace, that thou takest part in all that concerns thy Church, and that thou art, and ever will be Jesus, for thou wilt save thy people from their sins. And let thy people, as this scripture hath promised, be so completely and fully gathered to thee, that their name, in, and from thine, may be a praise among all people of the earth, when thou hast turned back their captivity before their eyes, and thou hast put thy great name to the truth of it, as the Lord God! Adieu *Zephaniah*! thou art indeed *Zephaniah*, or *Zeph-neth-pauneah*! for thou art a revealer of secrets, and hast faithfully revealed to the Church the wonders of redemption by Jesus. The Lord be adored for thy ministry, and the ministry of all his servants, and their faithfulness in Jesus! Amen

THE

PROPHET HAGGAI.

GENERAL OBSERVATIONS.

THE Prophet *Haggai* is the *tenth* in point of order, among what is called the minor Prophets. It is supposed that he was born in *Babylon* during the captivity. His prophecy is but short, and it should seem to have been but of short duration. According to *Ezra*, *Haggai* and *Zechariah* prophesied much about the same period. See *Ezra* v. 1. And we may conclude from what is said, *Haggai* delivered all his prophecies from the sixth month of *Darius* to the ninth; which was of short duration indeed. His name is remarkable, and is derived from *Chagag*, to dance; meaning a season of joy. The chief purport of his prophecy is, to comfort the builders of the temple in their undertaking with an assurance from the Lord, that by the building, it should be rendered more glorious than all the splendour of Solomon's temple. I only beg the Reader to join me in prayer before we enter upon the book of this prophecy, that the reading of it may be accompanied with divine teaching, to our mutual improvement, and to the glory of God, in the face of Jesus Christ. Amen.